

THE
ANATOMIE
OF
MELANCHOLY.

The Argument of the Frontispeice.

TEn distinct Squares here seene apart, 6 Beneath them kneeling on his knee,
Are joynd in one by Cutters art.

1 Old Democritus under a tree,
Sits on a stone with booke on knee,
About him hang there many features,
Of Catter, Dogges and such like creatures,
Of which he makes Anatomy,
The seat of blake choler to see.
Over his head appeares the skye,
And Saturne Lord of melancholy.

2 Toth' life a Landship of Jealousie,
Presents it selfe unto thine eye.
A Kingfisher, a Swan, an Herne,
Two fighting Cocks you may descorne,
Two roaring Bullies each other bite,
To assault one another's fight.
Symboles are these, I say no more,
Conceiue the rest by this afore.

3 The next of Solitarineffe,
A portraiture doth well expresse,
By sleeping doe, cat, Bucke and Doe,
Hares, Comes in the desert goe:
Batter, Owles the shady bowers over,
In melancholy darknesse hover,
Marke well: It's he not as it should be,
Blame the bad Cutter and not me.

4 1st' under Colomine there doth stand,
Inamorato with folded hand.
Downe hangs his head, terse and polste,
Some datter sure he doth indite.
His late and booties about him lye,
As symptomes of his misery.
If this doe not enough disclose,
To paine him, staine thy selfe by th' nose.

5 Hypochondriacus leanes on his arme,
Winde in his side doth him much harme,
And troubles him full sore God knowes,
Much paine he hath and many woes.
About him porters and glasses lye,
Newly brought from's Apothecary,
Thus Saturne's aspects signifie,
Thou see them portraied in the skye.

A Superstitious man you see:
He fustles, prays, on his Idol fixt,
Tormented hope and feare betwixt:
For hell perhaps he takes more paine,
Then thou dost, Eleauen it selfe to gaine.
Alas poore Soule, I pittie thee,
What starres incind thee so to be?

7 But see the Madman rage downe right
With furious looks, a gastly sight.
Naked in chaines bound doth he lye,
And roares amaine he knowes not why?
Obserue him, for as in a glasse,
Thine angry portraiture it was.
His picture keepe still in thy presence,
Twixt him and thee, ther's no difference.

8 9 Borage and Hellebore fill two seanes,
Soveraigne plants to purge the veines,
Of melancholy, and cheare the heart,
Of those blacke fumes which make it smart.
To cleare the Braine of misty fogges,
Which dull our senses, and coule clogges.
The best medicine that ere god made
For this malady, if well assaid.

10 Now last of all to fill a place,
Presented is the Authors face,
And in that habit which he wears.
His Image to the world appeares.
His minde no art can well expresse,
That by his writtings you may gresse.
It was not pride, nor yet vaine glory,
(Though others doe it commonly)

Made him doe this: if you must know,
The Printer would needs haue it so.
Then doe not frowne or scoffe at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will doe the same againe.
Then looke upon't, behold and see.
As thou lik'st it, so it likes thee.

And I for it will stand in view,
Thine to command, Reader Adieu.



Democritus Abderites

THE
ANATOMY OF
MELANCHOLY.

What it is, With all the causes
symptomes, preguostikes & severall cures of it.
In three Partitions, with their severall
Sections, members & sublections.

Philosophically, Medicinally,
Historically opened & cut up
By

Democritus Junior

With a Satiricall Preface conuincing
to the following Discourse.
The first Edition, corrected and
augmented by the Author.

Omne tulit punctum, qui miscuit utile culci



Inamorato



Sueritititius



Democritus Junior



Hypochondriacus



Maniacus

Oxford
Printed for
Henry Cripps
1639



HONORATISSI-
MO DOMINO NON
MINVS VIRTVTE SVA,
QVAM GENERIS
SPLENDORE,

ILLVSTRISSIMO,

GEORGIO BERKLEIO,
MILITI DE BALNEO,
BARONI DE BERKLEY,
MOUBREY, SEGRAVE,
D. DE BRUSE.

DOMINO SVO

Multis Nominibus Observando,

HANC SUAM
MELANCHOLIAE
ANATOMEN,

JAM QUINTO
REVISAM,
D. D.
DEMOCRITUS Junior.

Vade Liber, qualis, non solum dicere, felix,
Te nisi felicem fecerit Alma dices.
Vade tamen quocunque lubet, quascunque per oras,
Et Genium Domini fac imitare tui.
I blandas inter Charites, mysticamque saluta
Mularum quemvis, si tibi lector erit.
Rura colas, urbem, subea sive palatia Regum,
Submisit, placide, te sine dente geras.
Nobilis, aut si quis te forte inspexerit heros,
Da te morigerum, perlegat usque liber.
Est quod nobilitas, est quod desideret heros,
Gratior hæc forsitan charta placere potest.
Si quis morosus *Cato*, tetricusque Senator,
Hunc etiam librum forte videre velit,
Sive magistratus, tum te reverenter habeto,
Sed nullus, *muscas non capiunt Aquila*.
Non vacat his tempus fugitivum impendere nugis,
Nec tales cupio, par mihi lector erit.
Si matrona gravis casu diverterit istuc,
Illustris domina, aut te Comitissa legat:
Est quod displiciat, placeat quod forsitan illis,
Ingerere his noli te modo, pande tamen.
At si virgo tuas dignabitur inclyta chartas
Tangere, sive schedis hæreat illa tuis:
Da modo te facilem, & quædam folia esse memento,
Convenient oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dic utinam nunc ipse meus * (nam diligit istas)
In præsens esset conspiciendus herus.
Ignotus notusve mihi de gente togatâ
Sive aget in ludis, pulpita sive colet,
Sive in Lycæo, & nugas evolverit istas,
Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices, nam plurima vellet
Expungi, quæ jam displicuisse sciat.
Sive Melancholicus quisquam, seu blandus Amator,
Aulicus aut Civis, seu benè Comptus eques
Huc appellat, age & tunc te crede legenti,
Multa istic forsitan non malè nata leget.
Quod fugiat, caveat: quodque amplexabitur, ista
Pagina fortassis promere multa potest.
At si quis Medicus coram te sistet, amicè
Fac circumspice, & te sine labe geras:
Inveniet namque ipse meis quoque plurima scriptis,
Non leve subsidium quæ sibi forsitan erunt.

* Hæc comica
distia cave ne
malè capias.

Si quis Caufidicus chartas impingat in istas,
 Nil mihi vobiscum, pessima turba vale,
 Sit nisi vir bonus, & juris sine fraude peritus,
 Tum legat, & forsan doctior inde fiet.
 Si quis cordatus, facilis, lectorque benignus
 Huc oculos vertat, quæ velit ipse legat;
 Candidus ighoscer, metuas nil, pande libenter,
 Offensus mendis non erit ille tuis,
 Laudabit nonnulla. Venit si Rhetor ineptus,
 Limata & terfa, & qui benè cocta petit,
 Claude citus librum, nulla hic nisi ferrea verba,
 Offendent stomachum quæ minus apta suum.
 At si quis non eximius de plebe poeta,
 Annue, namque istic plurima ficta leget.
 Nos sumus è numero, nullus mihi spirat Apollo,
 Grandiloquus Vates quilibet esse nequit.
 Si Criticus Lector, tumidus Cenforque molestus,
Zoilus & Momus, si rabiosa cohors
 Ringe, fremere, & noli tum pandere turba malignis
 Si occurrat sanhis invidiosa suis:
 Fac fugias, si nulla tibi sit copia cundi,
 Contemnes, tacitè scommata quæ que feres.
 Frendeat, allatret, vacuas gannitibus auras
 Impleat, haud cures, his placuisse nefas.
 Verùm age si forsan divertat purior hospes,
 Cuique sales, ludi, displiceantque joci,
 Obiciatque tibi sordes, lascivæque: dices,
 Lasciva est Domino & Musa jocosa tuo,
 Nec lasciva tamen, si pensitet omne, sed esto,
Sit lasciva licet pagina, vita proba est.
 Barbarus, indoctusque rudis spectator in istam
 Si messem intrudat, tuste fugabis eum,
 Fungum pelle procul (jubeo) nam quid mihi fungo?
 Conveniunt stomacho non minus ista suo.
 Sed nec pelle tamen, læto omnes accipe vultu,
 Quos, quas, vel quales, inde vel unde viros.
 Gratus erit quicumque venit, gratissimus hospes
 Quisquis erit, facilis difficilisque mihi.
 Nam si culpârit, quadam culpasse juvabit,
 Culpando faciet me meliora sequi.
 Sed si laudârit, neque laudibus effertar ullis.
 Sit satis hisce malis opposuisse bonum.
 Hæc sunt quæ nostro placuit mandare libello,
 Et quæ dimittens dicere jussit Herus.

Vhen I goe musing all alone,
 Thinking of divers things fore-known,
 When I build Castles in the aire,
 Void of sorrow and void of feare,
 Pleasing my selfe with phantasmes sweet,
 Me thinks the time runnes very fleet.

All my joyes to this are folly,
 Naught so sweet as melancholy.
 When I lie waking all alone,
 Recounting what I have ill done,
 My thoughts on me then tyrannise,
 Feare and sorrow me surprise,
 Whether I tarry still or goe,
 Me thinks the time moves very slow.

All my griefes to this are jolly,
 Naught so sad as melancholy.
 When to my selfe I ad and smile,
 With pleasing thoughts the time beguile,
 By a brooke side or wood so greene,
 Unheard, unfought for, or unseene,
 A thousand pleasures doe me blesse,
 And crowne my soule with happinesse.

All my joyes besides are folly,
 None so sweet as melancholy.
 When I lie, sit, or walke alone,
 I sigh, I griue, making great mone,
 In a darke groue, or irksome denne,
 With discontents and Furies then,
 A thousand miseries at once,
 Mine heavy heart and soule enconce,
 All my griefes to this are jolly,
 None so soure as melancholy.

Me thinks I heare, me thinks I see,
 Sweete musicke, wondrous melodie,
 Townes, places and Cities fine,
 Here now, then there, the world is mine,
 Rare Beauties, gallant Ladies shine,
 What ere is lovely or devine.

All other joyes to this are folly,
 None so sweet as melancholy.
 Me thinks I heare, me thinks I see
 Ghosts, goblins, fiends, my phantasie,
 Presents a thousand ugly shapies,
 Headlesse beares, blacke men, and apes,
 Dolefull outcries, and fearefull sighs,
 My sad and dismall soule affrightes.

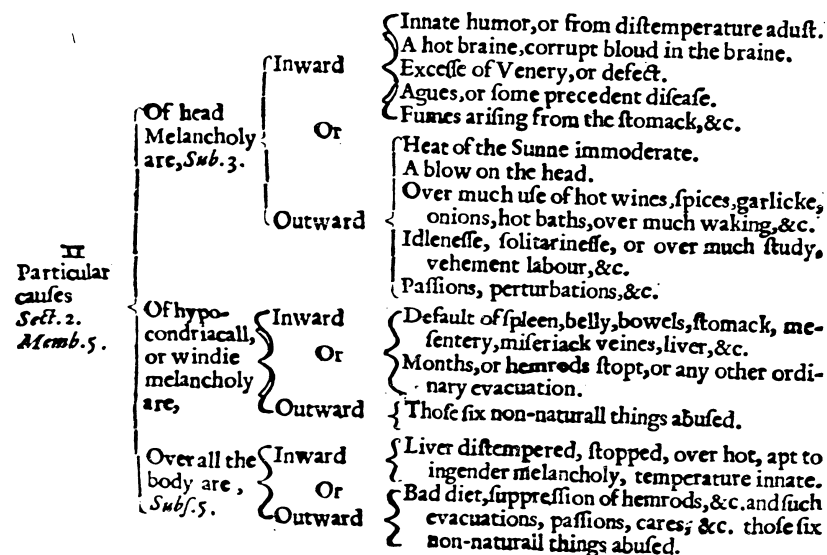
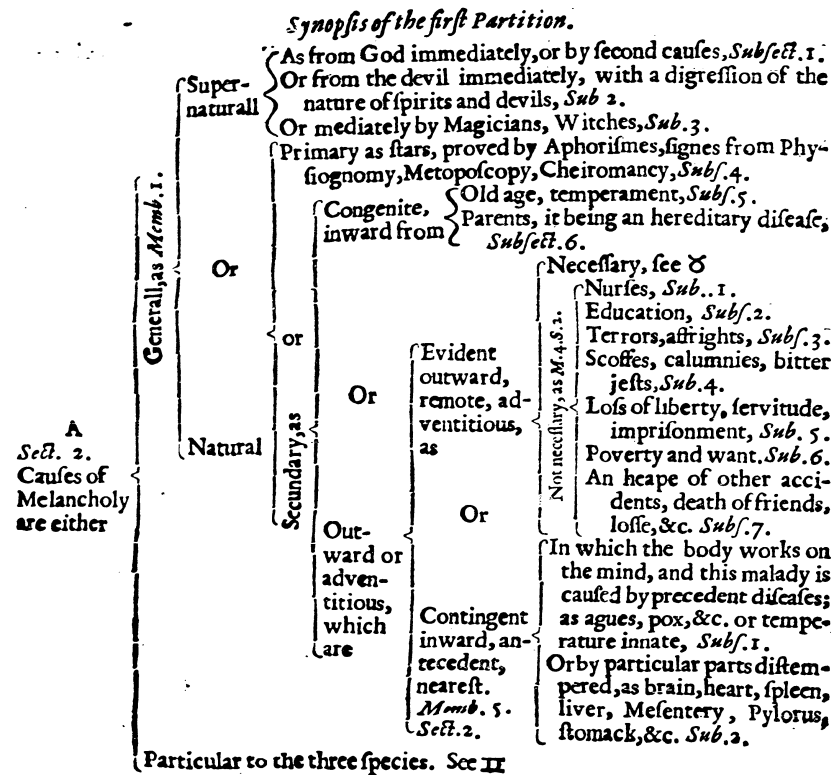
All my griefes to this are jolly
 None so damn'd as Melancholy.

Me thinks I court, me thinks I kisse,
 Me thinks I now embrace my mistress.
 O blessed dayes, O sweet content,
 In Paradise my time is spent.
 Such thoughts may still my fancy moue,
 So may I ever be in loue.
 All my joyes to this are folly,
 Naught so sweet as melancholy.
 When I recount loves many frightes,
 My sighes and teares, my waking nightes,
 My jealous fits; ô mine hard fate
 I now repent, but 'tis too late.
 No torment is so bad as loue,
 So bitter to my soule can proue.
 All my griefes to this are jolly,
 Naught so harsh as Melancholy.
 Friends and Companions get you gone,
 Tis my desire to be alone,
 Ne're well but when my thoughts and I,
 Doe domineir in privacie.
 No Gemme no treasure like to this
 'Tis my delight, my Crowne my blisse.
 All my joyes to this are folly,
 Naught so sweet as melancholy.
 'Tis my sole plague to be alone.
 I am a beast, a monster growne,
 I will no light nor company,
 I finde it now my misery.
 The sceane is turn'd, my joyes are gone;
 Feare, discontent, and sorrowes come.
 All my griefes to this are jolly,
 Naught so fierce as melancholy.
 Ile'not change life with any King,
 I ravish't am: can the world bring
 More joy, then still to laugh and smile,
 In pleasant toyes time to beguile:
 Doe not, ô doe not trouble mee,
 So sweet content I feele and see.
 All my joyes to this are folly,
 None so devine as melancholy.
 Ile'change my state with any wretch,
 Thou canst from gaole or dunghill fetch:
 My paine, past cure, another Hell,
 I may not in this torment dwell,
 Now desperate I hate my life,
 Lend me a halter or a knife.
 All my griefes to this are jolly,
 Naught so damn'd as melancholy.

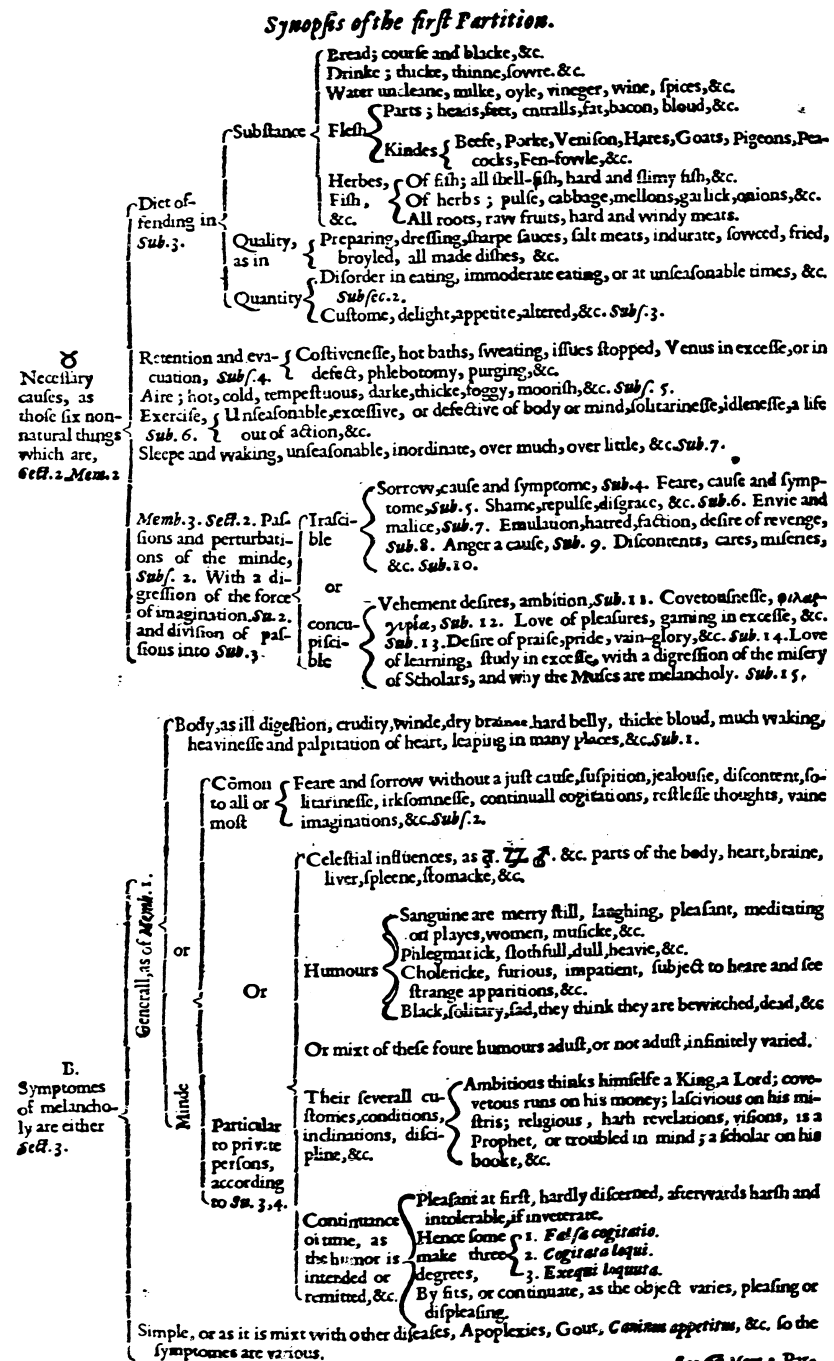
THE SYNOPSIS OF THE FIRST PARTITION.

Their Cau- { Impulsive; { sinne, concupiscence, &c.
 ses. *Subs.* 1. { Instrumentall; { intemperance, all second causes, &c.
 In diseases consider *Subs.* 1. Or { Of the body 300. { Epidemicall; as Plague, Plica, &c.
Memb. 1. { which are { Or { Particular; as Gout, Dropsie, &c.
 Definition, Member, Division, *Subs.* 2. Or { In disposition; as all perturbations, civil affection, &c.
 Or { Of the head or minde. { Habits, as { Dotage.
Subs. 3. { *Subs.* 4. { Phrensie.
 { Madnesse.
 { Extasie.
 { Lycanthropia.
 { Chorus sancti Viti.
 { Hydrophobia.
 { Possession or obsession of Devils.
 { Melancholy. See V.

Its Æquivocations, in Disposition, Improper, &c. *Subs.* 5.
Memb. 2. { contained as { Humours, 4. Blood, Phlegme, &c.
 To its explication, a digression of anatomy, in which observe parts of *Subs.* 1. { Body hath parts { or { Spirits; vitall, naturall, animall.
Subs. 1. { *Subs.* 1. { containing { Similar; spermatical, or flesh, bones, nerves, &c.
 Or { Diffimular; braine, heart, liver, &c. *Subs.* 4.
 { Soule and his faculties, as { Vegetall. *Subs.* 5.
 { Sensible. *Subs.* 6, 7, 8.
 { Rationall. *Subs.* 9, 10, 11.
 Melancholy: in which consider *Memb.* 3. Its definition, name, difference, *Sub.* 1.
 The part and parties, affected, affection, &c. *Sub.* 2.
 The matter of melancholy, naturall, unnaturall, &c. *Sub.* 4.
 Species, or { Proper to { Of the head alone, Hy- with their severall causes, symptoms, prognosticks, cures.
 kinds, { parts, as { melancholy. Of the whole { sticks, cures.
 which are { Or { Body { Indefinite; as Love melancholy, the subject of the third partition.
 Its Causes in generall. *Set.* 2. A.
 Its Symptomes or signes. *Set.* 3. B.
 Its Prognosticks or indications. *Set.* 4. A.
 Its Cures; the subject of the second Partition.



Necessary



Symptomes of the first Partition.

Particular symptomes to the three distinct spe- cies. <i>Scil. 3.</i> <i>Memb. 2.</i>	Head me- lancholy. <i>Sub. 1.</i>	In body	Headach, binding, heaviness, vertigo, lightness, fingering of the eares, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great signe of melancholy in the other parts.
		Or	
	Hypo- condria- call or windie melan- choly. <i>Sub. 2.</i>	In mind	Continuall feare, sorrow, suspition, discontent, su- perfluous cares, sollicitude, anxiety, perpetuall cogitation of such toys they are possessed with, thoughts like dreames, &c.
		Or	
C Prognos- ticks of me- lancholy. <i>Scil. 4.</i>	Over all the body. <i>Sub. 3.</i>	In body	Winde, rumbling in the guts, belly ake, heat in the bowels, convulsions, crudities, short winde, sowre and sharp belchings, cold sweat, paine in the left side, suffocation, palpitation, heaviness of the heart, fingering in the eares, much spittle, and moist, &c.
		Or	
	Symptomes of Nunnes, Maids, and Widowes melancholy, in body and minde, &c.	In mind	Fearfull, sad, suspicious, discontent, anxiety, &c. La- scivious by reason of much winde, troublesome dreames, affected by fits, &c.
		Or	
A Reason of these symp- tomes. <i>Memb. 3.</i>	Tending to good, as	In body	Blacke, most part leane, broad veines, grosse, thicke bloud, their hemroids commonly stopped, &c.
		Or	
	Tending to evil, as	In mind	Fearfull, sad, solitary, hare light, averse from com- pany, fearfull dreames, &c.
		Or	
Corollaries and questions.	Tending to good, as		Morpheew, Scabs, Itch, Breaking out, &c. Blacke Jandise. If the Hemroids voluntarily open. If varices appeare.
	Tending to evil, as		Leanness, driness, hollow-eyed, &c. Inveterate melancholy is incurable. If cold, it degenerates often into Epilepsie, Apo- plexy, Dotage, or into Blindness. If hot, into madness, despair, and violent death.
Corollaries and questions.	The grievousness of this above all other diseases. The diseases of the minde are more grievous then those of the body.		
			Whether it be lawfull in this case of melancholy, for a man to offer violence to himselfe, <i>Neg.</i> How a melancholy or mad man offering violence to himselfe, is to be censured.

DEMOCRITUS JUNIOR TO THE READER.



Entle Reader, I presume thou wilt be very inquisi-
tive to know what antick or personate actor this is,
that so insolently intrudes upon this common thea-
tre, to the worlds view, arrogating another mans
name, whence he is, why he doth it, and what he
hath to say; Although, as ^a he said, *Primum si no-*
luero, non respondebo, qui coacturus est? I am a free
man borne, and may chuse whether I will tell, who
can compell me? If I be urged I will as readily reply as that *Egyptiaca* b Lib. de conio-
in ^b *Plutarch*, when a curious fellow would needs know what he had in
his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It
was therefore covered, because he should not know what was in it. Seek
not after that which is hid, if the contents please thee, ^c and be for thy use,
suppose the Man in the Moone, or whom thou wilt to be the Author; I would
not willingly be known. Yet in some sort to give thee satisfaction, which
is more than I need, I will shew a reason, both of this usurped name, ti-
tle, and subject. And first of the name of *Democritus*; lest any man by
reason of it, should be deceived, expecting a pascuill, a satire, some ridi-
culous treatise (as I my self should have done) some prodigious event,
or paradox of the earths motion, of infinite Worlds in infinite *vasis*,
ex fortuna atomorum collisione, in an infinite waste, so caused by an acci-
dentall collision of Moles in the Sun, all which *Democritus* held, *Epi-*
curus and their Master *Lucippus* of old maintained, and are lately revived
by *Copernicus*, *Brunnus*, and some others. Besides it hath been alwayes an
ordinarie custome, as ^d *Gellius* observes, for later Writers and impostors,
to broach many absurd and insolent fictions, under the name of so noble a
philosopher as *Democritus*, to get themselves credit, and by that means the
more to be respected, as artificers usually doe, *Novo qui marmori ascribunt*
Praxilem suo. This is not so with me.

^e *Non hic Centavros, non Gorgonas, Harpyasque*
Invenies, hominem pagina nostra sapit.

A

No

1 Iuv. Sat. 1.
g. Auth. Pet.
Bessio edit.
Colonia 1616.
h Hip. Epist.
Damaget.
i Laert. lib. 9.
k Horat. lib. 1.
cellulam sel-
gent, ibique se-
ipsum inclu-
dens, vixit so-
litarus.
l Florus Olym-
piade 80, 700.
annis post Tre-
vian.
m Diacos quod
cunctis operibus
facile excellit,
Laert.
n Col. lib. 1. c. 1.
o Const. lib. de
agric. passim.
p Poluctum
vices & lin-
guas intellige-
re se dicit Ab-
deritans Ep.
Hip.
q Sabellius ex-
empl. lib. 10.
oculus se pri-
vavit, ut meli-
us contemplat-
us operam da-
ret, sublima-
rit ingenio,
proinde cogi-
tationis, &c.
r Naturalia,
Moralia, Ma-
thematica, libe-
rales discipli-
nas, artiumque
cuniam periti-
am callebat.
s Feni Athenas,
& nemo me
novit.
t Idem contem-
ptum & admi-
rationem habuit
u Solibus ad
portum ambu-
lare, & inde,
&c. Hip. Ep.
Damaget.
x Perpetuo vi-
su pulcherrimam
agitare suble-
vit.
y Non sum dig-
nus prestare
m. lib. Mart.

No Centaures here, or Gorgons look to find,
My subject is of man, and humane kind.
Thou thy self art the subject of my discourse.
*Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri farrago libelli.*
What cre men doe, vows, fears, in ire, in sport,
Joyes, wandrings, are the sum of my report.

My intent is no otherwise to use his name, then *Mercurius Gallobelgicus*,
Mercurius Britannicus, use the name of *Mercurie*, & *Democritus Christia-*
nus, &c. Although there be some other circumstances, for which I have
masked my self under this visard, and some peculiar respects, which I
cannot so well expresse, untill I have set down a brief character of this
our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by *Hippocrates* and *Laertius*, was a little
wearish old man, very melancholy by nature, averse from company in
his latter daies, ^k and much given to solitariness, a famous Philosopher
in his age, ^l *coarvus* with *Socrates*, wholly addicted to his studies at the
last, and to a private life, writ many excellent works, a great Divine, ac-
cording to the divinitie of those times, an expert Physician, a Politician,
an excellent Mathematician, as ^m *Diacosmus*, and the rest of his works do
witness. He was much delighted with the studies of Husbandrie, faith
ⁿ *Columella*, and often I finde him cited by ^o *Constantinus* and others
treating of that subject. He knew the natures, differences of all beasts,
plants, fishes, birds; and, as some say, could ^p understand the tunes and
voyses of them. In a word, he was *omnisfariam doctus*, a generall scho-
lar, a great student; and to the intent he might better contemplate, ^q I find
it related by some, that he put out his eyes, and was in his old age volun-
tarily blinde, yet saw more then all Greece besides, and ^r writ of everie
subject, *Nihil in toto opificio natura, de quo non scripsit*. A man of an ex-
cellent wit, profound conceit; and to attain knowledge the better in his
younger years, he travelled to *Egypt* and *Athens*, to conferre with
learned men, ^t *admired of some, despised of others*. After a wandering life,
he settled at *Abdera* a town in *Thrace*, and was sent for thither to be their
Law-maker, Recorder or Town-clerke, as some will; or as others, he
was there bred and born. Howsoever it was, there he lived at last in a
garden in the suburbs, wholly betaking himself to his studies, and a pri-
vate life, ^u *saving that sometimes he would walk down to the haven*, ^x and
laugh heartily at such varieties of ridiculous objects, which there he saw.
Such a one was *Democritus*.

But in the meantime, how doth this concerne me, or upon what re-
ference doe I usurpe his habit? I confesse indeed that to compare my
self unto him for ought I have yet said, were both impudencie and arro-
gance. I do not presume to make any parallel, *Antistat mihi millibus tre-*
centis, y parvus sum, nullus sum, altum nec spiro, nec spero. Yet thus much I
will say of my self, and that I hope without all suspicion of pride, or self-
conceit, I have liv'd a silent, sedentary, solitary, private life, *mibi & musis*,
in the University as long almost as *Xenocrates* in *Athens*, *ad senectam ferè*,
to

to learne wisdom as he did, penned up most part in my studie. For I have
been brought up a student in the most flourishing Colledge of *Europe*,
^z *Augustissimo collegio*, and can bragge with ^a *Jovius*, almost, *in ea luce*
domicilis Vacanti, totius orbis celeberrimi, per 37 annos multa opportu-
naque didici; for 30 years I have continued (having the use of as good
^a Libraries as ever he had) a scholar, and would be therefore loth, either
by living as a drone, to be an unprofitable or unworthie member of so
learned and noble a societie, or to write that which should be any way
dishonourable to such a royall and ample foundation. Something I have
done, though by my profession a Divine, yet *turbine raptus ingenti*, as ^b he
said, out of a running wit, an unconstant, unsettled mind, I had a great de-
sire (not able to attain to a superficial skill in any) to have some smarte-
ring in all, to be *aliquis in omnibus, nullus in singulis*, which ^c *Plato* com-
mends, out of him ^d *Lipsius* approves and furthers, *as fit to be imprinted in*
all curious wits, not to be a slave of one science, or dwell altogether in one sub-
ject, as most do, but to rove abroad, centum puer artium, to have an oare in e-
very mans boat, to taste of everie dish, and sip of everie cup, which faith
^e *Montaigne*, was well performed by *Aristotle* and his learned Countrey-
man *Adrian Turnebus*. This roving humor (though not with like successe)
I have ever had, & like a ranging ipaniell, that barks at every bird he sees,
leaving his game, I have followed all, saving that which I should, & may
justly complain, and truly, *qui ubiq; est, nusquam est*, which ^f *Gesner* did in
modestie, that I have read many books, but to little purpose, for want of
good method, I have confusedly tumbled over divers Authors in our Li-
braries, with small profit, for want of art, order, memorie, judgement. I ^g *Esaiet* lib. 3.
never travelled but in Map or Card, in which mine unconfin'd thoughts
have freely expatiated, as having ever been especially delighted with the
study of *Cosmography*, ^h *Saturn* was Lord of my geniture, culminating, &c.
and *Mars* principall signifier of manners, in partile conjunction with
mine *Ascendent*; both fortunate in their houses, &c. I am not poore, I am
not rich; *nihil est, nihil deest*, I have little, I want nothing: all my treasure
is in *Minerva's* tower. Greater preferment as I could never get, so am I
not in debt for it, I have a competency (*Laus Deo*) from my noble and
munificent Patrons, though I live still a Collegiat student, as *Democritus*
in his garden, and lead a monastike life, *ipse mihi theatrum*, sequestred
from those tumults and troubles of the world, *Et tanquam in specula posi-*
tus (as he said) I hear what is done abroad, how others ⁱ run, ride, tur-
moile, and macerate themselves in court and countrey, far from those
wrangling law suits, *aule vanitatem, fori ambitionem, ridere mecum soleo*:
I laugh at all, ^j *only secure, lest my suit go amisse, my ships perisb, corn & cat-*
tell miscarry, trade decay, *I have no wife nor children, good or bad to pre-*
vide for. A meere spectator of other mens fortunes and adventures, and
how they act their parts, which methinks are diversly presented unto me,
as from a common theatre or scene. I hear new news every day,
those ordinary rumors of war, plagues, fires, inundations, thefts, murders,
massacres, meteors, comets, spectrums, prodigies, apparitions, of ^k *deus filius patri-*
towns taken, cities besieged in *France, Germany, Turkey, Persia, Poland*, &c.
daily musters and preparations, and such like, which these tempestuous
times

times afford, battels fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarms. A vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances, are daily brought to our ears. New books everie day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schismes, heresies, controversies in philosophie, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubilies, embassies, tilts and tournaments, trophies, triumphs, revels, sports, playes: Then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kinds, funerals, burials, death of princes, new discoveries, expeditions; now comically, then tragically matters. To day we heare of new Lords and officers created, to morrow of some great men deposed, and then again of fresh honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbour turns bankrupt; now plentie, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private, and publike news, amidst the gallantrie and miserie of the world; jollitie, pride, perplexities and cares, simplicitie and villanie; subtletie, knaverie, candor and integrity, mutually mixt and offering themselves, I rub on *privus privatus*, as I have still lived, so I now continue, *statu quo prius*, left to a solitarie life, and mine own domestick discontents: saving that sometimes, *ne quid mentiar*, as *Diogenes* went into the citie, and *Democritus* to the haven to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator*, not as they did to scoffe or laugh at all, but with a mixt passion.

^m *Bilem sapè, jocum vestri movè tumultus.*

I did sometime laugh and scoffe with *Lucian*, and satyrically taxe with *Menippus*, lament with *Heraclitus*, sometimes again I was ⁿ *petulanti splendachinno*, and then again, ^o *urere bilis jecur*, I was much moved to see that abuse which I could not amend. In which passion howsoever I may sympathise with him or them, 'tis for no such respect I shroud my self under his name, but either in an unknown habit, to assume a little more libertie and freedome of speech, or if you will needs know, for that reason and only respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth expresse, how comming to visit him one day, he found *Democritus* in his garden at *Abdera*, in the Suburbs, under a shady bower, with a book on his knees, busie at his studie, sometimes writing, sometime walking. The subject of his book was melancholy and madnes, about him lay the carcasses of many several beasts, newly by him cut up and anatomized, not that he did contemn Gods creatures, as he told *Hippocrates*, but to finde out the seat of this *atra bilis*, or melancholy, whence it proceeds, and how it was engendered in mens bodies, to the intent he might better cure it in himself, by his writings and observations: teach others how to prevent and avoid it. Which good intent of his, *Hippocrates* highly commended: *Democritus Junior* is therefore bold

in Hor.
n Per.
o Hor.
p Secundum
memoria locum
erat jronofis
populi opacu,
viribus q, spon-
te nati, tenuis
prope aqua de-
fructu, placide
murmurans, ubi
sedile et domus
Democriti con-
spiciebat ur.
q Ipse compesire
conspicebat, su-
per genua volu-
men habens, et
arringue alia
patentia para-
ta, diffidatque
animalia cumu-
larim strata,
quorum viscera
rimabatur.
r Cum mundum
extra se sit, et
mentis caput
sit, et nesciat
se latere, ut
medicam ad-
hibeat.

bold to imitate, & because he left it imperfect, & it is now lost, *quasi suc-
centuriator Democriti*, to revive again, prosecute and finish in this treatise.

You have had a reason of the name; If the title and inscription offend your gravitie, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantasticall names. Howsoever it is a kinde of policie in these daies, to prefix a phantasticall title to a book which is to be sold: For as Larks come down to a day-net, many vain readers will tarrie and stand gazing like silly passengers, at an antick picture in a painters shop, that will not look at a judicious peece. And indeed, as ¹ *Scaliger* ob-
serves, *nothing more invites a reader than an argument unlooked for, un-
thought of, and sels better than a scurrile pamphlet*, tum maximè cum no-
vitas excitat * palatum. Many men, saith *Gellius*, are very conceited in
their inscriptions, and able (as ² *Plinie* quotes out of *Seneca*) to make
him loyter by the way, that went in haste to fetch a mid-wife for his daugh-
ter, now readie to lye downe. For my part I have honourable ³ *prefidentis*
for this which I have done: I will cite one for all, *Anthonie Zara Pap-
Episc.* his Anatomie of Wit, in four sections, members, sublections, &c.
to be read in our Libraries.

If any man except against the matter or manner of treating of this my
subject, and will demand a reason of it, I can allege more than one, I
write of melancholy, by being busie to avoid melancholy. There is no
greater cause of melancholy than idlenesse, *no better cure then businesse*,
as ⁴ *Rhasis* holds: and howbeit, *stultus labor est ineptiarum*, to be busied
in toys is to small purpose, yet hear that divine *Seneca*, *better aliud agere*
quam nihil, better do to no end than nothing. I writ therefore, & busied
my self in this playing labour, otiosaq; diligentia ut vitarem torporem se-
riandi with *Vegetius* in *Macrobii*, atq; otium in utile verterem negotium.

^y — *Simul & jucunda & idonea dicere vita,
Lectorem delectando simul atque monendo.*

To this end I write, like them, saith *Lucian*, that recite to trees, and de-
claime to pillars for want of auditors: as ² *Paulus Aegineta* ingeniously
confesseth, not that any thing was unknown or omitted, but to exercise my
self, which course if some took, I think it would be good for their bo-
dies, and much better for their souls; or peradventure as others do, for
fame, to shew my self (*Scire tuum nihil est, nisi te scire hoc sciat alter.*) I
might be of *Thucydides* opinion, ³ to know a thing and not to expresse it, is
all one as if he knew it not. When I first took this task in hand, & quod ait ⁴ *Qui novit,*
ille, impellente genio negotium suscepi, this I aymed at; *vel ut lenirem*
animum scribendo, to ease my minde by writing, for I had *gravidum cor*,
fatum caput, a kind of impostume in my head, which I was very desirous
to be unladen of, and could imagin no fitter evacuation than this. Besides
I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch
where it itches. I was not a little offended with this maladie, shall I say
my Mistress melancholy, my *Ageria*, or my *males genius*, & for that cause
as he that is stung with a scorpion, I would expel *clavum clavo*, ⁵ comfort
one sorrow with another, idlenes with idlenes, *ut ex vipera Theriacum*,
make an Antidote out of that which was the prime cause of my disease.

¹ Scaliger Ep.
ad Parisiensem.
nihil magis le-
gere invitatur
quam inopina-
tum argumen-
tum, neque ven-
dibilior meretur
est quam peru-
lans liber.

² Lib. 20. c. 11.
miras sequen-
tur inscrip-
tiones festiva-
tates.

³ Prae/ati. Nec
hisi patri ob-
stetricem por-
tuerenti filie
accersenti mo-
ram injicere
possunt.

⁴ Anatomie of
poperie.

Anatomie of
immortalitie.
Angelus Salas.
Anatomie of
Arimony, &c.

⁵ Cont. l. 4. c. 9.
Non est cura
melior quam
labor.

⁶ Hor.
⁷ Non quod do-
norum quid ad-
dere, sed ut ve-
derem prae-
terea.

⁸ I missum, sed
propria exerci-
tationis causa.

⁹ neque id quod
scire expri-
mitur, sed
ut sciret.

¹⁰ b. s. v. m. Praef.
Hic.

¹¹ d. Oratio oris
dolorem dolorem
sua sciat.

Observ. 1.1. Or as he did, of whom *Felix Plater* speaks, that thought he had some of *Aristophanes* frogs in his belly, still crying *Brecc' ckeex, coax, coax, oop, oop*, and for that cause studied physick seven years, and travelled over most part of *Europe* to ease himself: To do my self good I turned over such physicians as our libraries would afford, or my private friends impart, and have taken this pains. And why not? *Cardan* professeth he writ his book *De consolatione* after his sons death, to comfort himself; so did *Tully* write of the same subject with like intent, after his daughters departure, if it be his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my self, I can peradventure affirme with *Marius* in *Salust*,^b that which others hear or read of, I felt and practised my self, they get their knowledge by books, I mine by melancholizing, *Experio crede Roberto*. Something I can speak out of experience, *arum-nabilis experientia me docuit*, and with her in the Poet, *Haud ignara mali miseris succurrere disco*. I would help others out of a fellow-feeling, and as that vertuous Lady did of old, ^c being a Leper herself, bestow knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will infer, that this is *actum agere*, an unnecessary worke, *cramben bis coctam apponere*, the same againe and again in other words. To what purpose? ^m Nothing is omitted that may well be said, so thought *Lucian* in the like theam. How many excellent Physicians have written just Volumes and elaborate tracts of this subject: no newes here, that which I have is stoln from others, ⁿ *Dicitq. mihi mea pagina fur es*. If that severe doom of ^o *Synefius* be true, *It is a greater offence to steale dead mens labours, than their clothes*, what shall become of most Writers? I hold up my hand at the bar amongst others, and am guiltie of felonie in this kind, *habes confitentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos scribendi cacoethes*, and ^p there is no end of writing of books, as the Wife-man found of old, in this scribbling age, especially wherein ^r the number of books is without number (as a worthie man saith) *presses be oppressed*, and out of an itching humor, that everie man hath to shew himself, ^s desirous of fame and honour (*scribimus indocti doctiq.*—) he will write no matter what, and scrape together it boots not whence. ^t Bewitched with this desire of fame, *etiam medicus in morbis* to the disparagement of their health, and scarce able to hold a pen, they must say something, ^u and get themselves a name, saith *Scaliger*, though it be to the down-fall and ruine of many others. To be counted writers, *Scriptores ut saluentur*, to be thought and held *Polumathes* and *Polyhistor*, *apud imperitum vulgus ob ventosa nomen artis*, to get a paperkingdome: *nulla spe questus sed amplā fama*, in this precipitate, ambitious age, *nunc ut est saculum, inter immaturam eruditionem, ambisiosum & praeceptis* (tis ^x *Scaligers* censure) and they that are scarce auditors, *vix auditores*, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, divine, humane authors, rake over all *Indexes & Pamphlets* for notes, as our merchants do strange havens for traffique, write great Tomes, *Cum non sint re*

^a M. Joh. Rous
co: Prohib.
Oxon.
M. Hopper:
M. Guthridge
C. c.
h. Que illi au-
divit & legere
solent, eorum
partim vidi
egomet, alia
ge qua illi li-
tera, ego mul-
tando didici.
nunc cor exifi-
mate, actum
diſſa pluris fin-
i Zi de Virg.
k Camden, ipſa
elephantiaſi
corrupta ele-
phantiaſi bo-
ſticum con-
ſtituit.
l Illud poſt
Homerum.
m Nihil pre-
termiſſum quod
a quoru dicit
poſſit.
n Martialis.
o Magis impu-
m mortuorum
lucubraciones,
quam reſes
ſurati.
p Eccl. ult.
q E. b. r. Eum-
m. p. p. n. n.
ſeriles parant
r D. King. pre-
ſer. lect. Joma-
ue luc. right
reverend Lord
B. of London.
ſ Homines ſa-
melici glorie
ad oſtentation-
em erudition-
is nudi que col-
legimus. Buch-
ſanus.
t Eſſet. m. r. e-
m. r. l. u. d. a-
more. C. c. Ju-
ſ. B. r. c. n. s.
u Extrinſecus
lucis exſima-
tionis ſibi gra-
dum ad ſtatu
ſtituit.
x Exercit. 1. 39.

vera doctiores, ſed loquaces, when aſ they are not therby better ſcholars,

but greater praters. They commonly pretend publike good, but as ^a *Gef-ner* obſerves, 'tis pride and vanitie that egges them on, no newes or ought worthie of note, but the ſame in other termes. *Ne feriarentur forte ty-pographi, vel ideo ſcribendum eſt aliquid ut ſe vixiſſe teſtentur*. As *Apo-thecaries* we make new mixtures everie day, poure out of one veſſell into another; and as thoſe old *Romanes* rob'd all the cities of the world, to ſet out their bad ſited *Rome*, we ſkim off the creame of other mens wits, pick the choice flowers of their till'd gardens to ſet out our own ſterill plots. *Caftrant alios ut libros ſuos per ſe graciles alieno adipe ſuffarciant* (ſo ^b *Jovius* inveighs) They lard their leane books with the fat of others works. *Ineruditi fures, &c.* A fault that everie Writer findes, as I doe know, and yet faultie themſelves, ^c *Trium literarum homines*, all theeves; they pilfer out of old Writers to ſtuffe up their new Comments, ſcrape *Ennius* dung-hills, and out of ^d *Democritus* pee, as I have done. By which means it comes to paſſe, ^e that not only libraries and ſhops are full of our putid papers, but every cloſe-ſtoole and jakes, *Scribunt carmina qua legunt inepriſ*; they ſerve to put under pies, to ^f lap ſpice in, and keep roſt-meat from burning. With us in France, ſaith ^g *Scaliger*, every man hath liber-tie to write, but few abilities. ^h Heretofore learning was graced by judi-cious ſcholars, but now noble ſciences are vilified by baſe and illiterate ſcriblers, that either write for vaine-glorie, need, to get money, or as ⁱ *Parasites* to flatter and colloque with ſome great men, they put out ^j bur-ſhall ſcarce finde one, by reading of whom you ſhall be any whit better, but ra-ther much worſe, *quibus inſicitur potius, quam perficitur*, by which he is rather infected than any way perfected.

— ^k *Qui talia legit,*

Quid didicit tandem, quid ſcit niſi ſomnia, nugae?

So that oftentimes it falls out (which *Challimachus* taxed of old) a great Book is a great miſchief. ^l *Cardan* findes fault with French men and Germans, for their ſcribbling to no purpoſe, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, he doth not barre them to write, ſo that it be ſome new invention of their own; but we weave the ſame web ſtill, twiſt the ſame robe again and again, or if it be a new invention, 'tis but ſome banble or toy, which idle fellows write, for as idle fellows to read, and who ſo cannot invent: ^m *He muſt have a barren wit, that in this ſcrib-ling age can forge nothing*. ⁿ *Princes* ſhew their armies, rich men vaunt their buildings, ſouldiers their man-hood, and ſcholars vent their toys, they muſt read, they muſt hear whether they will or no.

^o *Et quodcumque ſemel charis ille veris, omnes*

Gefit et a ſuavitate ſeſe lacuque;

Et pueros & annu

What once is ſaid and writ, all men muſt know.

Old wives and children as they come and goe.

What a company of poeſts hath this year brought out, as *Pliny* complains to *Soſius Sineſius*; ^p This April every day ſome or other have recited. What a catalogue of new books all this year, all this age (I ſay) have our ^q *Franc-ſurt* Marts, our domeſtick Marts brought out: Twice a year,

^r *Proferunt*

^a Omnes ſibi
ſuam que-
runt & quovis
modo in orbem
ſurgit, cont. n-
dant, ut nove
alicujus rei ha-
beantur auri-
res. Pref. bibli-
oib.
^b Prefat. biſt.
^c Plautus.
^d E. Democriti
Puro.
^e Non tam re-
no, and yet faultie
they pilfer out of old
Writers to ſtuffe up
their new Comments,
ſcrape
Ennius dung-hills,
and out of
Democritus pee, as
I have done. By
which
means it comes to
paſſe,
that not only
libraries and ſhops
are full of our
putid papers, but
every cloſe-ſtoole
and jakes,
Scribunt carmina
qua legunt
inepriſ.
^f Epist. ad Pe-
taſ. a regno
Francie omni-
bus ſcribendis
datus liber-
tas, pauci jaculas.
^g Olim litera
ob homines in
precia, nunc
ſordens ob ho-
mines.
^h Anſpac.
ⁱ Inter tot mil-
le volumina
vix unum a ca-
piti lectione
quid melior e-
vadat, immo
potius non
pejor.
^k Palingenim.
^l Lib. 5. de ſap.
^m Sterile ope-
ret eſt ingeni-
um quod in hoc
ſcripturienum
prurim, &c. c.
ⁿ Cardan. pref.
ad corſol.
^o Herſer. 1.
Sat. 4.
^p Epist. Lib. 1.
^q Magnum po-
ſtarum proten-
tum annu ſio
artulit, menſe
Aprilis nullum
ere diei quo
non aliquis re-
citavit.

^a Idem. ^b Principibus & doctis de liberandis vitiis, ut arguantur auctoribus furta & milites repetita tollantur, et tenere scribendi libido coarctetur, aliter in infamia progressura. ^c Operantur ingens, nemo argendis suscipit.

^a Proferant se nova ingenia & ostendant, we stretch our wits out, and set them to sale, *magna conatu nihil agimus*. So that which ^b Gesner much desires, if a speedie reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this libertie, it will run on in infinitum. *Quis tam avidus librorum bellus*, Who can read them? As already, we shall have a vail Chaos and confusion of Books, we are ^c oppressed with them, our eyes ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*, I doe not denie it, I have only this of Macrobius to say for my self, *Omne meum, nihil meum*, 'tis all mine and none mine. As a good house-wife out of divers fleeces weaves one peece of cloath, a Bee gathers wax and hony out of many flowers, and makes a new bundle of all,

Floriferis ut apes in saltibus omnia libant,

I have laboriously collected this *Cento* out of divers Writers, and that *sine injuria*, I have wronged no authors, but given every man his own; which ^a Hierom so much commends in *Nepotian*, he stole not whole verses, pages, tracts, as some doe now adaics, concealing their authours names, but still said this was *Cyprianus*, that *Lactantius*, that *Hilarius*, so said *Minutius Felix*, so *Victorinus*, thus far *Arnobius*: I cite and quote mine authors (which howsoever some illiterate scriblers accompt pedanticall, as a cloke of ignorance, and opposite to their affected fine stile, I must and will use) *sumpsi, non surripui*; and what *Varro Lib. 6. de rerum* speaks of Bees, *minime maleficia nullius opus vellicantes faciunt deterius*, I can say of my self, whom have I injured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approves) *aliud tamen quam unde sumptum sit apparet*, which nature doth with the aliment of our bodies, incorporate, digest, assimilate, I do *conquere quod hausi*, dispose of what I take. I make them pay tribute, to set out this my *Macronicon*, the methode only is mine own, I must usurper that of ^a *Wecker de Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, and shews a Scholar. *Oribasius, Aelius, Avicenna*, have all out of *Galen*, but to their own methode, *diverso stylo, non diversa fide*, our Poets steal from *Homer*, he spews, saith *Aelian*, they lick it up. Divines use *Austins* words *verbatim* still, and our Storie-dressers doe as much, he that comes last is commonly best,

—donec quid grandius atas

Postera fors, ferat melior.

Though there were many Giants of old in Physick and Philosophie, yet I say with ^a *Didacus Stella*, *A dwarf standing on the shoulders of a Giant may see farther than a Giant himself*, I may likely adde, alter, and see farther then my Predecessors; And it is no greater prejudice for me to endue after others, then for *Aelianus Montanus* that famous Physitian, to write *de morbis capitis* after *Jason Pratensis, Hieronymus, Hildebrandus, &c.* Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Alliis licet usque, nos & usque, Et gemitis improbus lascivus.

I solve

I solve it thus. And for those other faults of barbarisme ^a *Derick dialect*, extemporanean stile, tautologies, apish imitation, a rapsodic of rags gathered together from severall dung-hills, excrements of authors, toys and fopperies, confusedly tumbled out, without art, invention, judgment, wit, learning, harsh, raw, rude, phantastickall, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confesse all ('tis partly affected) thou canst not think worse of me than I doe of my self. 'Tis not worth the reading, I yeeld it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure both my self to read him or thee, so writing, 'tis not *opera pretium*. All I say is this, that I have ^b presidents for it, which *Isocrates* calls *per fugiuntis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerant*, others have done as much, it may be more, and perhaps thou thy self, *Novissimus & quite, &c.* we have all our faults; *scimus & hanc veniam, &c.* 'thou censurest me, so have I done others, and may doe thee, *Cedimus inque vicem, &c.* 'tis *lex talionis, quid pro quo*. Go now censure, criticize, scoffe, and raile.

^a *Nasutus sis usque licet, sis denique nasus:*

Non potes in nugis dicere plura meas,

Ipsa ego quam dixi, &c.

Wert thou all scoffes and flouts, a very *Momus*,

Then we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cryed whore first, and in some mens censures, I am afraid I have oversteer my self, *Laudare se vana, vituperare stulti*, as I do not arrogate, I will not derogate. *Primus vestrum non sum, nec imus*, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I have assayed, put my self upon the stage, I must abide the censure, I may not escape it. It is most true, *Stylus virum arguit*, our stile bewrayes us, &c. as hunters find their game by the trace, so is a mans *genius* descried by his works, *Multo melius ex sermone quam lineamentis; de moribus hominum judicamus*; 'twas old *Cato's* rule. I have layd my self open (I know it) in this treatise, turned mine inside outward, I shall be censured, I doubt not, for to say truth with *Erasmus*, *nihil morosius hominum iudiciis*, there's naught so peevish as mens judgments, yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palats.

^a *Tres mihi convivae prope dissentire videntur*

Poscentes vario multum diversa palato, &c.

Our writings are as so many dishes, our readers guests, our books like beautie, that which one admires, another rejects; so are we approved as mens fancies are inclined.

Pro capite leporis habent sua fasa libelli.

That which is most pleasing to one is *amaraeum sui*, most harsh to another. *Quot homines, tot sententiae*, so many men, so many minds: that which thou condemnest he commends.

^a *Quod petis, id sane est invisum ac idamque duobus.*

He respects matter, thou art wholly for words, he loves a loose and free stile,

B

style, thou art all for neat composition, strong lines; he desires a fine frontispiece, ensuing pictures, such as *Hieron*: * *Natali* the Jesuite hath cut to the Dominicals, to draw on the Readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not point blank to his humour, his method, his conceit, b *Si quid forsitan omisissum, quod is animo conceperit, si qua dictio, &c.* If ought be omitted or added, which he likes or dislikes, thou art *mancipium paucæ lectionis*, an idiot, an ass, *nullus es*, or *plagiarius*, a trifler, a triviant, thou art an idle fellow; or else 'tis a thing of meere industrie, a collection without wit or invention, a very toy. i *Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata, so men are valued, their labours vilified by fellows of no worth themselves; as things of nought, who could not have done as much: unusquisque abundat sensu suo, everie man abounds in his own sense; and whilst each particular partie is so affected, how should one please all?*

k *Quid dem, quid non dem? Renuis tu quod jubet ille.*

How shall I hope to expresse my self to each mans humour & l conceit, or to give satisfaction to all? Some understand too little, some too much, *Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as m *Austin* observes, not regarding what, but who write, n *orexin habet auctoris celebritas*, not valuing the meele, but stamp that is upon it, *Cantharum afficiunt, non quid in eo*. If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce. Some are too partiall, as friends to overween, others come with a prejudice to cary, vilifie, detract, and scoffe; (*qui de me forsitan, quicquid est, omni contemptu contemptus judicant*) some as bees for honey, some as spiders to gather poyson. What shall I do in this case? As a dutch host, if you come to an Inne in Germany, & dislike your fare, diet, lodging, &c. replies in a surly tone, o *aliud tibi quaras diversorium*, if you like not this, get you to another Inne: I resolve, if you like not my writing, go read something else. I do not much esteeme thy censure, take thy course, 'tis not as thou wilt, nor as I will, but when we have both done, that of p *Plinius Secundus* to Trajan will prove true, Every mans witty labour takes not, except the master, subject, occasion, and some commending favorite happen to it. If I be taxed, exploded by thee and some such, I shal haply be approved & commended by others, and so have been (*Expertus loquor*) and may truly say with *Jovius* in like case (*absit verbo jaçtantia*) *herorum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratiasque gratias, & multorum bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthie men, so have I been vilified by others, and shall be. At the first publishing of this book; (which i *Probus* of *Perfius* satyrs *editum librum continuo mirari homines, atque a vidè deripere ceperunt*, I may in some sort apply to this my work, The first, second, and third edition were suddenly gone, eagerly read, and as I have said, not so much approved by some, as scornfully rejected by others. But it was *Democritus* his fortune, *Idem admirationi & * irrisoni habitus*. 'Twas *Seneca's* fate, that superintendent of wit, learning,

k Hor.
l Fieri non potest, ut quod quisq; cogitat, dicat omnia.
m Aurelius.
n Lib. 1. de ord. cap. 11.
o Erasmus.

p Erasmus.

p Epist. lib. 6.
q Probus.
r Lander.
s Ovid.
t Juven.

* Minus pre-
sentio, amem.

judgement, i *ad stuporem doctus*, the best of Greek and Latine writers, in *Plutarch's* opinion; That renowned corrector of vice, as n *Fabius* termes him, and painfull omniscious philosopher, that writ so excellently and admirably well, could not please all parties, or escape censure: How is he vilified by x *Caligula*, *Agellius*, *Fabius*, and *Lipsius* himself, his chief propugner? In copleraq; pernitiola, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, & remiss, as *Agellius* observes, *oratio vulgaris & protrita, dicaces & inepte sententia, eruditio plebeia*, an homely shallow writer as he is, In *partibus pinas & fastidia habet*, saith * *Lipsius*, and as in all his other works, so especially in his epistles, *alia in argutiis & ineptiis occupantur, intricatus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, he jumbles up many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? No man so absolute, y *Erasmus* holds, to satisfy all, except antiquitie, prescription, &c. set a barre. But as I have proved in *Seneca*, this will not alwaies take place, how shall I evade? 'Tis the common doome of all writers, I must (I say) abide it, I seek not applause; z *Non ego ventose venor suffragia plebis*; again non sum adeo informis, I would not be a vilified:

— b *laudatus abunde*,

Non fastiditus si tibi lector ero.

I fear good mens censures, and to their favourable acceptance I submit my labours, — c *& linguas Mancipiorum*

Contemno, —

As the barking of a dog, I securely contemne those malicious and scurrile obloquies, flouts, calumnies, of railers and detractors, I scorn the rest. What therefore I have said, *pro scunitate meâ* I have said.

One or two things yet I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologize, *deprecari*, & upon better advice give the friendly reader notice. It was not mine intent to prostitute my muse in English, or to divulge *secreta Minervæ*, but to have exposed this more contract in Latine, If I could have got it printed. Any scurrile pamphlet is welcome to our mercenarie Stationers in English, they print all, — *cadunt que libellos*:

In quorum foliis vix simia nuda cacaret;

But in Latine they will not deale, which is one of the reasons d *Nicholas* a *Sus* author in his Oration of the paucitie of English writers, gives; that so many flourishing wits are smothered in oblivion, ly dead and buried in this our nation. Another main fault is, that I have not revised the copie; and amended the stile, which now flowes remissly, as it was first conceived; but my leasure would not permit, *Feci nec quod potui, nec quod volui*, I confess it is neither as I would, or as it should be.

e *Cum relego scripsisse pudet, quia plurima cerno*

Me quoque quæ fuerant judice digna lini.

When I peruse this tract which I have writ;
I am abash'd, and much I hold unfit.

i Lipsius Judic.
de Seneca.
u Lib. 10. Plu-
rimum studii,
multam rerum
cognitionem,
omnem studio-
rum materiam
&c. multa in
eo probanda,
multa admi-
randa.
x Suer. Arena
sine calce.
y Introduc. ad
Sen.
z Judic. de Sen.
Vix aliquis tam
absolutus, ut
alteri per om-
nia satisfaciat,
nisi longe tem-
poris prescrip-
tio, scripta ju-
dicandi liberta-
re, religione
quodam animas
occupavit.
z Hor. Ep. 1.
lib. 19.
a O Equæ turpe
frigide laudari
ac infectante
virescent.
Phavorinus
A. Gel. lib. 19.
cap. 2.
b Ovid. iust. 1.
eleg. 6.
c Juven. Sat. 5.
d Nicholus a
Sus. author
scilicet aut quæ
magis quam
literis præditi
hab. Cambr.
e Ovid. iust. 1.
1576.
f Ovid. de poet.
Eleg. 1. 6.

[Hor.]

Et quod gravissimum, in the matter it self, many things I disallow at this present, which when I writ, *Non eadem est atas, non mens*; I would willingly retract much, &c. but 'tis too late, I can only crave pardon now for what is amisse.

I might indeed (had I wisely done) observed that precept of the poet,

— *nonumque prematur in annum*,

And have taken more care: Or as *Alexander* the physician would have done by *Lapis Lazuli*, fiftie times washed before it be used, I should have revised, corrected and amended this tract; but I had not as (I said) that happy leasure, no *Amanuenses* or assistants. *Panocrates* in *Lucian*, wanting a servant as he went from *Memphis* to *Coptus* in *Egypt*, took a doore barre, and after some superstitious words pronounced (*Eucrates* the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had done that service he desired, turned his man to a stick again. I have no such skill to make new men at my pleasure, or means to hire them; no whistle to call like the master of a ship, and bid them runne, &c. I have no such authoritie, no such benefactors as that noble *Ambrosius* was to *Origen*, allowing him six or seven *Amanuenses* to write out his dictats, I must for that cause do my businesse my self, And was therefore enforced, as a Beare doth her whelps, to bring forth this confused lump, I had not time to lick it into forme, as she doth her yong ones, but even so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporane stile, as ^h I do commonly all other exercises, *effudi quicquid distavit genius meus*, out of a confused companie of notes, and writ with as small deliberation as I doe ordinarily speak, without all affectation of big words, fustian phrases, jingling termes, tropes, strong lines, that like *Acesta's* arrows caught fire as they flew; straines of wit, brave heats, eulogies, hyperbolicall exornations, elegancies, &c. which many so much affect. I am *aque potor*, drinke no wine at all, which so much improves our moderne wits, a loose, plain, rude writer, *ficum voco ficum*, & *ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, I call a spade a spade, *animis hac scribo, non auribus*, I respect matter, not words; remembering that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam non quemadmodum*, rather what, then how to write. For as *Philo* thinks, *He that is conversant about matter, neglects words, and those that excell in this art of speaking, have no profound learning*,

Verba nitent phaleris, at nullas verba medullas

Intus habent —

Besides, it was the observation of that wise *Seneca*, ⁿ when you see a fellow careless about his words, and neat in his speech, know this for a certaintie, that mans mind is busied about toys, there's no soliditie in him. *Non est or-namentum civile concinnitas*, as he said of a nightingale,

— *vox es, prae creanibil, &c.*

I am therefore in this point a professed disciple of *Apollonius*, a scholar of *Socrates*, I neglect phrases, and labour wholly to informe my readers understanding, not to please his care; 'tis not my studie or intent to com-

pose neatly, which an Orator requires, but to expresse my self readily & plainly as it happens. So that as a River runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my stile flow: now serious, then light; now comical, then satyricall; now more elaborate, then remisse, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this treatise, it shall seem no otherwise to thee, then the way to an ordinarie Traveller, sometimes fair, sometimes foule; here champion, there inclosed; barren in one place, better soyle in another: by woods, groves, hills, dales, plaines, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roseida cespitum, & glebosa camporum*, through varietie of objects, that which thou shalt like and surely dislike.

For the matter it self or method, if it be faultie, consider I pray you that of *Columella*, *Nihil perfectum, aut à singulari consummatum industria*, no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in *Galen*, *Aristotle*, those great Masters. *Boni venatoris* (P one holds) *plures feras capere, non omnes*; He is a good Huntsman can catch some, not all: I have done my endeavour. Besides, I dwell not in this studie, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer, I confesse, a stranger, here and there I pull a flower; I doe easily grant, if a rigid censurer should criticize on this which I have writ, he should not finde three sole faults, as *Scaliger* in *Terence*, but 300. so many as he hath done in *Cardans* subtilties, as many notable errors as *Gul. Laurembergius*, a late professor of *Rostocke*, discovers in that anatomic of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-bosco*. And although this be a fifth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters do find out of experience, 'tis much better build a new sometimes, then repaire an old house; I could as soone write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter invective,

Sint Musis socii Charites, Furia omnis abesto,
Otherwise as in ordinarie controversies, *funem contentionis neccamus, sed cui bono?* We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

— *Arcades ambo,*

Et cantare pares, & respondere parati.

If we do wrangle, what shall we get by it? Trouble and wrong our selves, make sport to others. If I be convict of an error, I wil yeeld, I wil amend, *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis à me dictum sit, id nec dictum esto*. In the meantime I require a favourable censure of all faults omitted, harsh compositions, pleonasmes of words, tautological repetitions (though *Seneca* bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of senses, numbers, printers faulkes, &c. My translations are sometimes rather paraphrases, then interpretations, *non ad verbum*, but as an author, I use more libertie, and that's only taken, which was to my purpose. Quotati-

ons are often inserted in the Text, which make the stile more harsh, or in the margin as it hapned. *Greek* authors, *Plato*, *Plutarch*, *Athenaus*, &c. I have cited out of their interpreters, because the originall was not so readie. I have mingled *sacra* *prophanis*, but I hope not *prophaned*, and in repetition of authors names, ranked them *per accidens*, not according to *Chronologie*; sometimes *Neotericks* before *Ancients*, as my memorie suggested. Some things are here altered, expunged in this fifth Edition, others amended, much added, because many good * authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or oversight.

* *Frankfort*
* *Senecius*
* *Erasmus*, &c.

† *Ter. Adelph.*

*Nunquam ita quicquam bene subducta ratione ad vitam fuit,
Quin res, atas, usus, semper aliquid apportent novi,
Aliquid moneant, ut illa quæ scire te credas, nescias,
Et quæ tibi putaris prima, in exercendo ut repudias.
Ne're was ought yet at first contriv'd so fit,
But use, age, or something would alter it;
Advise thee better, and, upon peruse,
Make thee not say, and what thou tak'st, refuse.*

But I am now resolved never to put this treatise out again, *Ne quid nimis*, I will not hereafter adde, alter, or retract, I have done. The last and greatest exception is, that I being a divine have medled with physick,

† *Horat. Ad. 1.*
† *cap. 1.*

— *Y tantumne est ab re tuâ otii tibi,*

Aliena ut cures, eaque nihil quæ ad te attinent?

Which *Menedemus* objected to *Chremes*; have I so much leasure, or little businesse of mine own, as to looke after other mens matters which concerne me nor? What have I to doe with physick? *quod medicorum est promittant medici.* The † *Lacedæmonians* were once in counsell about state-matters, a deboshed fellow spake excellent wel, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, because *debonestabatur pessimo auctore*, it had no better an author; let some good man relate the same, and then it should passe. This counsell was embraced, *factum est*, and it was registred forth-with, *Et sic bona sententia mansit, malus auctor mutatus est*. Thou saist as much of me, stomachous as thou art, and granteest peradventure this which I have written in physick, nor to be amisse, had another done it, a professed physician, or so; but why should I meddle with this tract? Hear me speak: There be many other subjects, I doe easily grant, both in humanitie and divinitie, fit to be treated of, of which had I written *ad ostentationem* only, to shew my self, I should have rather chofen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my self and others; but that at this time I was fatally driven upon this rock of melancholy, and cannot away by this by-streame, which as a rillet, is deducted from the main channell of my studies, in which I have pleased and busied my self at idle houres, as a subject most necessarie and commodious. Not that I preferre it before Divinitie, which I doe acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinitie I saw no such great need. For had I written positively, there

there be so many books in that kinde, so many commentators, treatises, pamphlets, expositions, sermons, that whole teemes of oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a sermon at *Pauls-Crosse*, a sermon in *St. Maries Oxon.* a sermon in *Christ-Church*, or a sermon before the right honourable, right reverend, a sermon before the right worshipfull, a sermon in latine, in english, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppress my labours in this kinde, as others have been to presse and publish theirs. To have written in controversie, had been to cut off an *Hydra's* head, *his litè genèrat*, one begets another, so many duplications, triplications, & swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as *b Alexander* the sixth pope, long since observed, provoke a great prince than a begging friar, a Jesuite, or a seminarie priest, I wil adde, for *inexpugnabile genus hoc hominum*, they are an irrefragable societie, they must & wil have the last word; and that with such eagernesse, impudence, abominable lying, falsifying, and bitternesse in their questions they proceed, that as *c he* said, *furor ne cecus, an r'p'it vis acrior, an culpa, responsum date?* Blind fury, or error, or rashnesse, or what it is that egges them, I know not, I am sure many times, which *d Austin* perceived long since, *tempestate contentioris, serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charitie is overclouded, and there be too many spirits conjured up already in this kinde, in all sciences, and more than we can tell how to lay, which do so furiously rage and keep such a racket, that as *e Fabius* said, *It had been much better for some of them to have been borne dumbe, and altogether illiterate, than so far to dote to their own destruction.*

At melius fuerat non scribere, namque tacere

Tutum semper erit,

'Tis a generall fault, so *Severinus* the Dane complains *f* in physick, *unhappy men, as we are, we spend our daies in unprofitable questions and disputations*, intricate subtilties, *de lanâ caprinâ*, about moon-shine in the watert, leaving in the meane time those chiefeest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found; and do not only neglect them our selves, but hinder, condemn, forbid and scoff at others, that are willing to enquire after them. These motives at this present, have induced me to make choice of this medicinall subject.

If any physician in the meane time shall infer, *Ne futor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I doe not otherwise by them, than they doe by us. If it be for their advantage, I know many of their sect which have taken Orders, in hope of a benefice, 'tis a common transition, and why may not a melancholy divine, that can get nothing but by simonie, profess physick? *Drusianus* an Italian (*Crusianus*, be *corruptly*, *Trithemius* calls him) & because he was not fortunate in his practice, forsook his profession, & writ afterwards in Divinitie. *Marcellus Ficinus* was *semel & simul*, a priest & a physician at once, and *b T. Linacer* in his old age took orders. The *Jesuits* profess both at this time, divers of them *permissu superiorum*, Chir-
rurgions,

rurgions, panders, bawds, and midwives, &c. Many poor country-vicars, for want of other means, are driven to their shifts, to turn mountebanks, quack-salvers, empiricks, and if our greedie patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as *Paul* did, at last turn taskers, malsters, costermongers, graiers, sell ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or indecorum, if all be considered aright, I can vindicate my self with *Georgius Braunnus*, and *Hieronymus Hemingius*, those two learned Divines; who (to borrow a line or two of mine elder brother) drawn by a naturall love, the one of pictures and maps, prospectives and corographically delights, writ that ample theatre of cities; the other to the studie of genealogies, penned theatrum genealogicum. Or else I can excuse my studies with *Lesius* the Jesuite in like case, 'tis a disease of the soul, on which I am to treat, and as much appertaining to a Divine, as to a physician; and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physician, a spirituall physician at least, as our Saviour calls himself, and was indeed, *Mat. 4. 23. Luke 5. 18. Luke 7. 8.* They differ but in object, the one of the bodie, the other of the soul, and use divers medicines to cure: one amends animam per corpus, the other corpus per animam, as our Regius Professor of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spirituall physick, as the other use proper remedies in bodily diseases. Now this being a common infirmity of bodie and soul, and such a one that hath as much need of spirituall as a corporall cure, I could not find a fitter task to busie my self about, a more apposite theame, so necessarie, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physician. A divine in this compound mixt maladie, can do little alone, a physician in some kinds of melancholy much lesse, both make an absolute cure.

Alterius sic altera poscit opem.

And 'tis proper to them both, and I hope not unbeseeming me, who am by my profession a Divine, and by mine inclination a physician. I had Jasper in my sixt house; I say with *Beroaldus*, *Non sum medicus, nec medicina prorsus expers*, in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfie my self, which was a cause likewise of the first undertaking of this subject.

If these reasons doe not satisfie thee good Reader, as *Alexander Munnifius* that bountifull prelate, sometimes bishop of *Lincolne*, when he had built six castles, *ad invidiam operis eluendam*, saith *Mr. Camden*, to take away the envie of his work (which very words *Nubrigenis* hath of *Roger* the rich bishop of *Salisbury*, who in King *Stephens* time, built *Shirburne* castle, and that of *Devises*) to avert the scandall or imputation, which might be hence inferred, built so many religious houses: If this my discourse be over medicinall, or favour too much of humanitie, I promise thee, that I will hereafter make thee amends in some treatise of divinity. But this I hope shall suffice, when you have more fully considered of the matter

matter of this my subject, *rem substratam*, melancholy, madnesse, and of the reasons following, which were my chief motives: The generalitie of the disease, the necessitie of the cure, and the commoditie or common good that will arise to all men by the knowledge of it, as shall at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the members of this our *Microcosmus*, is as great a task, as to reconcile those Chronologicall errors in the Assyrian monarchie, finde out the quadrature of a circle, the creeks and sounds of the north-east, or north-west passages, & all out as good a discovery, as that hungrie *Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the motion of *Mars & Mercurie*, which so crucifies our Astronomers, or to rectifie the *Gregorian Kalender*. I am so affected for my part, and hope as *Theophrastus* did by his characters, *That our posteritie, O friend Policles, shall be the better for this which we have written, by correcting and rectifying what is amisse in them (elves by our examples, & applying our precepts and cautions to their own use.* And as that great captain *Zisca* would have a drum made of his skin when he was dead, because he thought the verie noise of it would put his enemies to flight, I doubt not, but that these following lines, when they shall be recited, or hereafter read, wil drive away melancholy (though I be gone) as much as *Zisca's* drum could terrifie his foes. Yet one caution let me give by the way to my present or future Reader, who is actually melancholy, that he read not the symptoms or prognosticks in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part doe) he trouble or hurt himself, and get in conclusion more harme then good. I advise them therefore warily to peruse that tract, *Lapides loquitur* (so said *Agrippa de occ. Phil.*) & caveant le-
Et oret ne cerebrum iis excutiat. The rest I doubt not they may securely reade, and to their benefit. But I am over-tedious, I proceed.

Of the necessitie and generalitie of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as *Cyprian* advieth *Donat*, supposing himself to be transported to the top of some high mountaine, and thence to behold the tumults and chances of this wavering world, he cannot chuse but either laugh at, or pittie it. *S. Hierome* out of a strong imagination, being in the wilderness, conceived with himself, that he then saw them dancing in *Rome*; and if thou shalt either conceive, or clime to see, thou shalt soone perceive that all the world is mad, that it is melancholy, dotes: that it is (which *Epithonius Cosmopolites* expressed not many years since in a map) made like a fools head (with that Motto *Caput helleboro dignum*) a crazed head, *cavea stultorum*, a fools paradise, or as *Apollonius*, a common prison of gulls, cheaters, flatterers, &c. and needs to be reformed. *Strabo* in the ninth book of his geographie, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* map, approves; The breast lyes open from those *Acroceraunian* hills in *Epirus*, to the *Samian* promontorie in *Attica*; *Paga* and *Magara* are the two shoulders; that *Isthmus of Corinth* the neck; and *Peloponnesus* the head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; & to speak what I think, the inhabitants of

p *Ferdinando de Quir. anno 1612. Amstelredami impress.*
q *Præfat. ad Characteres & Spero enim (O Policles) libros nostros meliores inde futuros, quod istiusmodi memorie mandata reliquerimus, ex præceptis & exemplis nostris ad vitam accommodatis, ut se inde corrigant.*
r *Part. 1. sect. 3.*

Præf. Let. 1.

Ep. 2. l. 1. ad Donatum.
Panti per te crede subduci in ardui montis verricem calorem, specularem inde verum jacentium facies, & oculis in diversis portibus, fluctuantis mundi turbines intueri, jam simul aut videlicet aut miserebere.

moderne Greece, swerve as much from reason, & true religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall finde that kingdomes and provinces are melancholy, cities and families, all creatures, vegetall, sensible, and rationally, that all sorts, sects, ages, conditions, are out of tune, as in *Cebes* table, *omnes errorum bibant*, before they come into the world, they are intoxicated by errors cup, from the highest to the lowest, have need of physick, and those particular actions in *Seneca*, where father & son prove one another mad, may be generall; *Porcius Latro* shall plead against us all. For indeed who is not a fool, melancholy, mad? — *Qui nil molitur ineptè*, who is not brain-sick? Folly, melancholy, madness, are but one disease, *Delirium* is a common name to all. *Alexander, Gordonius, Jason Pratensis, Savanarola, Guianerius, Montanus*, confound them as differing *secundum magis & minus*; so doth *David*, *Psalm. 37. 5. I said unto the fools, deal not so madly*, & 'twas an old *Stoicall* paradox, *omnes stultos insanire*, all fools are mad, though some madder then others. And who is not a fool, who is free from melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, all dispositions beget habits, if they persevere, saith *Plutarch*, habits either are, or turn to diseases. 'Tis the same which *Tully* maintains in the second of his *Tusculanes*, *omnium insipientium animi in morbo sunt, & perturbatorum*, Fooles are sick, and all that are troubled in mind: for what is sickness, but as *Gregorie Tholosanus* defines it, *A dissolition or perturbation of the bodily leagur, which health combines*: And who is not sick, or ill disposed: in whom doth not passion, anger, envie, discontent, fear and sorrow reign? Who labours not of this disease? Give me but a little leave, and you shall see by what testimonies, confessions, arguments I will evince it, that most men are mad, that they had as much need to go a pilgrimage to the *Anticyra* (as in *Strabo's* time they did) as in our daies they run to *Compostella*, our Ladie of *Sichem*, or *Lauretta*, to seek for help; that it is like to be as prosperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are so mis-affected, melancholy, mad, giddy-headed, hear the testimonie of *Solomon*, *Eccl. 2. 12. And I turned to behold wisdom, madness, and folly, &c. And ver. 23. all his daies are sorrow, his travell grief, and his heart taketh no rest in the night*. So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, 'tis all one. Laughter it self is madness according to *Solomon*, & as *S. Paul* hath it, *worldly sorrow brings death. The hearts of the sons of men are evil, & madness is in their hearts while they live, Eccl. 9. 3. Wise men themselves are no better, Ecc. 1. 2. In the multitude of wisdom is much grief, and he that increaseth wisdom, increaseth sorrow, Cap. 2. 17. He hated life it self, nothing pleased him; he hated his labour, all, as he concludes, is sorrow, grief, vanitie, vexation of spirit*. And though he were the wisest man in the world, *sanctuarium sapientia*, & had wisdom in abundance, he will not vindicate himself, or justifie his own actions. Surely I am more foolish then any man, & have not the understanding of a man in me, *Pro. 30. 2. Behold Solomons words, or the words of Agur the son of Jakeh*, they

u. Centur. 1.2.
cent. 7. & 1.6.
cent.

2. Heratima.
y. Iam Hor. 1.2.
Sagitt. 3.

Dan. Hippus
Stillic. probat
omnes stultos
insanire.

2. Tom. 2. sm.
P. lib. 5. c. 6.

Animi affectio-
nes si diuini
inbreant, pra-
tor generant
habitu.

2. Lib. 18. cap. 1.
Syn. art. mir.

Morbus n. h. est
aliud quam dis-
solutio que-
dam ac pertur-
batio; sed in
corp. re existen-
tis sicut & sa-
nitatis est con-
suetudo bene
corporum con-
suetudo que-
dam.

b. Lib. 9. Georg.
Flores diu
gentes naviga-
bant illic uni-
versis causa.

2. Lib. 9. Georg.
Flores diu
gentes naviga-
bant illic uni-
versis causa.

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2. Lib. 9. Georg.
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gentes naviga-
bant illic uni-
versis causa.

they are canonicall. *David* a man after Gods own heart, confesseth as much of himself, *Psalm. 37. 21, 22. So foolish was I and ignorant, I was even as a beast before thee. And condemn all for fools, Ps. 93. & 32. 9. & 49. 20.* He compares them to *beasts, horses, and mules, in which there is no understanding*. The apostle *Paul* accuseth himself in like sort, *2 Cor. 11. 21. I would you would suffer a little my foolishness, I speak foolishly. The whole head is sick, saith Esay, and the heart is heavie, Cap. 1. 5.* And makes lighter of them then of *oxen and asses, The ox knows his owner, &c.* read *Deut. 32. 6. Jer. 4. Amos 3. 1. Ephes. 5. 6. Be not mad, be not deceived, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithet of madness and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.

I know that we think far otherwise, and hold them most part wise men that are in authoritie, princes, magistrates, rich men, they are wise men borne, all Politicians and Statemen must needs be so, for who dare speak against them? And on the other, so corrupt is our judgement, we esteeme wise and honest men fools. Which *Democritus* well signified in an Epistle of his to *Hippocrates*: *The Abderites account vertue madness, and so do most men living. Shall I tell you the reason of it? Fortune and Vertue, Wisedome and Folly, their seconds, upon a time contended in the Olympicks; Everie man thought that fortune and folly would have the worst, and pitied their cases. But it fell out otherwise. Fortune was blind and cared not where she stroke, nor whom, without lawes, Audacitarum instar, &c. Folly rash and inconsiderate, esteem'd as little what she said or did. Vertue and Wisedome gave place, were hissed out, and exploded by the common people, folly & fortune admired, and so are all their followers ever since: knaves and fooles commonly fare and deserve best in worldlings eyes & opinions. Many good men have no better fate in their ages: Achish, 1 Sam. 21. 14. held David for a mad man. Elisha & the rest were no otherwise esteemed. David was derided of the common people, Psal. 9. 7. I am become a monster to manie. And generally we are accounted fools for Christ, 1 Corinth. 14. We fools thought his life madness, and his end without honour, Wisd. 5. 4. Christ and his Apostles were censured in like sort, John 10. Mark 3. Act. 26. And so were all Christians in Pliny's time, fuerunt & alii similes dementiae &c. And called not long after, Vesania sectatores, everfores hominum, polluti novatores fanatici, canes, malefici, venefici, Galilai homunciones, &c. 'Tis an ordinarie thing with us, to account honest, devout, orthodoxe, divine, religious, plain-dealing-men, idiots, asses, that cannot or will not lye and dissemble, shift, flatter, accommodare se ad eum locum ubi nati sunt, make good bargaines, supplant, thrive, patronis inservire, solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cateraque quae promotionem ferunt & securitatem, quae sine ambage felicem reddunt hominem, & verè sapientem apud nos; That cannot temporize as other men do, hand and take bribes, &c. but feare God, and make a conscience of their doings. But the holy Ghost*

Quis nisi men-
tu tempore, &c.

that knows better how to judge, he calls them fooles. *The foole hath said in his heart, Psal. 53. 1. And their waies utter their folly, Psal. 49. 14.* For what can be more mad, than for a little worldly pleasure to procure unto themselves eternall punishment? As *Gregorie* and others inculcate unto us.

Yea even all those great Philosophers, the world hath ever had in admiration, whose works we doe so much esteeme, that gave precepts of wisdom to others, inventors of Arts and Sciences, *Socrates* the wisest man of his time by the Oracle of *Apollo*, whom his two Scholars *Plato* and *Xenophon* so much extoll and magnifie with those honourable titles, *best and wisest of all mortall men, the happiest and most just*; and as *Alcibiades* incomparably commends him; *Achilles* was a worthy man, but *Bracides* and others were as worthe as himself; *Antenor* and *Nestor* were as good as *Pericles*, and so of the rest, but none present, before, or after *Socrates*; *nemo veterum neque eorum qui nunc sunt*, were ever such, will match or come neare him. Those seven wise men of *Greece*, those *Britain* *Druides*, *Indian Brachmanni*, *Aethiopian Gymnosophists*, *Magi* of the *Persians*, *Apollonius*, of whom *Philestratus*, *Non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his Scholar *Lucretius*,

Qui genus humanum ingenio superavit, & omnes Perfrinxit Stellas exortus ut aetherius Sol.

Whose wit excell'd the wits of men as far,

As the Sun rising doth obscure a Star.

All those, of whom we read such *Hyperbolicall elogiums*; as of *Aristotle* that he was wisdom it self in the abstract, *a Miracle of nature*, breathing libraries, as *Diogenes* of *Longinus*, lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators,

Nulla ferant talem sacra futura virum:

Monarchs, miracles, superintendents of wit and learning, *Oceanus*, *Phaenix*, *Atlas*, *Monstrum*, *portentum hominis*, *orbis universi musaem*, *ultimus humana natura conatus*, *natura maritus*,

— merito cui doctior orbis

Submissis desert fascibus imperium.

As *Aelian* writ of *Protagoras* and *Gorgias*, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*, they were children in respect, infants, not eagles but kites; novices, illiterate, *Eunuchi sapientia*. And although they were the wisest, and most admired in their age, as hee censured *Alexander*, I do them, there were 10000 in his armie as worthy Captaines (had they been in place of command) as valiant as himselfe; there were Myriades of men wiser in those daies, & yet all short of what they ought to be. *Laetantius* in his booke of wisdom, proves them to be dizards, fooles, asses, mad-men, so full of absurd and ridiculous tenets and brain-sick positions, that to his thinking never any old woman or sick person doted worse. *Democritus* took all from *Leucippus* and left, faith he, the inheritance of his folly to *Epicurus*; *insanienti dum sapientia*, &c. The like he holds of *Plato*, *Aristippus*, & the rest, making no difference betwixt them and beasts, saying that they could speak. *Theodores*

Nihil interest inter hos & bestiam nisi quod loquatur. de sa. 26. c. 8. x. Cap. de virt.

in his tract *De cur. grac. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soone speak evill as of *Christ*, yet *re vera*, hee was an illiterate idiot, as *Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* termes him, *scurra Atticus*, as *Zeno*, an enemy to all y^{Nebr. & Rask} arts & sciences, as *Atheneus*, to Philosophers & Travellers, an opinative asse, a caviller, a kinde of Pedant; for his manners, as *Theod. Cyrensis* describes him, a *Sodomite*, an *Atheist*, (so convicted by *Anysus*) *iracundus* *adolecentium* *causa frequenter* *gymnasium* *obibat*, &c. *et ebrius, dicax, &c.* a pot companion, by *Plato's* own confession, a sturdy drinker; and that of all others he was most fortish, a very mad-man in his actions & opinions. *Pythagoras* was part philosopher, part magician, or part witch. If you desire to hear more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the apostate to *Christ*, I refer you to that learned tract of *Eusebius* against *Hierocles*, & for them all to *Lucians* *Piscator*, *Icaromenippus*, *Necyemantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate treatises were full of dotage, which *Tully* ad *Atticum*, long since observed, *delirant plerumque scriptores in libris suis*, their lives being opposit to their words, they commended poverie to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as *Seneca* tells them home) could moderate his affections. Their musick did shew us *stiles modos, &c.* how to rise and fall, but they could not so contain themselves as in adversitie not to make a lamentable noise. They will measure ground by Geometrie, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compasse of reason & discretion. They can square circles, but understand not the state of their own souls, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vita rectum sit, ignorant*; so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I think all the *Anticyra* will not restore them to their wits, if these men now, that held *Xenodotus* heart, *Crates* liver, *Epietetus* lamthorn, were so sottish, and had no more brains then so many beetles, what shall we think of the commonaltie? What of the rest?

Yea, but will you infer, that is true of heathens, if they be conferred with Christians, *1 Cor. 3. 19. The wisdom of this world is foolishness with God, earthly and devilish*, as *James* calls it. *3. 15. They were vain in their imaginations, and their foolish heart was full of darknesse*, *Rom. 1. 21, 22. When they professed themselves wise, became fooles*. Their wittie works are admired here on earth, whilst their soules are tormented in hell fire. In some sense, *Christiani Crassiani*, Christians are *Crassians*, & if compared to that wisdom, no better then fooles. *Quis est sapiens? Solus Deus*, *Pythagoras* replies, *God is only wise*, *Rom. 16. Paul* determines, *only good*, as *Austin* well contends, and no man living can be justified in his sight. *God looked down from heaven upon the children of men, to see if any did understand*, *Psal. 53. 2, 3. but all are corrupt, erre*, *Rom. 3. 12. None doth good, no*

not one. Job aggravates this, 4. 18. Behold he found no steadfastness in his servants, and layd folly upon his Angels: 19. How much more on them that dwell in houses of clay? In this sense we are all as fools, and the Scripture alone is *arx Minervæ*, we and our writings are shallow and imperfect. But I doe not so meane; even in our ordinarie dealings, we are no better then fools. All our actions, as *Plinie* told *Trajan*, up-braid us offolly, our whole course of life is but matter of laughter: we are not soberly wise; and the world it self, which ought at least to be wise by reason of his antiquitie, as *Hugo de Prato Florido* will have it, *semper stultizat*, is everie day more foolish than other; the more it is whipped, the worse it is, and as a child will still be crowned with roses and flowers. We are apish in it, *asini bipedes*, & everie place is full in *versorum Apuleorum*, of metamorphosed and two-legged asses, in *versorum Silenorum*, childish, *pueri instar bimuli*, tremulâ patris dormientis in ulnâ. *Jovianus Pontanus*, *Antonio Dial*, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes de hoc sene*, marvell not at him only, for *tota hac civitas delirium*, all our Town dotes in like sort; we are a companie of fools. Aske not with him in the poet, *Larva hunc intemperie insanie que agitant senem*? What madnes ghosts this old man, but what madnes ghosts us all? For we are *ad unum omnes* all mad, *semel insani vivimus omnes*, not once, but alway so, & *semel*, & *simul*, & *semper*, ever, and altogether as bad as he; and not *senex bis puer*, *delira annus*, but say it of us all, *semper pueri*, young and old, all dote, as *Laëtantius* proves out of *Seneca*; and no difference betwixt us and children, saving that, *majora ludimus*, & *grandioribus pupis*, they play with babies of clouts & such toys, we sport with greater bables. We cannot accuse or condemn one another being faultie our selves, *deliramenta loqueris*, you talk idly, or as *Mitio* upbraided *Demea*, *insanis, aufer te*, for we are as mad our own selves, and 'tis hard to say which is the worst. Nay 'tis universally so, *Vitam regit fortuna, non sapientia*.

h Adelp. act. 5.
scen. 5.

i Tully Tusc. c.
k Plato Apologia Socrati.

l Ant Dial.

m Lib. 3. de sap.

n Lucius de sap.

o Lucius de sap.

p Lucius de sap.

q Lucius de sap.

r Lucius de sap.

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y Lucius de sap.

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aa Lucius de sap.

ab Lucius de sap.

ac Lucius de sap.

ad Lucius de sap.

ae Lucius de sap.

When *Socrates* had taken great pains to finde out a wife man, and to that purpose had consulted with philosophers, poets, artificers, he concludes all men were fools; and though it procured him both anger and much envie, yet in all companies he would openly profess it. When *Supputius* in *Pontanus* had travelled all over *Europe*, to conferre with a wife man, he returned at last without his errand, and could finde none. *Cardan* concurs with him, *Few there are (for ought I can perceive) well in their wits*. So doth *Tully*, *I see everie thing to be done foolishly, and unadvisedly*.

Ille sinister sum, hic dexter sum, unus utrique Error, sed variis illudis partibus omnes.

One reels to this, another to that wall.

'Tis the same error that deludes them all.

They dote all, but not alike, *Maria* & *Tasso* quia, not in the same kinde, *One is covetous, a second lascivious, a third ambitious, a fourth envious, &c.* as *Dionysippus* the Stoick hath well illustrated in the poet,

Desipiunt omnes aequè ac se.

'Tis an in-bred maladie in everie one of us, there is *seminarium stultitiæ*, a

feminarie

seminarie of folly, which if it be stirred up, or get a head, will run in infinitum, & infinitely varies, as we our selves are severally addicted, saith *9 Balazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *altè radices stultitiæ*; so we are bred, and so we continue. Some say there be two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessarie, by error we know them falsly. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that doe not impinge on some one kinde or other. *Sic plerumque agitat stultos inscitia*, as he that examines his own and other mens actions, shall finde.

* *Charon* in *Lucian*, as he wittily faignes, was conducted by *Mercurie* to such a place, where he might see all the world at once; after he had sufficiently viewed and looked about, *Mercurie* would needs know of him what he had observed: He told him, that he saw a vast multitude and a promiscuous, their habitations like mole-hills, the men as emmets, he could discern cities like so many hives of bees, wherein everie bee had a plant, and they did nought else but sting one another, some domineering like hornets bigger then the rest, some like filching wasps, others as drones. Over their heads were hovering a confused companie of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, sollicite ambientes, callide litigantes, for toys, & trifles, and such momentanic things. There towas and provinces meere factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion he condemned them all for mad-men, fools, idiots, asses. *O stulti, quanam hac est amentia?* O fools, O mad-men he exclaims, *insana studia, insani labores, &c.* Mad endeavours, mad actions, mad, mad, mad. *O sacrum insipiens & in-facetum* a giddy-headed age. *Heraclitus* the philosopher, out of a serious meditation of mens lives, fell a weeping, and with continuall teares bewailed their miserie, madnes, & folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, & he was so far carried with this ironical passion, that the Citizens of *Abdera* took him to be mad, and sent therefore ambassadors to *Hippocrates* the Physician, that he would exercise his skill upon him. But the storie is set down at large by *Hippocrates*, in his epistle to *Damogetus*, which because it is not impertinent to this discourse, I will insert verbatim almost, as it is delivered by *Hippocrates* himself, with all the circumstances belonging unto it.

When *Hippocrates* was now come to *Abdera*, the people of the citie came flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, he went to see *Democritum*, the people following him, whom he found (as before) in his garden in the suburbs all alone, "sitting upon a stone under a plane tree, without per lapidem, hofe or shoes, with a book on his knees, cutting up severall beasts, and busie at his studie. The multitude stood gazing round about to see the con-gresse. *Hippocrates* after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that

q Lib. 1. de amicis.

r Est in magnis nostrum seminarium aliquod stultitiæ, quod quando excrescit.

s Primumque lux vite prima jura erat.

t Tibullus, stultis præterea dies, their wives are a wool-gathering.

u So fools commonly dote.

v Dial. contem. plantæ, Tom. 2.

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x De furore,
mania melanc-
cholia scribo,
ut sciam quo
pado in homi-
nibus gignatur,
fuit, cre/cit, cu-
muletur, minu-
atur, hec inquit
animalia que
videt properea
ficio, non Des-
perata peritus,
sed seculi bilita-
tariam dis-
quirens.

y Aug. l. i. in
Gen. Jumentis
et fereis tu-
m equum rige-
re postulas, et
in nullum pre-
stas alius nec
spis Deo.
z Mores du-
ant, mores jam
ejiciunt.
a Pueri amant,
mores fastidiunt.
b Quod hoc ab
in/ania deest?
c Reges eli-
gant, deponunt.
d Contra pa-
ventes, raves,
cives perpetuo
vixant, et
immersione a-
gant.

c Idola inani-
mata amant, a-
nimata odio ha-
bent sic porri-
ci.
d Credo equi-
dem et res du-
rent et mar more
vultum.
e Summ fluitri-
um per speciem
nemo, sed alter
alterum deridet

that he had forgot it. *Hippocrates* demanded of him what he was doing: He told him that he was ^z *busie in cutting up severall beasts, to finde out the cause of madnesse, and melancholy.* *Hippocrates* commended his work, admiring his happinesse and leasure. And why, quoth *Democritus*, have not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessarie to be done, for our selves, neighbours, friends; expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such businesses which deprive us of our time. At this speech *Democri-* tus profusely laughed, (his friends and the people standing by, weeping in the mean time, and lamenting his madnes.) *Hippocrates* asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so emptie of all vertuous actions, to hunt so farre after gold, having no end of ambition; to take such infinite pains for a little glorie, and to be favoured of men; to make such deep mines into the earth for gold, and many times to finde nothing, with losse of their lives and fortunes. Some to love dogs, others horses, some to desire to be obeyed in many provinces, and yet themselves will know no obedience. ^z Some to love their wives dearly at first, and after a while to forsake and hate them, begetting children, with much care & cost for their education, yet when they grow to mans estate ^a to despise, neglect, and leave them naked to the worlds mercie. ^b Do not these behaviours expresse their intolerable folly? When men live in peace, they covet war, detesting quietnesse, ^c deposing kings, and advancing others in their stead, murdering some men to beget children of their wives. How many strange humors are in men? When they are poore and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastfully spend them. O wife *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them, for they daily plead one against another, ^d the son against the father and the mother, brother against brother, kindred & friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they wil defame & kil one another, commit all unlawfull actions, contemning God and men, friends and countrey. They make great account of many senselesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moveables, dear bought, & so cunningly wrought, as nothing but speech wanteth in them, ^e and yet they hate living persons speaking to them. Others affect difficult things; if they dwell on firm Land, they will remove to an Island, and thence to land again, being no way constant to their desires. They commend courage & strength in wars, & let themselves be conquered by lust and avarice; they are in brief, as disordered in their minds, as *Thersites* was in his body. And now me thinks, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiving so many fooleries in men; ^f for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard calls him a glutton, whom he knows to be sober. Many men love the sea, others husbandry; briefly, they cannot agree in their own trades and professions, much lesse in their lives and actions.

When

When *Hippocrates* heard these words, so readily uttered without premeditation to declare the worlds vanitie, full of ridiculous contrarietie, he made answer, That necessitie compelled men to many such actions, & divers wils ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertaintie of humane affaires; they would not so marrie, if they could foretell the causes of their dislike and separation; or parents if they knew the boure of their childrens death, so tenderly provide for them; or an husbandman sow, if hee thought there would be no increase; or a merchant adventure to sea, if hee fore-saw shipwrack; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, everie man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poore excuse, laughed again aloud, perceiving he wholly mistook him, and did not wel understand what hee had said concerning perturbations and tranquillitie of the minde. Inasmuch, that if men would governe their actions by discretion and providence, they would not declare themselves fooles as now they doe, and hee should have no cause of laughter; but (quoth hee) they swell in this life, as if they were immortall and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutabilitie of this world, and how it wheeles about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, ^f they would perceive then that Nature hath enough without seeking such superfluities, & unprofitable things, which bring nothing with them but griefe and molestation. As a fat bodie is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and crosse inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more then mad, quoth hee) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envie, malice, enormous villanies, mutinies, unsatiablenesse, desires, conspiracies, and other incurable vices; besides, your dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civilitie. Many things which they have left off, after a while they fall to againe, husbandrie, navigation, and leave again, fickle and unconstant as they are. When they are young, they would be old, and old, young. ^h Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would bee in his office, and obeyed as he is: and what is the cause

f Denique si
finis querendi,
cumque habes
plus pauperem
merito miam,
et finire labo-
rem incipiam,
paris quod o-
rabis, mere-
ber.
h Affertur
rapido sereno
sub pedibus
vulpec.
Et cum vulpe
positum pariter
vulpinarius.
Cretendunt
cum Crete.
Quid si de
canis ut nemo
quam fuit su-
ram, de nocte
adversus, illa
conatus ut non
et a. Mer.

D

E

A satyricall *Romane* in his time, thought all vice, folly, and madnesse were all at full sea,

Omne in prapiti vitium stetit. —

b Jov. en. * *De bello Jud.* * *Josephus* the historian taxeth his Countrey-men *Jews* for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies; but we flow higher in madnesse, far beyond them,

Mox daturi progeniem vitiosiorum,

and the latter end (y ou know whose oracle it is) is like to be worst. 'Tis not to be denied, the world alters every day, *Ruunt urbes, regna transferruntur, &c.* variantur habitus, leges innovantur, as *Petrarch* observes, we change language, habits, laws, customes, manners, but not vices, not diseases, not the symptomes of folly and madnesse, they are still the same. And as a River, we see, keeps the like name and place, but not water, and yet ever runs,

Labitur & labetur in omne volubilis ævum;

Our times and persons alter, vices are the same, and ever will be; looke how Nightingals sang of old, Cocks crowed, Kine lowed, Sheep bleated, Sparrowes chirped, Dogges barked, so they doe still; we keepe our madnesse still, play the fools still, *nec dum finis Orestes*, we are of the same humors and inclinations as our predecessors were, you shall find us all alike, much at one, we and our sons,

Et nati natorum, & qui nascuntur ab illis,

And so shall our posteritie continue to the last. But to speake of times present.

If *Democritus* were alive now, and should but see the superstition of our age, our religious madnesse, as *Meteran* calls it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of *Christ*, so much talk of religion, so much science, so little conscience, so much knowledge, so many preachers, so little practice; such varietie of sects, such have and hold of all sides, — * *obvia signis Signa, &c.*

such absurd and ridiculous traditions and ceremonies: If he should meet a *Capuchine*, a *Franciscan*, a *Pharisaicall Jesuite*, a man-serpent, a shave-crowned *Monke* in his robes, a begging Frier, or see their three-crowned Sovereigne Lord the Pope, poore *Peters* successor, *servus servorum Dei*, to depose Kings with his foot, to tread on Emperors necks, make them stand bare-foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were alive to see this!) If he should observe a Prince creep so devoutly to kisse his toe, and those Red-cap Cardinals, poor Parish-priests of old, now Princes companions; what would he say? *Cælum ipsum petitur stultitia*. Had hee met some of our devout pilgrims going bare-foot to *Jerusalem*, our lady of *Laureto*, *Rome*, *S. Jago*, *S. Thomas Shrine*, to creep to those counterfeite and Maggot-eaten Reliques. Had he been present at a Ma'ie, and seen such kissing of Paxes, crucifixes, cringes, duckings, their severall attires and ceremonies, pictures of saints, indulgences, pardons, vigils, fasting, feasts, crossing, knocking,

ing,

ing, kneeling at *Ave-Maries*, bells, with many such;

— jucundandi spectacula plebi,

praying in Gibberish, and mumbling of beads. Had he heard an old woman say her prayers in latine, their sprinkling of holy-water, and going a Procession, — * *incedunt monachorum agmina mille;*

Quid memorem vexilla, cruces, idolaque culta, &c.

Their Breviaries, bulls, hallowed beans, exorcismes, pictures, curious crosses, fables and bables. Had he read the *Golden Legend*, the *Turks Alcoran*, or *Jewes Talmud*, the *Rabbins Comments*, what would he have thought? How dost thou thinke he might have been affected? Had he more particularly examined a *Jesuits* life amongst the rest, he should have seen an hypo-rite professe povertie, and yet possesse more goods & lands than many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like watermen, that rowe one way, and look another. Vow virginities, talk of holinesse, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat. Monkes by profession, such as give over the world, and the vanities of it, and yet a *Machiavilian* rout^m interested in all maner of state: holy men, peace makers, and yet composed of envie, lust, ambition, hatred and malice, fire-brands, *adulta patrie pestis*, traitors, assassins, *hac itur ad astra*, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nice & curious schismatics in another extreme, abhorre all ceremonies, and rather lose their lives and livings, then doe or admire any thing Papiests have formerly used, though in things indifferent (they alone are the true *Chu ch, sal terra, cum sint omnium insulsissimi*.) Formalists, out of fear and base flatterie, like so many weather-cocks turn round, a rout of temporisers, ready to embrace and maintain all that is, or shal be proposed, in hope of preferment: Another Epicurean companie, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the down-fall of any: as *Lucian* said in like case, what dost thou thinke *Democritus* would have done, had he been spectator of these things?

Or had he but observed the common people follow like so many sheepe one of their fellows drawn by the horns over a gap, some for zeale, some for fear, *quò se cunque rapit tempestas*, to credit all, e amine nothing, and yet ready to dye before they will abjure any of those ceremonies, to which they have been accustomed; others out of hypocrisie frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed usurers, gripers, monsters of men, harpies, divels, in their lives to expresse nothing lesse.

What would he have said to see, hear, and read so many bloody battels, so many thousands slain at once, such streams of blood able to turn Mills: *unius ob noxam furiasque*, or to make sport for princes, without any just cause, for *vantities* (saith *Austin*) *precedencie, some wench, or such like toy*, or out of desire of domineering, *vain-glorie, malice, revenge, folly*; madnesse (goodly causes all, *ob quas universus orbis bellis & cadibus miscetur*) whilst Statesmen themselves in the mean time are secure at home, pampered with all delights & pleasures, take their ease and follow their lusts,

* *Tb. Noctep.*
i *Dum simulane*
sperare, acqui-
siverunt sibi 30
annorum spatio
his centena mil-
lia librarum
omnis Arnold.
k Et quam in-
terdum de vir-
tute loquuntur
junt, sero in la-
tibulis clunes
agitant labore
nocturno, de-
goppa.
l i *Im. 3. 13.*
But they shall
prevail no
longer, their
madnesse shall
be known to
all men.
m *Benignitatis*
finis substat
esse, nunc liti-
um officina co-
ria Romana.
Budem.

n *Quid tibi vi-*
detur jactum
Democritum, si
horum specta-
tor contigerit?

† *Ob inanes di-*
visionum rituales,
+ *præceptum*
l-cum, ob inter-
c: pram mulier-
culam, vel quod
like toy, or out of desire of domineering, vain-glorie, malice, revenge, folly; d *Stultitia na-*
rum, vel d ma-
licia quod cap-
do donandi;
libido nocendi,
etc.

lusts, not considering what intolerable misery poor souldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities & oppressions that accompanie such proceedings, they feele not, take no notice of it. *So wars are begun, by the perswasion of a few debush'd, hair-brain, poor, dissolute, hungrie captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfy one mans private spleene, lust, ambition, avarice, &c. tales rapiunt scelerata in praelia causa. Flos hominū, Proper men, well proportioned, carefully brought up, able both in bodie and minde, found, led like so many beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to Pluto, as so many sheep, 400000. at once. At once, said I, that were tolerable, but these wars last alwaies, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations.*

— *ignoto cælum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, til all the world be consumed with fire. The siege of Troy lasted ten years eight months, there died 870000 Grecians, 670000 Trojans, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. *Cæsar* killed a million, *Mahomet* the second Turke 300000 persons: *Sicinius Dentatus* fought in an hundred battels, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. *M. Sergius* had 32 wounds; *Scæva* the Centurion I know not how many; everie nation hath their *Hectors*, *Scipio's*, *Cæsars* and *Alexanders*. Our *Edward* the fourth was in 26 battels afoot: and as they doe all, he glories in it, 'tis related to his honour. At the siege of *Hierusalem* 1100000 died with sword and famine. At the siege of *Ostend* (the divels academie) a poore towne in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitalls, full of maimed souldiers; there were engines, fire-works, and whatsoever the divell could invent to doe mischief with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. *Who* (saith mine Author) *can be sufficiently amazed at their stony hearts, obstinacie, fursie, blindnesse, who without any likelihood of good successe, hazard poore souldiers, and leade them without pittie to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their owne deaths: * quis malum genus, qua furia, qua pestis, &c. what plague, what furie brought so divellish, so brutish a thing as war first into mens minds?*

Who made so soft and peaceable a creature, born to love, mercie, meeknesse, so to rave, rage like beasts, and run on to their own destruction: how may nature expostulate with mankind, *Ego te divinum animal finxi, &c.* I made thee an harmlesse, quiet, a divine creature: how may God expostulate, and all good men? yet, *horum facta* (as * one condoles) *tantum admirantur, & heronum numero habent*: these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crownes, pyramids, obelisks to their eternall fame, that immortall *Genius* attends on them, *hæc itur ad æstra*. When *Rhodes* was besieged, *fosse auribus cadaveribus repleta sunt*, the ditches were full of dead carcasses; and as when

¶ Bellum rem plane belluam
4.ocal. Morn.
Mop. lib. 2.

a Munster. Conf.
mop. l. 5. c. 3.
E. Ditt. Cretenf.

b Jovius. vir.
ejm.

c Cornutus.

d Hist. of the
siege of O. end.
lib. 23.

¶ Erasmus de
bell. ut placidum
studium
mal b. necolm
ne nam tam
serius recorda
in naturam ruc
ret per. tum.

¶ Rich. Dinob.
præst. Belli
virtute Gal.

¶ Jovius.

when the said *Solyman* great Turke beleagred *Vienna*, they lay levell with the top of the wals. This they make a sport of, and will doe it to their friends and confederates, against oaths, vows, promises, by trecherie or otherwise. — ** dolus an virtus? quis in hoste requirat?* leagues and laws of arms (*silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt*; Gods and mens laws are trampled under foot, the sword alone determines all; to satisfy their lust and spleene, they care not what they attempt, say, or doe,

** Rara fides, probitasque viris qui castra sequuntur*, Nothing so common as to have *h* father fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, province against province, christians against christians: *a quibus nec unquam cogitatione fuerunt lasi*, of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruinated, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids defouled, *Virgines nondum thalamus jugate*, *Et comis nondum positis ephabi*; chaste matrons cry out with *Andromache*, ** Concubitus mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to lie with them that erst killed their husbands: to see rich, poore, sick, sound, Lords, servants, *eodem omnes incommodo mali*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoever torment, miserie, mischief, hell it self, the divell, furie and rage can invent to their own ruine and destruction; so abominable thing is ** war*, as *Gerbelius* concludes, *adeo feda & abominanda res est bellum, ex quo hominum cades, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sinne. Had *Democritus* been present at the late civill warres in *France*, those abominable wars, — *bellaque inatribus detestata*, *Where in lesse then ten years, ten hundred thousand men were consumed*, saith *Collignius*, 20. thousand Churches overthrown; nay, the whole kingdome subverted (as *Richard Dinoth* addes.) So many myriades of the Commons were butchered up, with sword, famine, warre, *tanto odio utrinque ut barbari ad abhorrendam lanienam obstupescerent*, with such ferall hatred, the world was amazed at it: or at our late *Pharsalian* fields in the time of *Henry* the sixth, betwixt the houses of *Lancaster* and *York*, an hundred thousand men slain, * one writes, * another, ten thousand families were rooted out, *that no man can but marvel*, saith *Cornutus*, *as but for myriades that barbarous immanitie, ferall madnesse, committed betwixt men of the same nation, language and religion. * Quis furor O cives? Why do the Gentiles so furiously rage*, saith the Prophet *David*, *Ps. 2. 1.* But we may aske, why doe the Christians so furiously rage?

** Arma volunt, quare possunt, rapiunt que juventus?* Unfit for Gentiles, much less for us so to tyrannize, as the *Spaniard* in the *West Indies*, that killed up in 42 years (if we may beleeve *P Bartholomæus* à *Casa* their own bishop) 12 millions of men, with stupend & exquisite torments; neither should I lye (saith he) if I said 50 millions. I omit those

*ejusdem lingue, sanguinis, religionis exercitatur. o Lucan. * Virg. p Bishop of Casa an eye-witnesse.*
French

z Dolus, appetitus, injustitia, propria bellum negotia Terrul.

g Lucan. h Pater in filium, a suis in assem, amicum in amicum, Regio cum regione, regnum regno colliditur. Populus populo in, utrumque perniciem, bellum in; ar sanguinolente ruentium.

* Libanii declam.

i Ira enim ejus furor Bellona consuleret, &c. dementes sacerdotes sunt.

k Bellum quasi bellus & ad omnia scelera furor immittitur.

l Gallorum decies centum milia ceciderunt, Ecclesiast.

20 milia; judaementis excisa.

m Belli civilis gal. l. 1. hoc jecti bello & ceciderunt omnia regnum amplif.

nundum pene evertitur, plebui tot myriades gladio bello, fame miserabiliter perierunt.

* Pont. Haterius in Cornutus. No nullus non exaceretur & admiratur crudelitatem, & barbaram insaniam, qua inter homines eodem sub celo natos,

q Read Mete-
or of his stu-
pend cruclies.
r Henrico Au-
frivaco.

l Virg Georg.
i Janfenius.
Gallotzelzum
1596. Mundus
furiosus, in cri-
pito libri.

* Exercit. 4.
u Flaut Hera-
clitus an rictu
Democritus.

x cura leter
loquuntur, in-
genies fupent.
y Arina anent
eupr. nec fat
rationu in ar-
ma.

z Erasmus.
* Pro Natura.

Omnes utone
res, omnia ju-
dia, omnia po-
tenta, laus &
industria laet
in tuteba &
prelio educe
currit, & fi-
milis que in-
crepant, pi-
e otumultus,
arces illes no-
fice centies-
enat.

* Ser 13.
a Crucl. fi-
m. p. e. fi-
me que latro-
net, orti, imos
bati, p. p. p.
varet, i. a. i.
m. a. u. s. n.
ber, brata
peruafione du-
m.

b Erasmus He-
f. m. Quittas om-
nu in armis
caplaci, non
ula, p. u. m.
morte pec ulla
effe putant, i.
tam, que nra
at m. c. r. ar-
ma.

c Lib to vit.
Standet, q.

French Massacres, Sicilian Evenfongs, & the Duke of Alvas tyrannies, our
gunpowder machinations, and that fourth fury, as one calls it, the Spanish
inquisition, which quite obscures those ten persecutions,

— *Scavit toto Mars impius orbe,*

Is not this: *Mundus furiosus*, a mad world, as he terms it, *insanum bellum*
are not these mad men, as * *Scaliger* concludes, *qui in praelio acerba morte,*
insania sua memoriam pro perpetuo teste relinquunt posteritati; which leave
so frequent battles, as perpetuall memorials of their madnesse to all suc-
ceeding ages? Would this, think you, have enforced our *Democritus* to
laughter, or rather made him turne his tune, alter his tone, and weep with
Heracitus, or rather howle, * roare, and teare his haire in commiserati-
on, stand amazed; or as the Poets feigne, that *Niobe* was for grief quite
stupified and turned to a stone? I have not yet said the worst, That which
is more absurd and mad, In their tumults, feditions, civil and unjust wars,
quod stulte suscipitur, impie geritur, misere finitur, such wars I meane,
for all are not to be condemned, as those phantastick *Anabaptists* vainly
conceive. Our Christian Tactics are all out as necessarie as the *Roman*
Acies, or *Grecian Phalanx*; to be a souldier is a most noble and honoura-
ble profession (as the world is) not to be spared, they are our best wals
and bulwarks, and I do therefore acknowledge that of * *Tully* to be most
true, *All our civill affaires, all our studies, all our pleading, industrie and*
commendation, lyes under the protection of warlike vertues, and whensoe-
ver there is any suspicion of tumult, all our arts cease; wars are most be-
hoovefull, & bellatores agricolis civitati sunt utiliores, as * *Tyrius* defends:
& valour is much to be commended in a wife man, but they mistake most
part, *aufferre, trucidare, rapere, falsis nominibus virtutem vocant*, &c.
(* *Twas Galgacus* observation in *Tacitus* they terme theft, murder, & ra-
ping, vertue, by a wrong name, rapes, slaughters, massacres, &c. *jocus &*
ludus, are pretty pastimes, as *Ludovicus Vives* notes. They commonly call
the most hair-brain blood-suckers, strongest theeves, the most desperate wil-
lains; treacherous rogues, inhumane murderers, rafh, cruel and dissolute cai-
tiffs, courageous and generous spirits, heroicall and worthy Captains, brave
men at armes, valiant and renowned souldiers, possessed with a brute per-
suasion of false honour, as *Pontus Huter* in his *Burgundian* historie com-
plains. By means of which it comes to passe that daily so many volunta-
ries offer themselves, leaving their sweet wives, children, friends, for six
pence (if they can get it) a day, prostitute their lives and limbs, desire to
enter upon breaches, lye sentinell, perdue, give the first onset, stand in the
forefront of the battell, marching bravely on with a cheerfull noise of
drums and trumpets, such vigor and alacritie, so many banners streaming
in the ayre, glittering armours, motions of plumes, woods of pikes and
swords, variety of colours, cost and magnificence, as if they went in tri-
umph now victors to the Capitol, and with such pompe, as when *Darius*
army marched to meet *Alexander* at *Iffus*. Void of all fear they run into
eminent dangers, *Canons* mouth, &c. ut *vinceribus suis ferrum hostium he-*
betent, saith *Barletius*, to get a name of valour, honour and applause,
which lasts not neither, for it is but a meer flash this fame, and like a rose,
intra diem unum extinguitur, tis gone in an instant. Of 15000 proletaries
slain

slain in a battel, scarce fifteen are recorded in history, & after a while their
names are likewise blotted out, the whole battel it self is forgotten. Those
Gracian Orators, *summæ vi ingenii & eloquentia*, set out the renowned
overthrows at *Thermopyla*, *Salamina*, *Marashro*, *Mycala*, *Mantineia*, *Che-*
ronæa, *Platea*: The *Romans* record their battel at *Cannas*, and *Pharsalian*
fields, but they doe but record, and we scarce hear of them. And yet this
supposed honour, popular applause, desire of immortality by this means,
pride and vain-glory spurs them on many times rashly and unadvisedly,
to make away themselves and multitudes of others. *Alexander* was for-
ry, because there were no more worlds for him to conquer, he is admired
by some for it, *animosa vox videtur, & regia*, 'twas spoken like a Prince,
but as wife *Seneca* censures him, 'twas *vox iniquissima & stultissima*, d *Multi beatio-*
res habiti, quàm qui in praelio cecidif-
res fuere pestes mortalium, quàm inundatio, quàm conflagratio, quibus, &c. *Non mino-*
de rep. Persarum l. 3. fol. 3. they did as much mischief to mortall men, as fire and water, those merci-
lesse elements when they rage. Which is yet more to be lamented, they
perfwade them, this hellish course of life is holy, they promise heaven to
such as venture their lives *bello sacro*, & that by these bloody wars, as * *Per-*
sians, *Greeks*, and *Romans* of old, as modern *Turks* do now their Cômmons,
to encourage them to fight, *ut cadant infelicitate, If they dy in the field, they*
go directly to heaven, and shal be canonized for saints, (O diabolical inven-
tion) put in the *Chronicles*, in *perpetuam rei memoriam*, to their eternall
memorie: whereas in truth, as some hold, it were much better (since wars
are the scourge of God for sin, by which he punisheth mortal mens pee-
vishnes and folly) such brutish stories were suppressed, because *ad morum*
institutionem nihil habent, they conduce not at all to manners, or good life.
But they will have it thus nevertheless, & so they put a note of divinity
upon the most cruell and pernicious plague of humane kinde, adore such men
with grand titles, degrees, statues, images, honour, applaud and highly
reward them for their good service, no greater glorie then to dye in the
field. So *Africanus* is extolled by *Ennius*; *Mars* and *Hercules*, & I know
not how many besides of old were deified, went this way to heaven, that
were indeed bloody butchers, wicked destroyers and troublers of the
world, prodigious monsters, hel-hounds, feral plagues, devourers, comon
executioners of humane kind, as *Lactantius* truly proves, and *Cyprian* so
Donat, such as were desperate in wars, and precipitately made away them-
selves (like those *Celts* in *Damascen*, with ridiculous valour, *ut dedecorosum*
putarent muro ruenti se subducere, a disgrace to run away for a rotten wall,
now ready to fall on their heads) such as wil not rush on a sword's point, or
seek to shun a canons shot, are base cowards, & no valiant men. By which
means, *Madet orbis nostro sanguine*, the earth wallowes in her own blood,
and for that, which if it be done in private, a man shall be rigorously executed,
then murder it self, if the same fact be done in publike in wars, it is called
manhood,

mani generis pestem, & perniciem divinitatis notâ infirmant. i Et quod dolendum applausum habent & occur-
sum viri tales. k Herculi eadem porta ad celum paruit, qui magnam generis humani partem perdidit. a Verg.
e Eneid. 7. b Homicidium quum committunt fugali, crimen est, quum publice geritur, virtus vocatur.
cyprian.

e Nemo cilius,
nemo iustitiam
dum, nemo jo-
rem plura sa-
cit, scilicet
aperta oculis
bona sua con-
spiciant. Petron.
i Plinarius. iust.
ejus. Indecorum
animatus ut cal-
ecia uti aut vi-
tri que ubi
fracta obli-
tione, nam ut de
me ipso dicam,
nec oportet se-
nem credide-
ram, ne dum bo-
minem nam
grandem laboris
fecum.
i Jovius. Cum
innumera illi
beneficia repen-
dere non posset
aliter, inierfec-
tus fuit.
h Beneficia eo-
rum que lata sunt
dum videntur
sola posse, ubi
multum ante-
venere progra-
tis odium red-
ditur. Tac.
i Plinius. Major
est fides quam
pecunia. Sallust.
h Prima, re-
vera & casta
est.
i Et genus &
jovius regina
pecunia donat.
Quantum
quodque sua
nummorum ser-
vati in arca,
tantum habet
& fides.
m Non aperi-
ta, sed aborna-
ta & viciosa
etiam habent
excellentes. Car-
dani. de consi-
n Perjurata suo
posuit num-
ma latro. Ner-
cator lib. neco-
surus in fide
lia virtutis.

of villanie, the scene of babling, the school of giddinelle, the academie of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which, kill or be killed; wherein everie man is for himself, his private ends, and stands upon his own guard. No charitie, love, friendship, fear of God, alliance, affinitie, consanguinitie, Christianitie can contain them, but if they be any waies offended, or that string of commoditie be touch- ed, they fall foule. Old friends become bitter enemies on a sudden, for toyces and small offences, and they that erst were willing to do all mutuall offices of love and kindnesse, now revile and persecute one another to death, with more then *Vatimian* hatred, & will not be reconciled. So long as they are behovefull, they love or may behead each other, but when there is no more good to be expected, as they doe by an old dogge, hang him up or calheere him: which *Cato* counts a great *indecorum*, to use men like old shoes, or broken glasses, which are flung to the dunghill; he could not finde in his heart to sell an old oxe, much lesse to turne away an old servant: but they in stead of recompence, revile him, and when they have made him an instrument of their villanie, as *Bajazet* the second Empe- ror of the *Turks*, did by *Acomethes Bassa*, make him away, or in stead of reward, hate him to the death, as *Silius* was served by *Tiberius*. In a word, every man for his own ends. Our *summum bonum* is commodity, & the goddesse we adore *Dea moneta*, Queen money, to whom we daily of- fer sacrifice, which steers our hearts, hands, affections, all: that most powerful goddesse, by whom we are reared, depressed, elevated, esteemed, the sole commandresse of our actions, for which we pray, run, ride, go, come, labour, and contend as fishes do for a crum that falleth into the water. It is not worth, vertue, wisdom, valour, learning, honesty, religion, or any sufficiencie for which we are respected, but money, greatneile, office, honour, authoritie; honesty is accounted folly; knaverie, policie; men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flatter- ing, colening, dissembling, *that of necessity one must highly offend God if he be conformable to the world*, Cretizare cum Crete, or else live in con- tempt, disgrace, and miserie. One takes upon him temperance, holinesse, another austeritie, a third an affected kind of simplicitie, when as indeede he, and he, and the rest are *hypocrites, ambodexters*, out-fides, like so many turning pictures, a lyon on the one side, a lamb on the o- ther. How would *Democritus* have been affected to see these things?

To see a man turn himself into all shapies like a *Camelion*, or as *Proteus*, *Omnia transformans sese in miracula reru*, to act twenty parts at once, for his advantage, to temporize & varie like *Mercurie* the Planet, good with good, bad with bad; of all religions, humors, inclinations; to fawn like a *Spaniell*, *mentis & mimici obsequi*, rage like a lion, barke like a *Curre*, fight like a dragon, sting like a serpent, as meek as a lamb, & yet again grin like a tygre, weep like a crocodile, insult over some, & yet others domi- neer over him, here command, there crouch, tyrannize in one place, be ba- fled in another, a wife man at home, a fool abroad to make others merry.

Deo de plerique vel ab hominibus contemni, vexari, negligi. a Qui Curios simulant & Bacchan- tis utuntur. b Tragedias similes et comas, sursum homines, deorsum equi.

To

To see so much difference betwixt words and deeds, so many parasan- ges betwixt tongue and heart, men like stage-players act variety of parts, give good precepts to others, fore aloft, whilst they themselves grovell on the ground.

To see a man protest friendship, kisse his hand, *quem mallet truncatum videre*, smile with an intent to doe mischief, or cozen him whom he sa- lutes, magnifie his friend unworthie with hyperbollicall elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the utmost livor and malice can invent.

To see a servant able to buy out his Master, him that carries the mace more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely forbids, *Epistetus* abhors. An horse that tils the land fed with chaffe, an idle jade have provender in abundance; him that makes shoes go barefoot himself, him that fels meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fooles heads, men like apes follow the fashions, in tires, gestures, actions: if the King laugh, all laugh;

Rides & majore chachinno

Concutitur, flet si lacrimas conspexit amici.

Alexander stouped, so did his Courtiers; *Alphonsus* turned his head, and so did his parasites. *Sabina Poppea*, *Nero's* wife, wore amber-colour'd hair, so did all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opi- nion without judgement: an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause: as fortunes fan turns, if a man be in favour, or commended by some great one, all the world ap- plauds him; if in disgrace, in an instant all hate him, & as at the Sun when he is eclipsed, that erst took no notice, now gaze and stare upon him.

To see a man wear his brains in his belly, his guts in his head, an hundred oakes on his back, to devour an *100* oxen at a meale, nay more, to devour houses and towns, or as those *Anthrophophagi*, to eat one a- nother.

To see a man roll himself up like a snow ball, from base beggery to right worshipfull and right honourable titles, unjustly to screw himself in- to honours and offices; another to starve his *genius*, damne his soul to ga- ther wealth, which he shall not enjoy, which his prodigall son melts and consumes in an instant.

To see the *κακονομια* of our times, a man bend all his forces, means, time, fortunes to be a favorites, favorites, favorite, &c. a parasites, parasites, pa- rasite, that may scorn the servile world, as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran of errands, now ruffle in a silk and fatten, bravely mounted, joviall and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domi- neer over all.

To see a scholar crouch and creep to an illiterate peasant for a meales meat; a scrivener better paid for an obligation; a faultner receive greater wages then a student: a lawyer get more in a day then a philosopher in a year,

c Preceptis su-
is colum pro-
mittunt app in-
terim pulveres
terreni, vilia
mamapia.
d Enem Silve.
e Arridere bo-
mines ut sequi-
ant, blandiri ut
fallant. Cypad
Donatum.
f Love & hate
are like the two
ends of a per-
spective glasse,
the one multi-
plies, the other
makes lesse.
g Ministri locu-
plentiores iis
quibus mini-
stratur, serum
majores opes
habent quam
patronum.
h Qui terram
colant equi pa-
leis pauciores,
qui oriantur co-
balli ovend so-
gineantur, dis-
calceat dis-
currunt qui cal-
ces alii facit.
i Juvon.
j Bod. n lib. 4. de
repub. cap. 6.
k Plinius lib. 37
cap. 3. capillos
habuit succi-
neos, exinde fa-
ctum ut omnes
puelle Romano
colorem istum
afficerent.
l Odit damnatos
Jov.
m Agrippa ep.
28. l. 7. Quo-
rum cerebrum
est in ventre,
ingenium in po-
tini.
n P/al. They
eat up my peo-
ple as bread.
o Absumit be-
res cecuba dig-
nior servata
centum clovi-
bus, & mero di-
stinguit potu-
mentis superbo,
pontificum por-
ore canit. Hor.

* 2m. Thas-
dem pungere,
inflare tinnam,
cripare crines.
(Thas. Specta-
re lacrimas.
Tullius. Eff-
erim proprium
fuit: et alio-
rum cernere
vitia, obliuisci
factum.
Idem. Artifi-
pum Charidemo
apud Lucianum.
Omnino fuit
re cupisum
esse puto, &c.
* Exceat
pudice quod
occulte agat.
Salustianus lib.
de proceres ul-
tiscendo vitis
quibus ipse ve-
lamente in-
dulgent.
u. Adamus eccl.
hist. cap. 22.
Siqui damna-
tum uerit, letum
esse gloria est.
nam lachrymas
& placentum
exterior, com-
punctionum ge-
nera que nos
salubria conse-
muntia abomi-
natur. Dam-
ni nec prope-
catur nec prode-
functum amicus
ultra flere licet.
* Orbi dante-
geferam, tunc
carnalium regis
fuit scriptu
domi.
2. Quicquid e-
go coloco uult
miser mea, &
quod mater
ultimam pater.
y. Ores. olim
miser pater nunc
tam indignantem
& clax ut bo-
mnes deprecet.
C. M. M.
M. p. l. i. i.
2. Dicitur
carnalibus
natura turres.
* Democritus. q. p. ad. Hos deprecet & potius deprecet hos comentes, illos litigantes, infideli molientes, sus-
fragantes, ueritas miferentes, in amorem duci, amorem subhibentes, hos gloria, illi amorem, cupiditate, mente
capti. &c.

year, better reward for an houre, then a scholar for a twelve moneths studie; him that can * paint *Thas*, play on a fiddle, urle hair, &c. sooner get preferment then a philologer or a poet.

To see a fond mother like *Æsops* ape, hug her child to death, a wit-tall winke at his wives honesty, and too perspicuous in all other affaires; one stumble at a straw, and leap over a block; rob *Peter*, and pay *Paul*; scrape unjust fums with one hand, purchase great Mannors by corrup-tion, fraud and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Penny wise, pound foolish; Blind men judge of colours; wife men silent, fools talk; find fault with others, and doe worse themselves; * denounce that in publike, which he doth in secret; and which *Aurelius Victor* gives out of *Augustus*, severely censure that in a third, of which he is most guiltie himself.

To see a poore fellow or an hired servant venture his life for his new Master, that will scarce give him his wages at years end; A noble man in a bravado to encounter death, and for a small flash of honour to cast a-way himself; A worldling tremble at an Executor, and yet not fear hell-fire; To wish and hope for immortality, desire to be happy, and yet by all means avoyd death, a necessarie passage to bring him to it.

To see a foole-hardy fellow like those old *Danes*, qui decollari malunt quam verberari, dye rather then be punished, in a fortish humour imbrace death with alacritie, yet scorn to lament his own sins and miseries, or his dearest friends departures.

To see wise men degraded, fools preferred; one governe Towns and Cities, and yet a silly woman over-rules him at home; * Command a Province, and yet his own servants or children prescribe lawes to him, as *Themistocles* son did in *Greece*; * What I will (said he) my mother will, and what my mother will, my father doth. To see horses ride in a Coach, men draw it; dogges devour their masters; towers build mafons; chil-dren rule; old men go to school; women wear the breeches; y sheepe demolish towns, devour men, &c. And in a word, the world turned up-side downward. O wretched *Democritus*!

To insilt in everie particular, were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus ina-ne*? And who can speak of all? *Crimine ab uno disce omnes*, take this for a taste.

But these are obvious to sense, triviall and well known, easie to be dis-cerned. How would *Democritus* have been moved, had he seene * the se-creters of their hearts? If every man had a window in his breast, which *Nomus* would have had in *Vulcans* man, or that which *Tully* so much wisht it were written in every mans forehead, *Quid quisque de republica sentiret*, what he thought; or that it could be effected in an instant, which *Mercure* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul* rumores & susurros.

Spes hominum cecas, morbos, et otumque labores,

Et passim toto volitantes aethere curas.

Blind

Blinde hopes and wishes, their thoughts and affairs,
Whispers and rumors, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium pe-netrare*, which *Cyprian* desired, open doores and locks, shoot bolts, as *Lucians Gallus* did with a feather of his taile: or *Gyges* invisible ring, or some rare perspective glasse, or *Otaconsticon*, which would so multiply species, that a man might hear and see all at once (as *Martianus Capella's* *Jupiter* did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth) observe cuckolds hornes, forgeries of alchumists, the philosophers stone, &c. and all those works of darknesse, foolish vowes, hopes, fears, and wishes, what a deal of laughter would it have afforded? Hee should have seene Wind-mills in one mans head, an Horners nest in another. Or had hee been present with *Icaromenippus* in *Lucian* at *Jupiters* whispering place, and heard one pray for raine, another for fair weather; one for his wives, another for his fathers death, &c. to aske that at Gods hands, which they are ashamed any man should hear: How would he have been confounded? Would he, thinke you, or any man else, say that these men were well in their wits?

Hec sani esse hominis quis sanus juret Orestes?

Can all the *Hellebor* in the *Anticyra* cure these men? No sure, * an acre of *Hellebor* will not doe it.

That which is more to be lamented, they are mad like *Seneca's* blinde woman, and will not acknowledge, or seek for any cure of it. If our legge or arme offend us, wee cover by all means possible to redresse it; and if we labour of a bodily disease, wee send for a physician; but for the diseases of the mind, we take no notice of them: Lust harrows us on the one side, envie, anger, ambition on the other. Wee are torne in pieces by our passions, as so many wilde horses; one in disposition, another in habite; one is melancholy, another mad; * and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the Candle, because the biting fleas should not finde him; he shroudes himself in an unknown habite, borrowed titles, because no bodie should discern him. Everie man thinks with himself *Ego me vi-deor mihi sanus*, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst them all, that which our forefathers have ap-proved, diet, apparel, opinions, humors, customs, manners, we deride and reject in our time as absurd. Old men account Juniors all fools, when they are meere dizards; and as to sailers

—terraeque urbesque recedunt—

they move, the land stands still, the world hath much more wit, they dote themselves. *Turks* deride us, we them; *Italians*, *Frenchmen*, account-ing them light-headed fellows; the *French* scoffe againe at *Italians*, and at their severall customs; *Greeks* have condemned all the world but themselves of barbarisme, the world as much vilifies them now; we ac-count *Germanes* heavie dul fellows, explode many of their fashions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them.

peffer medicam requirit vel egrotare se agnoscat? ebullit ira, &c. Et nos tamen egros esse negamus. Innotuit medicis recusant. Praesens etiam stultitiam praevisu exprobat. Bud. de affect. lib. 5. Et Seneca pro stultis habet juvenes. Balch. Cass.

So

y Ad Democritum
ep. 2. l. 1. O si
posset in specu-
la sublimi con-
stitui, &c.
2 Lib. 1. de map.
Pitodan qua
quid fingit: na-
tionum populi
quot: diuina ma-
tibus agerent,
reclacebat.
2 O Jupiter con-
tingat mihi au-
ram, hereditas,
&c. Multos da
Jupiter amos,
Dementia
quanta est bo-
minum, turpissi-
ma vota diti-
bus insurrant, si
quis admovent
aurum, contice-
sunt, & quod
scire homines
nolunt, Deo
narrant. Seneca,
ep. 10. l. 1.
2 Plautus Me-
nech non potest
hac res Helle-
bori jugere ob-
tinuerit.
b Ego: gravior
morbus quo ig-
notior periculi-
fanti.
c Que ledunt
oculos festinas
decrete; si quid
Est animi,
differs curandi
tempus in an-
nim. Hor.
d Si caput er-
dolet, brachium
&c. Medicum
acerrimum, recte
& bone se, si
par etiam in-
dustria in ani-
mi morbu pote-
retur. Job.
Petrus Jeshi-
ra. lib. 2. de
tum affect. mor-
borumque cura.
Et quomodo
que tamen est
qui curare no-

So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparel, customes, and consultations; we^h scoffe and point one at another, when as in conclusion all are fools, * and they the veriest asses, that hide their ears most. A private man, if he be resolved with himself, or set on an opinion, accounts all idiots and asses that are not affected as he is,

— *nil rectum, nisi quod placuit sibi, ducit,*

that are not so minded, ^k (quodque volunt homines se bene velle putant) all fools that think not as he doth: he will not say with Atticus, *Suam quisq; sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *sumus amor &c.* and scorns all in respect of himself, will imitate none, hear none^m but himself, as Pliny said, a law, and example to himself. And that which Hippocrates in his epistle to Dionysius, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himselfe or doth not esteeme, hee accounts superfluitie, an idle qualitie, a meere fopperie in another: like AEsops fox, when he had lost his taile, would have all his fellow foxes cut off theirs. The Chinezes say, that we Europeans have one eye, they themselves two, all the world else is blinde: so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, meere idiots and asses.

Thus not acknowledging our own errors, imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Aliena optimum frui insania*, to make our selves merry with other mens obliquities, when as he himself is more faulty then the rest, *mutato nomine, de te fabula narratur*, he may take himself by the nose for a foole; and which one calls *maximum stultitia specimen*, to be ridiculous to others, and not to perceive or take notice of it, as *Marsyas* was when he contended with *Apollo*, *non intelligens se deridiculo haberi*, saith * *Apuleius*; 'tis his own cause, he is a convict mad-man, as Austin wel inferes, *In the eyes of wise men and Angels he seems like one, that to our thinking walks with his heels upward*. So thou laughest at me, and I at thee, both at a third; and he returnes that of the poet upon us again, *Hei mihi insanire me aiunt, quum ipsi ultro insaniant*. Wee accuse others of madnesse, of folly, and are the veriest dizards our selves. For it is a great sign and propertie of a fool (which *Eccl.* 10. 3. points at) out of pride and self-conceit, to insult, vilifie, condemn, censure, and call other men fools (*Non videmus mantica quod a tergo est*) to taxe that in others, of which we are most faultie; teach that which we follow not our selves: For an inconstant man to write of constancie, a prophane liver prescribe rules of sanctitie and pietie, a dizard himself make a treatise of wisdom, or with *Salust* to raile down-right at spoilers of countries, and yet in * office to be a most grievous poler himself. This argues weaknes, and is an evident signe of such parties indiscretion. *Peccat uter nostrum cruce dignus? Who is the foole now?* Or else peradventure in some places we are all mad for company, and so 'tis not seen, *Satietas erroris & demencia pariter absurditatem & admirationem tollit*. 'Tis with us, as it was of old, in *Tullies* censure at least) with *C. Fimbria* in *Rome*, a bold, hair-brain, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is ^b no notice taken of it.

Nimirum

Nimirum insanus paucis videatur, eo quod Maxima pars hominum morbo jactatur eodem.
When all are mad, where all are like oppressed,
Who can discern one mad man from the rest?

But put case they doe perceive it, and some one be manifestly convict of madnes, he now takes notice of his folly, be it in action, gesture, speech, a vain humor he hath in building, bragging, jangling, spending, gaining, courting, scribbling, prating, for which he is ridiculous to others, ^d on which he dotes, he doth acknowledge as much: yet with all the Rhetoric thou hast, thou canst not so recall him, but to the contrarie notwithstanding, he will persevere in his dotage. 'Tis *amabilis insania*, & *mentis gratissimus error*, so pleasing, so delicious, that he^e cannot leave it. Hee knows his error, but will not seek to decline it, tell him what the event will be, beggerie, sorrow, sicknesse, disgrace, shame, losse, madnesse, yet ^e an angry man will preferre vengeance, a lascivious his whore, a theefe his booty, a glutton his belly before his welfare. Tel an Epicure, a covetous man, an ambitious man, of his irregular course, weine him from it a little, *pol me occidisti amici*, he cries anon, you have undone him, and as a dogge to his vomit, he returns to it again: no perswasion will take place, no counsell, say what thou canst,

Clames licet & mare caelo

— *Confundas, surdo narras*, demonstrate as *Vlysses* did to ^h *Elpenor* and *Gryllus*, and the rest of his companions *those swinish men*, hee is irrefragable in his humor, he will be a hog still; bray him in a mortar, he will be the same. If he be in an heresie, or some perverse opinion, settled as some of our ignorant Papists are, convince his understanding, shew him the severall follies, and absurd fopperies of that sect, force him to say, *eris vincor*, make it as clear as the sun, he will erre still, peevish and obstinate as he is; and as he said, ^k *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I wil do as I have done, as my predecessors have done, and as my friends now doe: I will dote for company. Say now, are these men^m mad or no, ⁿ *Hec age responde?* are they ridiculous? *cedo quemvis arbitrum*, are they *sana mentis*, sober, wise, and discrete? have they common sense?

— *uteres insanior horum?*

I am of *Democritus* opinion for my part, I hold them worthy to be laughed at; a company of brain-sick dizards, as mad as *Orestes* and *Athamas*, that they may go ride the ass, & all sail along to the *Anticyra*, in the ship of fools for company together. I neede not much labour to prove this which I say otherwise then thus, make any solemn protestation, or swear, I thinke you will beleieve me without an oath; say at a word, are they fooles? I referre it to you, though you be likewise fools and madmen your selves, and I as mad to aske the question; for what said our comical *Mercurie*?

Justum ab injustis petere insipientia est.

He stand to your censure yet, what think you?

But for as much as I undertook at first, that Kingdomes, Provinces, Families, were melancholy as well as private men, I will examin them in particular,

F

^h *Clidius accu-*
^{sa} *maebos.*
^a *Omniū flul-*
^{ris} *qui au-*
<sup>culas studio
<sup>regunt. Sat.
<sup>deup.
ⁱ *Hor. Epist.*
^k *Prosper.*</sup></sup></sup>

^l *Statim sapi-*
<sup>unt statim sci-
<sup>unt, neminem
<sup>reuerentur, ne-
<sup>mitem imitan-
<sup>tur ipi sibi
<sup>exemplo. Plin.
<sup>opist. lib. 8.
^m *Nihil aliis*
<sup>sapere concedit.
<sup>ne desipere vi-
^{deatur. Agrip.}</sup></sup></sup></sup></sup></sup></sup></sup></sup>

* *Flor. d.*
ⁿ *August.*
<sup>Qualis in ocu-
<sup>lu boni. nun qu-
<sup>interis pedibus
<sup>ambulas talis
<sup>in oculis super-
<sup>iorum & angelo-
<sup>rum qui sibi
<sup>placet, aut cui
<sup>pastiones do-
<sup>minantur.
^o *Plantus. Me-*
^{nechm.}</sup></sup></sup></sup></sup></sup></sup></sup></sup></sup>

* *Governour*
^{of Asinib by}
^{Cesaris ap-}
<sup>pointment.
^p *Nunc sanita-*
<sup>tu patrociniū
<sup>est insan. enu-
<sup>um turba. Sen.
^a *Pro Roscio*
^{Amerino, &}
<sup>quod iuter om-
<sup>nes castat in-
<sup>sanissimus. nisi
<sup>iuter eos, qui
<sup>ipfi quoque in-
<sup>sanissimi.
^b *Necesse est*
<sup>omni in iumen-
<sup>to utere: nisi
<sup>solam reli. quā-
^{tu. Petronium.}</sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup>

^c *Quoniam*
<sup>non est genus
<sup>unum stultitie
^d *on qua me insane*
<sup>putas;
^e *stultum me*
<sup>facior, liceat
<sup>concedere ce-
<sup>rum. Atque
<sup>etiam insanum.
^f *Hor.*
^g *Odi nec pos-*
<sup>sum cupiens
<sup>ne esse quod
<sup>odi. Ovid.
^h *Error grati*
<sup>libenter omnes
ⁱ *insanimus.*
^j *Amator scor-*
<sup>rum vite pre-
<sup>ponit iracundus
^k *vind. Flaut.*
^l *jur*
^m *predam. parasit-*
<sup>us gulam, am-
<sup>bitionis humores,
ⁿ *avarum opes,*
^o *c. odimus*
^p *hec & accer-*
<sup>simus Cardau-
<sup>l. 2. de conse-
^q *Pro. 26. 11.*
^r *Plutarch.*
^s *Gryllo. suilli*
^t *homines sic*
^u *Clem. Alex. vo.*
^v *Non persua-*
<sup>debis, etiam si
^w *persuaseris.*
^x *Tully.*
^y *Malo cum illi*
<sup>insanire, quam
<sup>cum aliis bene
<sup>sentire.
^z *Qui inter*
<sup>bos emittun-
<sup>tur, non magis
^a *sapere possunt,*
^b *quam qui in cu-*
<sup>linā bene olere.
^c *Petron.*
^d *Perfusa.*
^e *Hor. 2. ser.*
^f *p. Vesaniū ex-*
<sup>agitanti pueri,
^g *innupique po-*
<sup>elle
^h *Plantus.*</sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup>

particular, and that which I have hitherto dilated at random, in more general termes, I will particularly insist in, prove with more speciall and evident arguments, testimonies, illustrations, and that in brief.

* Hor. l. 2. sat. 2.

* Nunc accipe quare desipiant omnes aequae ac tu.

Superbiam
stultitiam Plu-
tarchus vocat. 7.
epist. 2. quod
sermo dicitur
stultum rationis
sit.

1. Multa sapientia
re: prudentia
iudicium. 2. se-
neque sapientia
ad sapientiam
iudicium per-
tinet.
c. 12.

* Plutarchus
Solone. Dicitur
sapientem.

1. Tam presen-
tibus plene
nuntius ut
sue in sapientia
Deum. 2. tam
bonum in te
nere.
c. 12. Plutarchus
dicitur non
necesse.

1. Multa sapientia

* Plutarchus
dicitur non
necesse.

My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Pro. 3. 7. Be not wise in thine own eyes. And 26. 12. Seest thou a man wise in his own conceit, more hope is of a fool than of him. I say pronounceth a woe against such men. cap. 5. 2. 1. that are wise in their own eyes, and prudent in their own sight. For hence we may gather, that it is a great offence, and men are much deceived that thinke too well of themselves, an especiall argument to convince them of folly. Many men saith Seneca, had beene without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way, too forward, too ripe, praeproperi, too quick and readie, cito prudentes, cito ii, cito mariti, cito patres, cito sacerdotes, cito omnis officii capaces & curiosi, they had too good a conceit of themselves, and that marred all; of their worth, valour, skill, art, learning, judgment, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better then fools. In former times they had but seven wise men, now you can scarce find so many fools. Thales sent the golden Tripod, which the Fishermen found, and the oracle commanded to be given to the wisest, to Bias, Bias to Solon, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women-politicians, children-metaphysicians; every silly fellow can square a circle, make perpetuall motions, find the philosophers stone, interpret Apocalypsis, make new Theoricks, new Logick, new Philosophie, &c. Nostra utique regio, saith Petronius, our country is so full of desired spirits, divine souls, that you may sooner finde a God, then a man amongst us, we think so well of our selves; and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to be repeated. & by Plato's good leave, I may do it, sic το καλοῦ πρὸς ἐπὶ ἀδελφῶν) Fools saith David, by reason of their transgressions, &c. Psa. 107. 17. Hence Musculus infers, all transgressors must needs be fooles. So we read Rom. 2. Tribulation and anguish on the soul of every man that doth evill; but all doe evill. And I say 65. 14. My servants shall sing for joy, & ye shall cry for sorrow of heart, and vexation of mind. 'Tis ratified by the common content of all philosophers. Dishonesty (saith Cardan) is nothing else but folly and madnesse. Probis quis nobiscum vivit? Shew me an honest man. Nemo malus qui non stultus, 'tis Fabius aphorisme to the same end. If none honest, none wise, then all fooles. And well may they be so accounted: for who will accompt him otherwise, Qui iter adornat in occidentem, quem properaret in orientem, that goes backward all his life, westward, when he is bound to the east, or hold him a wise man (saith Musculus) that prefers momentary pleasures to eternitie, that spends his masters goods in his absence, forthwith to be condemned for it. Nequequam sapit qui sibi non sapit. who will say that a sick man is wise, that eats & drinks to overthrow the

the temperature of his bodie? Can you account him wise or discreet that would willingly have his health, and yet wil do nothing that should procure or continue it? Theodoret out of Plotinus the Platonist, holds it a ridiculous thing for a man to live after his own laws, to doe that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safetie, and contemns the means, to think to be delivered by another: who will say these men are wise?

A third argument may be derived from the precedent, all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate those vertues they should love, and love such vices they should hate. Therefore more then melancholy, quite mad, bruit beasts, and void of all reason, so Chrysostome contends; or rather dead and buried alive, as Philo Judaeus concludes it for a certaintie, of all such that are carried away with passions, or labour of any disease of the minde. Where is fear and sorrow, there Lactantius stiffly maintains, wisdom cannot dwell.

— qui cupiet, metuet quoque porro,
Qui metuens vivit, liber mihi non erit unquam.

Seneca & the rest of the Stoicks are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as Lactantius urgeth, then to hear how Xerxes whipped the Hellespont, threatened the Mountain Athos, and the like. To speak ad rem, who is free from passion? Mortalis nemo est quem non attingat dolor, morbusve, as Tully determines out of an old Poeme, no mortal men can avoid sorrow & sickness, and sorrow is an unseparable companion of melancholy. Chrysostome pleads farther yet, that they are more then mad, very beasts, stupidified and void of common sense: For how (saith hee) shall I know thee to be a man, when thou kickest like an asse, neighst like an horse after women, ravest in lust like a bull, ravest like a beare, stingest like a scorpion, rakest like a wolf, as subtle as a fox, as impudent as a dogge, Shall I say thou art a man, that hast all the symptomes of a beast? How shall I know thee to be a man, by thy shape? That affrights me more, when I see a beast in likeness of a man.

Seneca calls that of Epicurus, magnificam vocem, an heroicall speech, A fool still begins to live, and accompts it a filthy lightnesse in men, everie day to lay new foundations of their life, but who doth otherwise? One travels, another builds; one for this, another for that busines, & old folks are as far out as the rest; O dementem senectutem, Tully exclaims. Therefore young, old, middle age, all are stupid, and dote.

Aeneas Sylvius amongst many other, sets down three speciall waies to finde a fool by. He is a foole that seeks that he cannot finde: He is a foole that seeks that, which being found, will doe him more harme then good: He is a fool, that having varietie of waies to bring him to his journeyes end, takes that which is worst. If so, me thinks most men are fooles; examine their courtes, and you shall soon perceive what dizzards and mad-men the major part are.

hominis habeo, id magis terret, quam feram humana specie videre me patem. 1. Epist. lib. 2. 73. Stultus semper incipit vivere, sed a hominum levitas, nova quotidie fundamenta vite ponere, nova spes, &c. 2. De curial. miser. Stultus, qui querit quod nequit invenire, stultus qui querit quod nocet inventum, stultus qui cum plures habet calles deteretrem deligit. Deinde videntur omnes deliri, amentes, &c.

Beroaldus will have drunkards, afternoone men, and such as more then ordinarily delight in drink, to be mad. The first pot quenctheth thirst, so *Panyasis* the Poet determines in *Athenians*, *secunda gratis, horis & Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a Catalogue of madmen shall we have? what shall they be that drink four times foure? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion; they are more then mad, much worse then mad.

b Ep. Democriti.

c Amicus nostris Rhod. dicitur ne nimium rideant, primum vixisse sine. d Per multum risum poterit cognoscere stultum. Offic. 3. c. 9. e Sapientes liberi, stulti servati, libertas est potestas, &c.

f Hec. 1. ser. 7.

The *Abderites* condemned *Democritus* for a mad man, because he was sometimes sad and sometimes again profusely merry. *Hæc patriâ* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his country-men hold him mad because he laughs; & therefore he desires him to advise all his friends at *Rodes*, that they do not laugh too much, or be oversad. Had those *Abderites* been conversant with us, and but seen what a fleering and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

Aristotle in his *Ethicks* holds, *felix idemque sapiens*, to be wise and happy are reciprocal terms, *bonus idemque sapiens honestus*. 'Tis *Cullies* paradox, *wise men are free, but fools are slaves*, libertie is a power to live according to his own lawes, as we will our selves, who hath this libertie, who is free?

— *f sapiens sibi que imperiosus, Quæ neque pauperies, neque mors, neque vincula terrent, Responsare cupidinibus, contemnere honores Fortis, & in seipso totus teres atque rotundus.* He is wise that can com. and his own will, Valiant and constant to himself still, Whom povertie, nor death, nor bands can fright, Checks his desires, scorns honours, just and right.

But where shall such a man be found? If no where, then *è diametro*, wee all are slaves, senseless or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise.

Jur. en.

Rari quippe boni —

For one vertue, you shall finde ten vices in the same partie; *pauci Promethei, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favour, as *Carolus Sapiens, Philippus Bonus, Lodovicus Pius, &c.* and describe the properties of a wise man as *Tully* doth an Orator, *Xenophon Cyrus, Castilio a Courtier, Galen Temperament*, An aristocrasie is described by Politicians. But where shall such a man be found?

Vir bonus & sapiens, qualem vix reperisti unum Milibus & multis hominum consultus Apollo.

A wife, a good man in a million, *Apollo* consulted could scarce finde one.

A man is a miracle of himself, but *T. ismagistus* addes, *Maximum miraculum homo sapiens*, a wise man is a wonder: *multi Thyrsigeri, pauci Bacchi*.

Alexander when he was presented with that rich and costly casket of King *Darius*, and every man advised him what to put in it, he referred it to keep *Homers* works, as the most precious Jewell of humane wit, and yet

yet *Scaliger* upbraides *Homers* Muse, *Nutricem insana sapientie*, a nurserie of madnesse, impudent as a Court Ladie, that bluihes at nothing. *Jacobus Mycillus, Gilbertus Cognatus, Erasmus*, and almost all posteritie admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greeks*, *nulli secundus*, yet *Seneca* saith of himself, *when I would solace myself with a fool, I reflect upon myself, and there I have him*. *Cardan* in his 16 book of *Subtilties*, reckons up twelve supereminent, acute Philosophers, for worth, subtiltie & wisdom: *Archimedes, Galen, Vitruvius, Architas Tarentinus, Euclide, Geber*, that first inventer of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triumviri terrarum*, far beyond the rest, are *Ptolemaeus, Plotinus, Hippocrates*. *Scaliger* exercitat. 224. scoffes at this censure of his, calls some of them carpenters and mechanicians, he makes *Galen* *simbriam Hippocratis*, a skirt of *Hippocrates*; and the said *Cardan* himself elsewhere condemns both *Galen* and *Hippocrates* for tediousnesse, obscuritie, confusion. *Paracelsus* will have them both mere idiots, infants in phylick and philosophie. *Scaliger* and *Cardan* admire *Suissit* the *Calculator*, *qui pene modum excessit humani ingenii*, and yet *Lod. Vives* calls them *nugas Suissiticas*: and *Cardan* opposite to himself in another place, contemns those ancients in respect of times present, *Majorisque nostros ad presentes collatos iuste pueros appellari*. In conclusion the said *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, but only Prophets and Apostles; how they esteeme themselves, you have heard before. We are worldly-wise, admire our selves, and seek for applause: but hear *Saint Bernard*, *quantò magis foras es sapiens, tantò magis stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more foole to thy self. I may not deny but that there is some folly approved, a divine furie, a holy madnesse, even a spirituall drunkennesse in the Saints of God themselves; *Sanctam insaniam*. *Bernard* calls it (though not as blaspheming *Vorstius*, would inferre it as a passion incident to God himself, but) familiar to good men, as that of *Paul*, 2 *Cor. he was a fool, &c.* and *Rom. 9. he wilheth himself to be anathematized for them*. Such is that drunkennesse which *Ficinus* speaks of, when the soule is elevated and ravished with a divine taste of that heavenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, & in this sense with the Poet *insanire lubet*, as *Austin* exhorts us, *ad ebrietatem se quisque paret*, let's all be mad and drunk. But we commonly mistake, and goe beyond our commission, we reele to the opposite part, we are not capable of it, and as he said of the *Greeks*, *Vos insanum*. *Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools.

Proceed now a *partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or induction. Every multitude is mad, *bellua vulturnum capitum*, precipitate and rash without judgement, *stultum animal*, a roaring rout. *Roger Bacon*

proves it out of Aristotle, *Vulgus dividit in oppositum contra sapientes, quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humour (*vulgus*) and thou thy self art *de vulgo*, one of the Commonaltie; and he, and he, and so are all the rest; and therefore, as *Placion* concludes, to be approved in nought you say or doe, meere idiots and asses: begin then where you will, goe backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, never a barrell better herring.

Copernicus, *Atlas* his successor, is of opinion, the earth is a planet, moves and shines to others, as the Moon doth to us. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this hypothesis of his in sober sadness, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are we also giddy, vertiginous and lunaticke within this sublunarie Maze.

I could produce such arguments till dark night: If you should hear the rest,

Ante diem clauso componet vesper Olympo:

but according to my promise, I will descend to particulars. This melancholy extends it self not to men only, but even to vegetals and sensibiles. I speak not of those creatures which are *Saturnine*, melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypress, &c. and Hellebor it self, of which *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Batts, Nightbirds, but that artificiall, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in Date-trees, as you may read at large in *Constantines* husbandrie, that antipathie betwixt the Vine and the Cabbage, Vine and Oyle. Put a bird in a cage, he will dye for fullness, or a beast in a pen, or take his young ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogges are most subject to this maladie, in so much that some hold they dreame as men doe, and through violence of melancholy, runne mad; I could relate many stories of dogges, that have died for grief, and pined away for losse of their Masters, but they are common in everie Authour.

Kingdomes, Provinces, and politick bodies are likewise sensible and subject to this disease, as *Boterus* in his politicks hath proved at large. *As in humane bodies* (saith he) *there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversly happen from severall distempers*, as you may easily perceive by their particular symptoms. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, and flourish, to live in peace, in unitie and concord, a Country well tilled, many fair built and populous Cities, *ubi incolæ nitent*, as old *Cato* said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth; and which *Aristotle* *Polit. lib. 3. cap. 4.* calls *Commune bonum*. That Countrey is free from melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see many

a De occult. Philosoph. l. 1. c. 25. & 19. & jus ad lib. 10. cap. 4.

b See Epifani epist.

c De politica lib. 1. cap. 4. ut in humanis corporibus vitia accidunt mutationes corporis, danturque se in republica, &c. d. Moresque philosophantur, Platon.

e Lib. de re vest. f Vel publicam utilitatem. g. Publica summa lex est. Beata civitas non ubi pauci beati, sed ubi cuncti beati. Placere quod de re pub. c. 2.

many discontented, common grievances, complaints, povertie, barbarism, beggary, plagues, warres, rebellions, seditions, mutinies, contentions, idleness, riot, epicurisme, the land lye untilld, waste, full of bogges, fennes, desarts, &c. cities decayed, base and poore townes, villages depopulated, the people squalid, ugly, uncivil; that kingdom, that country, must needs be discontent, melancholy, hath a sick bodie, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which comonly proceed from their own default, or some accidentall inconvenience: as to be sit in a bad clime, too farre North, sterill, in a barren place, as the desert of *Lybia*, desarts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Fisa*, *Du azzo*, &c. or in danger of the seas continual inundations, as in many places of the Low-countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turks*, *Podolians* to *Tartars*, or almost any bordering Countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are Cities by reason of warres, fires, plagues, inundations, wilde beasts, decay of trades, barred havens, the seas violence, as *Antwerpe* may witnesse of late, *Syracuse* of old, *Brundusium* in *Italy*, *Rhye* and *Dover* with us, and many that at this day suspect the seas furie and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when religion and Gods service is neglected, innovated or altered, where they doe not fear God, obey their prince, where Atheisme, Epicurisme, Sacriledge, Simony, &c. And all such impieties are freely committed, that countrey cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said, sure the fear of God was not in that place. *Cyprian Echovius* a Spanish Chorographer, above all other Cities of *Spain* commends *Barcino*, in which there was no begger, no man poor, &c. but all rich and in good estate, and he gives the reason, because they were more religious then their neighbours: why was *Israel* so often spoiled by their enemies, led into captivity, &c. but for their idolatrie, neglect of Gods word, for sacriledge, even for one *Achans* church-robbers, simoniacal Patrons, &c. how can they hope to flourish, that neglect divine duties, that live most part like Epicures?

Other common grievances are generally noxious to a body politick; alteration of laws and customes, breaking priviledges, generall oppressions, seditions, &c. observed by *Aristotle*, *Bodine*, *Boterus*, *Junius*, *Arnisius*, &c. I will only point at some of the chiefest. *Impotentia gubernandi*, nempe princeps ataxia, confusion, ill government, which proceeds from unskilfull, slothfull, griping, covetous or tyrannizing magistrates, when they are fooles, idiots, children, proud, wilfull, partiall, undiscreet, oppressors, giddy-heads, tyrants, not able or unfit to manage such offices: many noble cities and flourishing kingdomes by that means are desolate, the whole body grones under such heads, & all the members must needs be misaffected, as at this day those goodly provinces in *Asia Minor*, &c. grone under the burden of a Turkish government, and those vast kingdomes of *Muscovia*, *Russia*,

a Mantua &c. misere nimium vicina Cremonae.

b Interdum dicitur, ut eliam Mauritanis, &c.

c Delicis Hist. panie Anno 1604.

d Nemo malus, nemo pauper, optimus quisque atque ditissimus.

e Pie, sancteque vivebant, summaque cum ceneratione, &c. more divino cultui, sacrificiis, rebus incumberebant.

f Polit. l. 5. c. 3. c. Boterus polit. lib. 1. c. 1. Cum nempe princeps ataxia, confusion, ill government, which proceeds from unskilfull, slothfull, griping, covetous or tyrannizing magistrates, when they are fooles, idiots, children, proud, wilfull, partiall, undiscreet, oppressors, giddy-heads, tyrants, not able or unfit to manage such offices: many noble cities and flourishing kingdomes by that means are desolate, the whole body grones under such heads, & all the members must needs be misaffected, as at this day those goodly provinces in Asia Minor, &c. grone under the burden of a Turkish government, and those vast kingdomes of Muscovia, Russia,

g Non viget res publica cuius caput infirmum. Saluberrimum est.

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g See D. Fler-
cers relation,
and Alexander
Gagnum in-
storie.
h Abundant
omnia delecta-
tione affluen-
tia incolarum inul-
timis, splen-
dore ac po-
tentia.
a Not above
200. milium
longitudinem
breadth, accord-
ing to Adri-
cum.
b Romulus A-
masius.
c Sacellum. Si
qui incola re-
tus non agnos-
ceret si quis
peregrinus in-
gressus.
d Polit. l. 5. c. 6.
e Crudeles
principum im-
punitas fiele-
rum, et elatio
legum pecula-
rum pecunie
publice, &c.
f Epist.
g De inrem.
lib. cap. 20.
h Subdit miser,
rebellis, despe-
ratus, &c.
i R. Dalling-
ton, 1596. con-
troversio libri.
h Beterus l. 9.
c. 4. Polit. Quo-
fit ut aut rebus
desperatus exu-
lent, aut conju-
ratione subdito-
rum crudelitate
me tandem tru-
centur.
i Murus ed. is
c. cadit ex-
buisset, &c.
k Lura ex ma-
lit. felerati, si
caus.
l Salust.
m For me
part we mil-
like the name
of Pol. inus,
acounting
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Machavel and Tacitus great flatterers that can dispute of political precepts, supplant & overthrow their adversaries,
and so themselves get themselves a pleasant but what is this to the bene esse, or preservation of a Common-wealth?

Russia, under a tyrannizing Duke. Who ever heard of more civil & rich populous Countries, then those of Greece, Asia Minor, abounding with all ^h wealth, multitude of inhabitants, force, power, splendor and magnificence, and that miracle of Countries, ^a the Holy land, that in so small a compasse of ground could maintain so many Townes, Cities, produce so many fighting men? Egypt another Paradise, now barbarous & de-
sart, and almost waste, by a despotically government of an imperious Turk, intolerable servitutis iugo premitur (one faith) not only fire and water, goods or lands, sed ipse spiritus ab insolentissimi victoris pendet nutu, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoils all wheresoever he comes, in-
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ble, rebellious, and desperate subjects, as ^e Hippolitus addes: and as a judicious country-man of ours observed not long since in a survey of that great Duchie of Tuscany, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kinde. That the State was like a sick bodie which had lately taken physick, whose hu-
mors are not yet well settled, and weakened so much by purging, that nothing was left but melancholy.

Whereas the Princes and Potentates are immoderate in lust, Hypo-
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dring & raging lusts, on their subjects wives, daughters, to say no worse? They that should facem præferre, lead the way to all virtuous actions, are the ring-leaders oftentimes of all mischief and dissolute courses, and by that means their countries are plagued, ^h and they themselves often rui-
ned, banished or murdered by conspiracy of their subjects, as Sardanapa-
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us, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sfor-
zia, Alexander Mediceus, &c.

Whereas the Princes or great men are malicious, envious, factious, ambitious, emulators, they teare a Common-wealth asunder, as so many Guelfes, and Gbellines disturbe the quietnesse of it, ⁱ and with mutuall murders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

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rate, ignorant, Empericks in policie, ubi deest facultas, ^m virtus (Aristot.

pol.

pol. 5. cap. 8.) & scientia, wise only by inheritance, and in authority by ⁿ Imperium su-
apre / ponne
corruunt.
o Apul. Prim.
Fler. Ex inu-
merabilibus,
passe: Senato-
res genere no-
biles, & consi-
lari: bus pauci
boni, & bonia
admodum pauci
eruditi.
a Non solum
civita concipi-
unt ipsi princi-
pes, sed etiam
insolunt in
civitate,
pluribus exemplo
quam peccato
nocent. Cic. 1.
de legibus.
b Epist. ad Zen-
luven. Sat. 4.
Paupertas se-
ditionem gignit
& maleficium.
Arist. pol. 2. c. 7
c Salust. Sem-
per in civitate
quibus opes mul-
te sunt bonia
invident, vete-
ra odere, nova
exoptant, odio
suorum rerum
mutari omnia
petunt.
d De legibus.
profigate in
republica. discipuli
ne est indicium
juris peritorum
numera, et me-
dicorum copia.
e In præf. stud.
juris. Multipli-
cantur nunc in
terris ut locusta
non parva pa-
ventes sed pe-
rentes, pestis bo-
rum, pestis ho-
minum, majore
ex parte super-
ciliosus, contenti-
osus, &c. Licetrum
latrocinium
exerceant.
f Doula epid.
loquela rui-
ba, cultures
ragati.
g Bars. Angen-
iuris consulti
domini oraculum
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Pilots k lib. 3.

For as the ^a Princes are, so are the people; Qualis Rex, talis grex: and which ^b Antigonius right well said of old, qui Macedonia regem erudit, omnes etiam subditos erudit, he that teacheth the King of Macedon, teach-
eth all his subjects, is a true saying still.

For Princes are the glasse, the schoole, the booke,
Where subjects eyes doe learne, doe reade, doe looke.

Velocius et citius nos

C. rumpunt vitiorum exempla domestica, magnis

Cum subeant animos aut horibus—their examples are

soonest followed, vices entertained. If they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle unthrifts, prone to lust, drunkards, and therefore poore and needy (ⁿ αὐτὰς αὐτῶν ἐκείνων καὶ καυχήσιν, for poverty begets sedition and villany) upon all occasions ready to mutine and rebell, dis-
content still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, coseners, shifters, outlaws, Profligate at a fame ac vite. It was an old ^c Politicians Aphorisme, They that are poore and bad, envie rich, hate good men, abhorre the present govern-
ment, wish for a new, and would have all turned topsie turvie. When Cate-
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ther, they were his familiars and coadjutors, and such have been your re-
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milking nation, a clamorous company, gownned vultures, ^g qui ex injuria
vivunt & sanguine civium, thieves and Seminaries of discord; worse
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des, pecuniarum hamiola, quadruplatores, Curia harpagones, fori tintina-
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g See D. Flet-
ceteris relation,
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Gagnum hu-
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h Abundant
omni diviti-
ram affluentia,
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titudine, splen-
dore ac po-
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i Not above
2000 miles in
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ing to Adri-
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b Romulus A-
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entur.
i Murus edis
et cadit ex-
hausit, &c.
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Machiavel and Tacitus great statesmen that can dispute of political precepts, supplant & overthrow their adversaries,
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G

Pilots & Lib. 3.

Pilots of a well govern'd common-wealth.) Without Art, without Judgement, that do more harme, as ^a Livie said, *quam bella externa, famines, morbi, then sicknesse, warres, hunger, diseases; and cause a most incredible destruction of a Common-wealth*, saith ^b Seseilius, a famous civilian Sometimes in Paris. As Ivie doth by an Oke, imbrace it so long, until it hath got the heart out of it, so do they by such places they inhabit; no counsel at all, no justice, no speech to be had, *nisi cum premulseris*, he must be feed still, or else he is as mute as a fish, better open an Oyfter without a knife. *Experto crede* (saith ^c Saluburiensis) *in manus eorum milies incidi, & Charon immitis qui nulli pepercit unquam*, his longè clementior est; I speake out of experience, I have bene a thousand times amongst them, and Charon himselfe is more gentle then they; ^d he is contented with his single pay, but they multiply still, they are never satisfied: besides, they have damnnificas linguas, as he termes it, *nisi funibus argenteis vincias*, they must be feed to say nothing, and get more to hold their peace, then we can to say our best. They will speake their clients faire, and invite them to their tables, but as he followes it, ^e of all injustice there is none so pernicious as that of theirs, which when they deceive most, will seeme to be honest men. They take upon them to be peacemakers, & *fovere causas humilium*, to helpe them to their right, *patrocinantur afflictis*, ^f but all is for their owne good; ^g *ut boni viri esse ut oculos plensorum exhauriant*, they plead for poere men gratis, but they are but as a stale to catch others. If there be no jarre, ^h they can make a jarre, out of the law it selfe finde still some quike or other, to set them at oddes, and continue causes so long, *lustra aliquot*, I know not how many yeares before the cause is heard, and when 'tis judged and determined, by reason of some trickes and errors, it is as fresh to beginne, after twice seven yeares sometimes, as it was at first; and so they prolong time, delay suits, till they have enriched themselves, and beggered their clients. And as ⁱ Cato inveighed against *Isoocrates* Schollers, we may justly taxe our wrangling Lawyers, they do *conescere in litibus*, are so litigious and busie here on earth, that I think they wil plead their clients causes hereafter, some of them in hell. ^j *Simlerus* complaines amongst the *Swissers* of the Advocates in his time, that when they should make an end, they began controversies, and *protract their causes many years, perswading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking then the thing is worth, or they shall get by the recovery*. So that he that goes to law, as the proverb is, ^k holds a wolfe by the eares, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; what difference? They had wont heretofore, saith *Austin*, to end matters, *per comites in multis* they had some common arbitrators, or dayesmen in every Towne, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicitie, that could keepe peace so well, and end such great causes by that means. At ^l Fez in *Africk*, they have neither Lawyers nor

Advocates

Advocates; but if there be any controversies amongst them, both parties plaintiffe and defendant come to their *Alfakins*, or chief Judge, and at once without any farther appeals, or pitifull delays, the cause is heard and ended. Our forefathers, as ^a a worthy Corographer of ours observeth, had wont ^b *pauculis cruculis aureis*, with a few golden crosses and lines in verse, make all conveyances, assurances. And such was the candor and integrity of succeeding ages, that a Deed (as I have oft seene) to convey a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts; like that feede or *Sytala Laconica*, so much renowned of old in all contracts, which ^c Tully so earnestly commends to *Atticus*. *Plutarch* in his *Lyfander*, *Aristotle* polit. *Thucydides* lib. 1. ^d *Diodorus* and *Snidas* approve and magnifie, for that *Laconicke* brevity in this kind. And well they might, for according to ^e *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words. And so was it of old throughout: but now many skinnes of parchment will scarce serve turne, he that buyes and sells a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say) but we finde by our wofull experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately penned by one, which another will not find a crack in, or cavill at, if any one word be misplaced, any little error, all is disannulled. That which is law to day, is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandie one against another. And that which long since ^f *Plutarch* complained of them in *Asia*, may be verified in our times. *These men here assembled, come not so sacrificie to their gods, to offer Iupiter their first-fruits, or merriments to Bacchus; but anyearly disease exasperating Asia hath brought them hither, to make an end of their controversies and Law suits.* 'Tis *multitudo perdentium & pereuntium*, a destructive rout, that seeke one anothers ruine. Such most part are our ordinary suiters, termers, clients, new stirrs every day, mistakes, errors, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitternesse in following, so many slights, procrastinations, delays, forgery, such cost (for infinite summes are inconsiderately spent) violence & malice, I know not by whose fault, lawyers, clients, lawes, both or all: but as *Paul* reprehended the ^g *Corinthians* long since, I may more appositely infer now: *There is a fault amongst you, & I speake it to your shame, Is there not a wise man amongst you, to judge betweene us brethren? but that a brother goes to law with a brother.* And ^h *Christs* counsel concerning Law-suits, was never so fit to be inculcated, as in this age: ⁱ *Agree with thine adversary quickly, &c. Matth. 5. 25.*

I could repeat many such particular grievances, which must disturb a body politique; To shur up all in briefe, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happinesse is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivill, a Parádise is turned to a wilderness. This Island amongst the rest, our next neighbors the *French* *Gen. 16. 12.*

and *Germanes*, may be a sufficient witness, that in a short time by that prudent policy of the *Romans*, was brought from barbarism; see but what *Cæsar* reports of us, and *Tacitus* of those old *Germans*, they were once as uncivil as they in *Virginia*, yet by planting of Colonies and good lawes, they became from barbarous outlaws, to be full of rich and populous cities, as now they are, and most flourishing Kingdomes. Even so might *Virginia*, and those wild *Irish* have been civilized long since, if that order had been heretofore taken, which now begins, of planting Colonies, &c. I have read a^b discourse, printed Anno 1612. *Discovering the true causes, why Ireland was never intirely subdued or brought under obedience to the Crowne of England, untill the beginning of his Majesties happy reigne.* Yet if his reasons were thoroughly scanned by a judicious Politician, I am afraid he would not altogether be approved, but that it would turne to the dishonour of our Nation, to suffer it to lye so long waste. Yea, and if some travellers should see (to come neerer home) those rich united Provinces of *Holland, Zeland, &c.* over against us; those neat cities and populous townes, full of most industrious artificers, so much land recovered from the Sea, and so painfully preserved by those artificiall inventions, so wonderfully improved, as that of *Bemster* in *Holland*, *ut nihil huic*

par aut simile invenias in toto orbe, saith *Bertius* the Geographer, all the world cannot match it, so many navigable chanel from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lie drowned, our cities thin, and those vile, poore, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficiall use of transportation, wholly neglected, so many Havens void of ships and townes, so many Parkes and Forrests for pleasure, barren Heaths, so many Villages depopulated, &c. I thinke sure he would finde some fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a most noble, a most flourishing kingdome, by common consent of all ^c Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quintius* in *Livy* said of the inhabitants of *Peloponessus*, may be wel applied to us, we are *testudines testâ suâ inclusi*, like so many Tortoises in our shells, safely defended by the Sea, as a wall on all sides; Our Island hath many such honourable Elogiums; And as a learned countryman of ours right well hath it, ^f *Ever since the Normans first coming into England, this Country both for military matters, and all other of civility, hath beene paralleld with the most flourishing kingdomes of Europe, and our Christian world, a blessed, a rich country, and one of the fortunate Isles: and for some things preferred before other countries, for expert Seamen, our laborious discoveries, art of navigation, true Merchants, they carry the bell away from all other Nations, even the Portugals and Hollanders themselves; without all feare*, saith *Boterus*, *furrowing the Ocean Winter and Summer, & two of their Captains, with no lesse valour then fortune, have sailed round about the world.* We have besides many particular blessings, which our neighbours want, the Gospel truly preached, Church discipline established, long peace and quietnesse, free from exactions, forraine feares, invasions, domesticall seditions, well manured, ^k fortified by Art and

a *Sapientia bona materia cessat sine arteifice. Sa bellum de Germania. Si quis videret Germaniam urbibus habitaculum, non diceret ut olim effrenum cultum, asperam celum, terram inferam.*

b By his Majesties Attourney generall there. c As *Zeeland, Bemster* in *Holland, &c.*

d From *Gauis* no *Stuce*, from *Bruges* to the Sea, &c.

e *Oridum, Boterus, Mercator, Mercatorum, &c.* i *lam inde non belli gloria, quàm humanitatis cultus inter florentissimos orbis Christiani gentes imprimis floruit.* Camden *Bris. de Normannia.*

f *Geog. Recker.* h *Tam incute quàm effate inreppid juliant Oceanum, & duo ibidem duces non minore audaciâ quàm fortitudinem orbem terra circumnavigant.* Amphitheatro *Boterus.*

i A *ferule* scale, good are, &c. Tin, Lead, Wood, Saffron &c.

k *Tota Britannia unica velut arx. Boter.*

and Nature, and now most happy in that fortunate union of *England* and *Scotland*, which our fore-fathers have laboured to effect, and desired to see: But in which we excell all others, a wise, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senatours, a learned Clergy, an obedient Commonalty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politicke, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idleness, by reason of which we have many swarmes of rogues and beggers, thieves, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbos reipub.* the boils of the commonwealth) many poor people in all our Townes, *Civitates ignobiles*, as ^a *Polydore* ^{Lib. 1. biff.} calls them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile we may not deny, full of all good things, and why doth it not then abound with cities, as well as *Italy, France, Germany*, the Low countries? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idleness is the *malus Genius* of our nation. For as ^b *Boterus* justly argues, fertility of a country is not enough, except Art and Industry be joyned unto it, according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many kingdomes are fertile, but thin of inhabitants, as that Duchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. ^c *England*, saith he (*London only excepted*) hath never a populous City, and yet a fruitfull Country. I finde 46. cities and walled townes in *Alsatia*, a small Province in *Germany*, 50. castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are untilld, as ^d *Munster* informeth us. In ^e *Greichgea* a smal territory on the *Necker*, 24. *Italian* miles over, I reade of 20. walled townes, innumerable villages, each one containing 150. houses most part, besides castles, and Noblemens Palaces. I observe in ^f *Turinge* in *Dutchland* (twelve miles over by their scale) 12 counties, and in them 144. cities, 2000. villages, 144. townes, 250. castles. In ^g *Bavaria* 34. cities, 46. townes, &c. ^h *Portugallia interamnâ*, 2 small plot of ground hath 1460. parishes, 130. monasteries, 200. bridges. *Malta* a barren Island yeelds 20000. inhabitants. But of all the rest I admire *Lues Guicciardines* relations of the Low-countries. *Holland* hath 26 cities, 400. great villages. *Zeland* 10. cities, 102. parishes. *Brabant* 26. cities, 102. parishes. *Flanders* 28. cities, 90. townes, 1154. villages, besides Abbies, Castles, &c. The Low-countries generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent chanel made by art, and opportune havens, to which they build their Cities: All which we have in like measure, or at least may have. But their chiefeft Lodestone, which draws all manner of commerce and merchandize, which maintains their present estate, is not fertility of soyle, but industry that enricheth them, the gold mines of *Peru*, or *Nova Hispania*

b Increment. urb. l. 1. cap. 9.

c *Anglia, excepto pro Londino, nulla est civitas memorabilis, licet ea natio rerum omnium copia abundet.*

d *Costum. lib. 3. cap. 119. Villarum non est numerus, nullum locum otiosum aut incultum.*

e *Chytrum ora. edit. Francof. 1583.*

f *Magnum Geog. 3. Ortelius d. Vasto et Per. de Medina.*

h An hundred families in each.

Hispania may not compare with them. They have neither gold nor silver of their owne, wine nor oyle, or scarce any come growing in those united Provinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any stuffe almost, or Mettle; and yet *Hungary*, *Transilvania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, or any part of *Italy*, *Valence* in *Spaine*, or that pleasant *Andalusia*, with their excellent fruits, Wine and Oyle, two Harvests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good ships, of well built Cities, so abounding with all things necessary for the use of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policy, and commerce. Industry is a Load-stone to draw all good things; that alone makes countries flourish, cities populous, and will enforce by reason of much manure, which necessarily followes, a barren soyle to be fertile and good, as Sheep, saith ^b *Dion*, mend a bad pasture.

Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece*, *Egypt*, *Asia Minor*, so much decayed, and (meere carcases now) false from that they were? The ground is the same; but the government is altered, the people are growne sloathfull, idle, their good husbandry, policie, and industry is decayed. *Non fassigata aut effata humus*, as *Columella* well informes *Sylvius*, sed nostra sit inertia, &c. May a man beleve that which *Aristotle* in his politicks, *Pausanias*, *Stephanus*, *Sophianus*, *Gerbelsius* relate of old *Greece*? I find heretofore 70. Cities in *Epirus* overthrown

a Populi multitudo diligenter cultura jaccundat solum. Boet. lib. 8. cap. 3.
b Orat. 5. Ter. ubi et es flubulantur optima agricola ob sterem.
c De re rust. l. 2. cap. 1.

d Hadie urbium desolantur, et magna ex parte incolu destituerunt. Gerbelius de sc. Grece lib. 6.

e Videbit eam sercomnes aut exersam, aut solam equas, aut in rudera fedi, et dejectam. Gerbelius.

f Lib. 7. Septuaginta olim legiones scripta dimittunt: quam vix bodie, &c.

by *Paulus Aemilius*, a goodly Province in times past, now left desolate of good towns, and almost inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I finde 30. in *Laconia*, but now scarce so many Villages, saith *Gerbelsius*. If any man from Mount *Targerus* should view the country round about, and see tot delitias, tot urbes per Peloponesum dispersas, so many delicate and brave built cities, with such cost and exquisite cunning, so neatly set out in *Peloponesus*, he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu*, &c. And as he laments, *Quistalia fando Temperet la-chrymus? Quis tam durus aut ferreus* (so he prosecutes it) Who is he that can sufficiently condole and commiserate these ruines? Where are those 4000. cities of *Egypt*, those 100. cities in *Crete*? Are they now come to two? What saith *Pliny* and *Aelian* of old *Italy*? There were in former ages 1166. cities: *Blondus* and *Machiavel*, both grant them now nothing neer so populous, and full of good towns as in the time of *Augustus* (for now *Leander Albertus* can finde but 300. at most) and if we may give credit to *Livy*, not then so strong and puissant as of old: *They mastered 70. Legions in former times, which now the knowne world will scarce yeeld*. *Alexander* built 70. cities in a short space for his part, our *Sultans* and *Turkes* demolish twice as many, and leave all desolate. Many will not beleve but that our Island of Great *Britaine* is now more populous then ever it was; yet let them read *Bede*, *Leland*, and others, they shall finde it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time was farre better inhabited, then at this present. See that *Domesday-Book*, and shew me those thousands of Parishes, which are now decayed, cities ruined

ned, Villages depopulated, &c. The lesser the Territory is, commonly the richer it is. *Parvus sed bene culinus ager*. As those *Athenian*, *Lacedaemonian*, *Arcadian*, *Aelian*, *Sycionian*, *Messenian*, &c. Common-wealths of *Greece* make ample prooffe, as those Imperiall Cities and free States of *Germany* may witness, those Cantons of *Switzers*, *Rheti*, *Grisons*, *Wal-loones*, Territories of *Tusany*, *Luke* and *Scenes* of old, *Piedmont*, *Mantua*, *Venice* in *Italy*, *Raguse*, &c.

That Prince therefore, as *Boterus* adviseth, that will have a rich Country, and faire Cities, let him get good Trades, Priviledges, painfull inhabitants, Artificers, and suffer no rude Matter unwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his Country. A thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of Trades so much availes to the ornament and enriching of a Kingdome; Those ancient *Masilians* would admit no man into their citie, that had not some Trade. *Selym* the first *Turkish* Emperour, procured a thousand good Artificers to be brought from *Tauris* to *Constantinople*. The *Polanders* indentured with *Henry Duke of Anjou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as *Buchanan* writes) sent for the best Artificers he could get in *Europe*, and gave them great rewards, to teach his Subjects their severall Trades. *Edward* the third, our most renowned King, to his eternall memory, brought clothing first into this Island, transporting some Families of Artificers from *Gauze* hither. How many goodly cities could I reckon up, that thrive wholly by Trade, where thousands of Inhabitants live singular well by their fingers ends: As *Florence* in *Italy*, by making cloth of Gold; great *Millan* by Silke, and all curious Workes; *Arras* in *Artois*, by those faire Hangings; many cities in *Spaine*, many in *France*, *Germany*, have none other maintenance, especially those within the Land. *Mecha* in *Arabia Petraea*, stands in a most unfruitfull country, that wants water, amongst the Rocks (as *Vertomannus* describes it) and yet it is a most elegant and pleasant city, by reason of the traffick of the East and West. *Ormus* in *Persia*, is a most famous Mart-Town, hath nought else but the opportunity of the Haven to make it flourish. *Corinth* a noble city (*Lumen Grece*, *Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lechaeus*, those excellent Ports, drew all that traffick of the *Ionian* and *Aegean* seas to it; and yet the country about it was *curva & superciliosa*, as *Strabo* termes it, rugged and harsh. We may say the same of *Athens*, *Aetium*, *Thebes*, *Sparta*, and most of those townes in *Greece*. *Norimberge* in *Germany* is sited in a most barren soile, yet a noble Imperiall city, by the sole industry of Artificers, and cunning Trades, they draw the riches of most countries to them, so expert in Manufactures, that as *Salust* long since gave out of the like, *Sedem animae in extremis digitis habent*, their soule, or intellectu agent, was placed in their fingers ends; & so we may say of *Basil*, *Spire*, *Cambray*, *Francfurt*, &c. It is almost incredible to speak what *Mat. Riccius* the Jesuite, and some others, relate of the industry of the *Chinases* most populous countries, not a begger, or an idle person to be scene, and how by that means they prosper and flourish. We have the same meanes, able bodies,

h For dying of clothes, and dressing, &c.
i Valer. l. 2. c. 1.

k Hist. Scot. lib. 10. Magnus propositus in premis ut Scoti ab illa edocententur.

l Musf. cosm. l. 5. c. 74. Agro amantium terrum insecundissimo aqua indigente inter saxea, urbs tamen elegantissima, ob Orientis negotiationes Occidentis. m Lib. 8. Georg. ob asperum firmum.

pliant

o *Ubi nobiles
probi loco ha-
bent artem ali-
quam proficere.
Clemens de p. l. 1.
p. Lib. 1.3. Belg.
Hist. non tam
laboriosi ut
Belge, sed ut
Hi. p. ut ut
eores utiam ut
plurimum otio-
sam agentes:
artes manua-
les que pluri-
mum habent in
se laboris et
di. cultaria,
magis remq. re-
quirit indu-
striam, a pere-
grinis et exte-
rioribus exercitiis
habitant in pi-
scosissimo mari,
inter ea tantum
non piscantur
quantum insule
sufficeret, sed
a vicinis emere
sunt.*

q. *Grotius Liber
1. Meris animu
numereq. po-
tens et robore
genus scilicet
i. Camden.
York. Brissow.
Norman. Wor-
cester. &c.
u. M. Gar-
fords Argu-
ment: Because
Gentlemen
dwell with us
in the Coun-
try villages, our
Cities are lesse
is nothing to
the purpose:
put three hun-
dred or four
hundred Villi-
ges in a Shire,
and every Vil-
lage yeeld a
Gentleman,
what is foure
hundred families to encrease one of our Cities, or to contend with them, which stand thicker? And whereas our
usually consists of seven thousand, theirs consists of forty thousand inhabitants. x. *Maxima pars vitus in carne em-
issit. Polyd. Lib. 1. Hist. y. Re. tante monopolis licentiam, pauciores alantur ocio, redintegretur agricoltoria, lanifi-
cium, etiam ut sit inextinguibile negotium, quo se exercent otiosa villa turba. Nisi hu. malis medentur, frustra exercent
p. itiam. Mer. Hist. Lib. 1. z. Manupia lecuples eget enim Cappadocum rex. Hist.**

pliant wits, matter of all sorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent subjects to worke upon, onely industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, let themselves awork about, and severally improve, sending the same to us back at deare rates, or else make toys and bables of the Tiales of them, which they sell to us againe, at as great a reckoning as they bought the whole. In most of our Cities, some few excepted, like a Spanish loyterers, we live wholly by Tipling-Innes and Ale-Houses; Malting are their best ploughes, their greatest traffick to sell ale. p. Mete- ran and some other object to us, that we are no whit so industrious as the Hollanders: *Manua Trades* (saith he) *which are more curious or trouble- some, are wholly exercised by strangers: they dwell in a Sea full of fish, but they are so idle, they will not catch so much as shall serve their owne turnes, but buy it of their neighbours.* Tush! *Mare liberum*, they fish under our noses, and sell it to us when they have done, at their owne prices.

Pudet hac opprobria nobis

Et dici potuisse, & non potuisse refelli.

I am ashamed to heare this objected by strangers, and know not how to answer it.

Amongst our Townes there is only *London* that bears the face of a City, *Epitome Britannia*, a famous *Emporium*, second to none beyond Seas, a noble Mart: But *sola crescit, decrescuntibus aliis*; and yet in my slender judgement, defective in many things. The rest (some few excepted) are in meane estate, ruinous most part, poore and full of beggers, by reason of their decayed trades, neglected or bad policy, idleness of their Inhabitants, riot, which had rather begge or loyter, and be ready to starve, then worke.

I cannot deny but that something may be said in defence of our Cities, that they are not so faire built, (for the sole magnificence of this Kingdome (concerning buildings) hath beene of old in those *Norman* Cattles and Religious Houses) so rich, thick sited, populous, as in some other countries; besides the reasons *Cardan* gives, *Subtil. Lib. 11.* we want Wine and Oyle, their two Harvests, we dwell in a colder Aire, and for that cause must a little more liberally feed of Flesh, as all Northerne Countries doe: Our provision will not therefore extend to the maintenance of so many: Yet notwithstanding we have matter of all sorts, an open sea for trafficke, as well as the rest, goodly Havens. And how can we excuse our negligence, our riot, drunkenness, &c. and such enormities that follow it? We have excellent laws enacted, you will say, severe statutes, houses of correction, &c. to small purpose it seemes, it is not houses will serve, but cities of correction, y our trades generally ought to be reformed, wants supplied. In other countries they have the same grievances, I confesse, but that doth not excuse us, wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many

hundred families to encrease one of our Cities, or to contend with them, which stand thicker? And whereas our
usually consists of seven thousand, theirs consists of forty thousand inhabitants. x. *Maxima pars vitus in carne em-
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p. itiam. Mer. Hist. Lib. 1. z. Manupia lecuples eget enim Cappadocum rex. Hist.*

Lawes

Lawes made against them, to repress those innumerable brawles and Law-suits, excess in Apparell, Diet, decay of Tillage, Depopulations, * especially against Rogues, Beggars, Egyptian Vagabonds (so termed at least) which have swarmed all over *Germany, France, Italy, Poland*, as you may reade in *Munster, Cranzius* and *Aventinus*; as those *Tartars* and *Arabians* at this day do in the Easterne countries: Yet such hath beene the iniquity of all ages, as it seemes to small purpose. *Nemo in nostra civitate mendicus esto*, saith *Plato*, he will have them purged from a Common-wealth, as a bad humour from the body, that are like so many Ulcers and Boiles, and must be cured before the Melancholy body can be eased.

What *Carolus Magnus*, the *Chinese*, the *Spaniards*, the Duke of *Saxony*, and many other itates have decreed in this case, reade *Arniseus cap. 19* *Boetius libro 8. cap. 2.* *Orosius de Rebus gest. Eman. lib. 11.* When a country is over-stored with people, as a pasture is oft over-laid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by warres, as those old *Romanes*, or by employing them at home about some publique buildings, as Bridges, Rode-ways, for which those *Romanes* were famous in this Island: As *Augustus Caesar* did in *Rome*, the *Spaniards* in their *Indian Mines*: Aqueducts, Bridges, Havens, those stupend workes of *Trajan*, *Claudius* at *Ostium*, *Fucinus Lacus*, that *Piræum* in *Athens*, made by *Themistocles*, *Amphitheatrums* of curious Marble, as at *Verona*, *Civitas Philippi*, & *Heracles* in *Thrace*, those *Appian* and *Flaminian* wayes, prodigious workes all may witnesse: And rather then they should be idle, as those *Egyptian Pharaohs*, *Mæris* and *Sesostris* did, to task their subjects to build unnecessary Pyramides, Obeliskes, Labyrinths, Channells, Lakes, Gygantic workes all, to divert them from Rebellion, Riot, Drunkenness, *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another eye-fore is that want of conduct and navigable rivers, a great blemish, as *Boetius*, *Hippolitus à Collibus*, and other Politicians hold, if it be neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalfe, in the Dutchy of *Mil-lan*, Territory of *Padua* in *France, Italy, China*, and so likewise about corrivations of Waters to moisten and refresh barren Grounds, to drean *Fennes*, *Bogges*, and *Moores*. *Masiniissa* made many inward parts of *Barbarie*, and *Numidia* in *Affricke* before his time incult and horrid, fruitfull and bartable by this meanes. Great industry is generally used all over the Easterne Countries in this kinde, especially in *Egypt* about *Babylon* and *Damascus*, as *Vertomannus* and *Gotardus Arthus* relate; about *Bercelona*, *Segovia*, and many other places of *Spaine*: by reason of which, their Soile is much improved, and infinite commodities arise to the inhabitants.

The *Turkes* of late attempted to cut that *Isthmus* betwixt *Affricke* and *Asia*, which *Sesostris* and *Darius*, and some *Pharaohs* of *Egypt* had formerly undertaken, but with ill succe^e, as *P. Diodorus Siculus* records, and commoditatem vecturæ mercium tres fluvii navigabiles, &c. *Boetius de Galia* in *Herodotus*. o *Ind. Orient. cap. 1.* *Romam in medio fluminis constituerunt, cui ex pelibus animalium consutas mœres appendunt, hi dum riva moventur, ad am- per canales, &c. p. Centum pedes lata fossa 30. alta.*

H

Pliny

q Contrary to that of Archimedes who holds the superficies of all waters even.
1 Lib. 1. cap. 3.

a Dion Palsaniq. & Nic. Græbelius Munster Cosm. lib. 4. cap. 36. ut brevior foret peragatio & minus periculis.

b Charles the great went about to make a channell from Rhine to Danubius. Bil. Pirkinerum de script. Ger. the ruins are yet seen about Weissenberg from Rednich to Altmühl. Ut navigabilia fiant se Occidentis & Septentrionis litto-va ferent. c Magnus Geogr. Simlerus de rep. Helvet. lib. 1. describit.

d Camden in Lincolnshire. Fossedike. * Nunc S. Albons.

Pliny, for that the Red-sea being three cubits higher then Egypt, would have drowned all the Country, *capto destiterant*, they left off; yet as the same *Diodorus* writes, *Ptolemy* renewed the worke many yeares after, and absolved it in a more opportune place.

That *Isthmos of Corinth* was likewise undertaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy passage, and lesse dangerous, from the *Ionian* and *Ægean* seas; but because it could not be so well effected, the *Peloponnesians* built a wall like our *Piſts* wall, about *Schanunte*, where *Neptunes* Temple stood, and in the shortest cut over the *Isthmos*, of which *Diodorus* lib. 11. *Herodotus* lib. 8. *Vran*. Our later writers call it *Hexamilium*, which *Amurath* the Turke demolished, the *Venetians* anno 1453. repaired in 15. daies with 30000. men. *Thuanus* and *Serres* the French Historians, speake of a famous *Aqueduct* in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly assayed by *Domitian* the Emperor, from *Arar* to *Mosella*, which *Cornelius Tacitus* speaks of in the 13. of his *Annals*, after by *Charles* the great and others. Much cost hath in former times been bestowed in either new making or mending channells of rivers, and their passages, (as *Aurélianus* did by *Tybur*, to make it navigable to *Rome*, to convey come from *Ægypt* to the city, *vadum alvei tumentis effodit*, saith *Vopiscus*, & *Tyburis ripas exstruxit*, he cut foords, made banks, &c.) decayed havens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I have said, The *Venetians* at this day to preserve their City: many excellent meanes to enrich their Territories, have bene fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst us, *Silk-wormes*, the very *Mulberry* leaves in the *Plaines of Granada*, yeeld 30000. crownes per annum, to the king of *Spaine* coffers, besides those many trades and artificers that are busied about them in the kingdome of *Granado*, *Murcia*, and all over *Spaine*. In *France* a great benefit is raised by salt, &c. Whether these things might not be as happily attempted with us, and with like successe, it may be controverted: *Silk-wormes* (I meane) *Vines*, *Fir-trees*, &c. *Cardan* exhorts *Edward* the sixth to plant *Olives*, and is fully perswaded they would prosper in this Island. With us, navigable rivers are most part neglected; our streames are not great, I confesse, by reason of the narrownes of the Island, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with cataraacts and whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linze*, and *Cremmes*, to endanger navigators; or broad shallow, as *Neckar* in the *Palatinat*, *Tibris* in *Italy*; but calm and fair as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feele in the meane time) as the river of *Lee* from *Ware* to *London*. B. A water of old, or as some will *Henry* 1. made a channell from *Trent* to *Lincolne*, navigable; which now, saith *M^r. Camden*, is decayed, and much mention is made of anchors, & such like monuments found about old *Verulamium*, good

good ships have formerly come to *Exeter*, and many such places, whose Channells, Havens, Ports are now barred and rejected. We contemne this benefit of carriage by waters, & are therefore compelled in the inner parts of this Island, because portage is so dear, to eat up our commodities ourselves, and live like so many boars in a sty, for want of vent and utterance.

We have many excellent havens, royall havens, *Falmouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana*, old *Brundisium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which have few ships in them, little or no trafficke or trade, which have scarce a village on them, able to beare great cities, sed viderint politici. I could here justly taxe many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkenness, &c. & many such, qua nunc in aurem susurrare non libet. But I must take heed, ne quid gravius dicam, that I do not overthrow my self, *Sus Minervam*, I am forth of my element, as you peradventure suppose; and sometimes veritas odium parit, as he said, verjuice and oatmeale is good for a Parrot.

We have good lawes, I deny not, to rectifie such enormities, and so in all other countries, but it seemes not alwayes to good purpose. We had need of some generall visitor in our age, that should reform what is amiss; a just army of *Rosie* crosse men, for they wil amend all matters, (they say) religion, policy, manners, with arts, sciences, &c. Another *Attila*, *Tambrlane*, *Hercules*, to strive with *Achelous*, *Augea stabulum purgare*, to subdue tyrants, as he did *Diomedes* and *Buſiris*; to expell theeves, as he did *Cacus* and *Lacinius*; to vindicate poore captives, as he did *Hestione*: to passe the *Torrid Zone*, the deserts of *Lybia*, and purge the world of monsters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* purged the world of Monsters, & subdued them, so did he fight against envy, lust, anger, avarice, &c. & at those severall vices and monsters of the minde. It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as *Tismolans* desired in *Lucian*, by vertue of which he should be as strong as 10000. men, or an army of gyants, go invisible, open gates & castle doors have what treasure he would, transport himselfe in an instant, to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reforme all distressed states and persons, as he would himselfe. He might reduce those wandring *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; and tame the vagabond *Arabians* that rob & spoile those *Eastern* countries, that they should never use more *Caravans*, or *Iamſaries* to conduct them. He might root out *Barbarisme* out of *America*, and fully discover *Terra Australis Incognita*, finde out the North-east and North-west passages, decant those mighty *Mælian* fennes, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. cure us of our Epidemicall diseases, *Scorbutum*, *Plica*, *morbus Neapolitanus*, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheisme, impiety, heresie, schisme and superstition, which now so cruellise the world: catechise grosse ignorance, purge *Italy* of luxury and riot; *Spaine*

c Lissus Girald. Nat. comen.

e Apuleius lib. 4. For Lex. familiaris inter homines atrocis sue cultus affert. litium omnium & jurgiorum inter propinquos arbitror. Adversus iracundiam, invidiam, avaritiam, libidinem, ceteraq. animi humani vitia & monstra. Philosophus fuit. Pestes cum mentium exagit omnes, &c. & Vitiis Navis.

of superstition and jealousy, *Germany* of drunkenness, all our Northerne country of gluttony and intemperance, castigate our hard hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigall sons, enforce idle persons to worke, drive drunkards out of the alehouse, repress thieves, visit corrupt and tyrannizing magistrates, &c. But as *L. Licinius* taxed *Timolaeus*, you may use. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, ^h*Boccalinus* may cite Common-wealths to come before *Apollon*, and seeke to reforme the world it selfe by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum scelerescere, quando esse desinent*, so long as they can wagge their beards, they will play the knaves and fooles.

Because therefore it is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the Apologist will, *Resp. tuus & graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them tyrannize, epicurize, oppress, luzzuriate, consume themselves with factions and contentions, live in riot, poverty, want, misery; rebell, wallow as so many swine in their owne dung, with *Vlysses* companions, *stultos jubee esse libenter*. I will yet to satisfie and please my selfe, make an *Utopia* of mine owne, a new *Atlantis*, a poeticall Common-wealth of mine owne, in which I will freely domineere, build cities, make lawes, statutes, as I list my selfe. And why may I not?

Pictoribus atque Poëtis, &c.

You know what liberty Poets have ever had, and besides, my predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a law-maker as some say; and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, have yet discovered halfe of it) or else one of those floating Islands in *Mare del Zur*, which like the *Cyanian* Isles in the *Euxine* sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate Isles, for who knowes yet where, or which they are? There is room enough in the inner parts of *America*, and northerne coasts of *Asia*. But I will chuse a site, whose latitude shall be 45. degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps under the *Aequator*, that Paradise of the world, *ubi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceale. Yet be it knowne to all men by these presents, that if any honest gentleman will send in so much mony, as *Cardan* allows an Astrologer for casting a Nativitie, he shall be a sharer, I will acquaint him with my project, or if any worthy man will stand for any temporall or spirituall office or dignity, (for as he said of his Archbishoprick of *Utopia*, *'tis sanctus ambitus*, and not amisse to be sought after) it shall be freely given, without all intercessions, bribes, letters, &c. his own worth shall be the best spokeman; & because we shall admit of no deputies or advouers, if he be sufficiently qualified, and as able as willing to execute the place himselfe, he shall have present

^h *Raggnalio*
part. 2. cap. 2.
& part. 3. c.
17.

ⁱ *Valent. Andria*, Apolog.
man. p. 640.
^k *Quoniam* fordidus
est, forde, scat
adduc.

^l *Hoc*.

Ferdinando
2^{us} 1612.

present possession. It shall be divided into 12. or 13. Provinces, and those by hills, rivers, rode-ways, or some more eminent limits exactly bounded. Each province shall have a *Metropolis*, which shall be so placed as a center almost in a circumference, and the rest at equall distances, some 12 *Italian* miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *statu horis & diebus*, no market towns, markets or fairs, for they do but beggar cities (no village shall stand above six, seven, or eight miles from a city) except those Emporiums which are by the sea side, generall Staples, Marts, as *Antwerpe*, *Venice*, *Bergen* of old, *London*, &c. cities most part shall be situated upon navigable rivers or lakes, creeks, havens; and for their form, regular, round, square, or long square, with fair, broad, and straight streets, houses uniform, built of brick and stone, like *Bruges*, *Bruxels*, *Rhegium Lepidi*, *Berna* in *Switzerland*, *Millan*, *Mantua*, *Crema*, *Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian* *alma*. I will admit very few or no suburbs, & those of baser building, walls only to keep out man and horse, except it be in some frontier towns, or by the sea side, and those to be fortified after the latest manner of fortification, and situate upon convenient havens, or opportune places. In every so built city, I will have convenient churches and separate places to bury the dead in, not in churchyards; a *cittadella* (in some, not all) to command it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattle, fuel, fish, &c. commodious courts of Justice, publike halls for all societies, burles, meeting places, armories, in which shall be kept engines for quenching of fire, artillery, gardens, publike walks, theatres and spacious fields allotted for all gymnicks, sports, and honest recreations, hospitals of all kinds, for children, orphans, old folks, sick men, mad men, fouldiers, pest houses, &c. not built *precarie*, or by gowty benefactors, who, when by fraud and rapine they have extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory almshouse, school, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steale a goose, and stick downe a feather, rob a thousand to relieve ten: And those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours) just so many and no more, at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico erario*, and so still maintained, *non nobis solum nati sumus, &c.* I will have conduits of sweet and good water, aptly disposed in each towne, common granaries, as at *Dresden* in *Misnia*, *Stetin* in *Pomerland*, *Noremberg*, &c. Colleges of mathematicians, musicians, and actors, as of old at *Lacedaemon* in *Ionia*, alchemists, physicians, artists and philosophers; that all arts and sciences may sooner be perfected & better learned; and publike historiographers, as amongst those ancient *Persians*, *qui in commentarios referebant quae memoratu digna perebantur*, informed and appointed by the state to register all famous acts, & not by each insufficient scribler, partial or parasitical pendant, as in our times. I will provide publike schools of all kinds, singing, dancing, fencing, &c. especially of Grammar & languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travellers learn abroad, & nurses teach their children: as I will have all

^m *Vide Parrium* lib. 8. tit. 10. de Instit. Reipub.

ⁿ *S. c. olim Hippodamus Milesim. Arist. polit. cap. 11. & Virgilium l. 1. cap. ult.*

^o With walls of earth, &c.

^p *De his Plinius Epist. 42. lib. 2. & Tacitus Annal. 12. lib.*

^q *Vide Brissonium de regno Pers. lib. 3. de his & Vegetium lib. 2. cap. 3. de Annona.*

^r Not to make gold, but for matters of Physick.

^s *Brissonium Septimus lib. 21. antiquit. Ind. cap. 6. Herod. l. 3.*

^t So *Laod. Ptolemaeus* thinks best, *Commisum* and others.

Plato 3. de
leg. adiles
creantur, qui
sunt potius
as potius plate-
as, et id genus
alia procurant.
Vide l. accusum
Pentaria de
est. Amstel.
h. e. omnia &c.
Gottardus &
alii.
x. De Incem.
ut cap. 13. In-
genue pater mo-
non intelligere
carignobilitas
f. urbes bene
munitas colore
manc quim o-
lim, cui case
rustice preff-
quam urbi.
Idem l. verius
Filiot de No-
pib.
y. Metastellum
quidem soli in-
cultum relin-
quitur, ut re-
rum sit ne pos-
sitem quidem
agris in bu re-
genibus fieri
lem aut in re-
cundam repe-
rit. Marcus
Hemingius Au-
gustianus de
regebus. l. 1. c. 3.
z. M. Caron in
his Survey of
Censurall, fust
chat before that
country was
inclosed, the
husbandmen
drinke water,
did eat hard or
n. ibid. 34.
Codd. sicut
appellat was
curia, they
went bare leg-
ged, their
dwelling was
conspicuous;
but since inclosure, they live decently, and have money to spend. (fol. 23.) when their fields were common, their wooll
was coarse, & much hure, but since inclosure, it is almost as good as *Cotswol*, and their soile much mended. *Tusser*
The other deliquit not me. For nothing or wealthier doth raise, &c. a. *Incredibilis* navigiorum copus, nihil opus
ut in aqua quis in continentem commutatur. M. *Riccius* expedit. in *Sinai*, l. 1. c. 3. b. To this purpose *Aristopolis*. 2.
c. 6. all wick a third part of their revenues. *Hippodamus* habet. *Alia lex Agraria olim Romæ*. d. *Hic* segetes, illi
sementis solum. *Atheniensium* alibi. *signijussa* creantur *Gramina*. *Virg.* *Georg.* e. *Lucanus*. 6. f. *Iob* *Val-*
terius. *Andreas*. *Lord* *Verulam*. g. So is it in the kingdom of *Naples* and *France*.

all such places, so will I ordaine^a publike governours, fit officers to each place, Treasurers, Aediles, Questors, Overleers of pupils, widows goods, and all publike houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoid confusion, & sic fiet ut non absumant (as *Pliny* to *Trajan*, quod pudeat dicere. They shall be subordinate to those higher officers and governours of each City, which shall not be poore Tradesmen, and meane Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those townes they dwell next, at such set times and seasons: for I see no reason (which ^a *Hippolitus* complains of) that it should be more dishonourable for Noblemen to governe the City, then the Country, or unseemly to dwell there now, then of old. I will have no bogges, fennes, marshes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every mans, is no mans; the richest countries are stil inclosed, as *Essex*, *Kent*, with us, &c. *Spaine*, *Italy*; and where inclosures are least in quantity, they are best^b husbanded, as about *Florence* in *Italy*, *Damascus* in *Syria*, &c. which are liker gardens then fields. I will not have a barren acre in all my Territories, not so much as the tops of mountaines; where nature failes, it shall be supplied by art: lakes and rivers shall not be left desolate. All common high-ways, bridges, bankes, corrivations of waters, aqueducts, chanel, publike workes, building, &c. out of a^b common stock, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors, that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amisse, how to helpe it,

Et quid quaque ferat regio, & quid quaque recuset, what ground is aptest for wood, what for corne, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every Village, (not one dominer house greedily to swallow up all, which is too common with us) what for Lords, what for tenants: and because they shall be better encouraged to improve such lands they hold, manure, plant trees, dreane, fence, &c. they shall have long leases, a knowne rent, and known fine, to free them from those intolerable exactions of tyrannizing Landlords. These supervisors shall likewise appoint what quantity of land in each Manor is fit for the Lords^d Demelines, what for holding of Tenants, how it ought to be husbanded,

Ut Magnetes equis, Minyæ gens cognitarem, how to be manured, tilled, rectified, and what proportion is fit for all callings, because private possessours are many times idiots, ill husbands, oppressours, covetous, and know not how to improve their owne, or else wholly respect their owne, and not publike good.

Utopian parity is a kinde of government, to be wished for, rather then but since inclosure, they live decently, and have money to spend. (fol. 23.) when their fields were common, their wooll was coarse, & much hure, but since inclosure, it is almost as good as *Cotswol*, and their soile much mended. *Tusser*
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terius. *Andreas*. *Lord* *Verulam*. g. So is it in the kingdom of *Naples* and *France*.

effected

effected, *Respub. Christianopolitana*, *Campanella's* city of the Sun, and that new *Atlantis*, witty fictions, but meer *Chimera's*, and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence. I will have several orders, degrees of nobility, and those hereditary, not rejecting yonger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every Barony, he that buyes the land, shall buy the Barony, he that by riot consumes his patrimony, & ancient demeanes, shall forfeit his honours. As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks*, *Prebends*, the *Bassa's* palaces in *Turky*, the *Procurators* houses & offices in *Venice*, which like the golden Apple, shall be given to the worthiest and best deserving both in war and peace, as a reward of their worth and good service, as so many goales for all to aime at, (*bonos alit artes*) and encouragements to others. For I hate these severe, unnaturall, harsh, *Germane*, *French*, and *Venetian* Decrees, which exclude Plebeians from honours, be they never so wise, rich, virtuous, valiant, and well qualified; they must not be *Patritians*, but keepe their owne rank, this is *natura bellum inferre*, odious to God and men, I abhor it. My forme of government shall be Monarchicall,

* — nuncquam libertas gratior extat,

Quam sub Rege pio, &c.

few lawes, but those severely kept, plainly put downe, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or priviledge, by which it shall be chiefly maintained: and Parents shall teach their children, one of three at least, bring up and instruct them in the mysteries of their owne trade. In each towne these severall tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metal-men, &c. shall dwell apart by themselves: Dyars, Tanners, Fell-mongers, and such as use water, in convenient places by themselves: noysome or fustsome for bad smells, as Butchers slaughter-houses, Chandlers, curriers, in remote places, & some back lanes. Fraternities and companies, I approve of, as Merchants Burses, Colledges of Druggers, Physicians, Musicians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the market do Bakers and Brewers; Corne it selfe, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in, if they be necessary, commodious, and such as neerly concern mans life, as corn, wood, cole, &c. & such provision we cannot want, I will have little or no custome paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silke, velvet, cloth of gold, lace, jewels, &c. a greater impost. I will have certain ships sent out for new discoveries every year, & some discreet men appointed to travel into all neighbour kingdoms by land, which shall observe what artificial inventions, and good lawes are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiasticall discipline, penes Episcopos, subordinate

h See Contare-
nus and Oforius
de rebus gestis
Emanuelis.

* *Claudian* l. 7
Herodorus
Erato lib. 6.

Cum & *Egypti*
Lacedemonii in
hoc congruant,
quod eorum
precones sibi
cines, coqui, &
reliqui artifi-
ces in paternis
artificia succe-
dant, & coquum
a coquo gigni-
tur, & paterno
opere perseve-
rat. Idem *Mar-*
cus *Polus* de
Quintus. Idem
Oforius de *R-*
omanis rege
Lufirano. *Ric-*
cus de *Sinu*.

k *Hippol.* d. col-
lim de inclosure
ut cap. 10.

Plato idem 7.
de legibus, que
ad vitam ne-
cessaria &
quidem carere
non possumus,
nullum dependi
vestigal, &c. 6.

Plato 12. de
legibus, 40. aut
nos natos vult
ut si quid me-
morabile ali-
quid non opus
res ipsam
in rempub. res-
piciant.

m Simlerus in Helvetia-
n Urpenses
causa: eos ex-
citant: qui
causa: calide
et: auctore tra-
dunt: et: di-
rent: Inqui-
sitione: con-
sent: bonum: nulli
obligant: quibus
que: aut: nume-
rantes: ut:
quoniam: ut: perle-
gi: queant: aut
obscure: oras
quam: ut: a quo-
sup: sunt: intel-
ligi: Solunt: ut
suam: qui: q:
causam: agit:
eandem: referat
Iudici: quam
narraturus: ue-
rat: patrono: sic
minima: erit: am-
biguum: et: re-
ctas: iactas
elicitur: Mor.
Metop. l. 1.
o Medici ex pu-
blico: vilius
sumunt: Bote-
r. l. 1. c. 5. de Me-
dy: p. u.
p De his lege
Patrit. l. 1. tit. 8.
de re. p. Instit.
q Nihil a client-
ibus: patroni
acceptant: pri-
usquam: tu fini-
ta: est: Barclay
Argen. lib. 3.
r Itis: solum
molit: free: cities
in Germany.
s Mar: Roccini
exped. in Sinas
l. 1. c. 5. de exa-
minatione: ele-
ctionum: copiose
agit: et: c.
t Conar: de re-
pub: Venet. l. 1.
u Ofen. l. 1. de
re: gest: Eman.
Quoniam: in litteris
maxime: pro-
gressus: re: et: re:
maxime: bona:

vbius: esse: videtur: secundum: honoris: gradus: militibus: assignatur: postremi: ordinis: mechanici: doctores: hominum: iudiciis: im-
pliciter: locum: quibus: prece: et: qui: a plurimis: approbatur: ampliores: in: rep. d: gnitates: consequuntur: Quoniam: in hoc: exa-
mine: primum: debet: inspicere: per: totam: vitam: dignitate: insignitur: marchioni: similis: aut: duci: apud: nos: x Cedant: arma:
longe: y Assu: Berna: Lucerne: Friburgi: in: Switzerland: a vicius: livers: incapable: et: any: officij: si: a Senator: in-
bandy: deposed: Simlerus: x Note: above: three: years: Arist. polit. 5. c. 8. a Nam: qui: custodit: ipse: custodes:

as the other. No impropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c. and those Rectors of benefices to be chosen out of the Universities, examined and approved as the *litterati in China*. No Parish to containe above a thousand Auditors. If it were possible, I would have such priests as should imitate *Christ*, charitable lawyers should love their neighbors as themselves, temperate and modest Physicians, Politicians contemne the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave lying and cosening, Magistrates corruption, &c. but this is impossible, I must get such as I may. I will therefore have ^m of lawyers, judges, advocates, physicians, chirurgions, &c. a set number, ⁿ and every man, if it be possible, to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at *Fez in Africke, Bantam, Aleppo, Raguse, suam quisq; causam dicere tenetur*. Those Advocates, Chirurgions and ^o Physicians, which are allowed, to be maintained out of the ^p common treasure, no fees to be given or taken, upon paine of losing their places; or if they do, very small fees, and when ^q the cause is fully ended. ^r He that sues any man, shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit and lose. Or else before any suit begin, the plaintiffe shall have his complaint approved by a set delagacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppresso nomine*, the parties names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each Province, Villages, Cities, as common arbitratours to heare causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence and those againe to sit by turnes or lots, and not to continue still in the same office. No controversy to depend above a year, but without all delayes, and further appeales, to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour Magistrates to be chosen ^s as the *Litterati in China*, or by those exact suffrages of the ^t *Venetians*, and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently ^u qualified for learning, manners, & that by the strict approbation of deputed examiners: ^x first Scholars to take place, then Souldiers; for I am of *Vigetus* his opinion, a Scholar deserves better then a Souldier, because *Vnius et alii sunt qui fortiter fiunt, qua vero protuitate Reipub. scribuntur, aterna*: a Souldiers worke lasts for an age, a Scholars for ever. If they ^y misbehave themselves, they shall be deposed, and accordingly punished, and whether their offices be annual ^z or otherwise, once a yeare they shall be called in question, and give an account; for men are partiall and passionate, mercilesse, covetous, corrupt, subject to love, hate, feare, favour, &c. *omne sub regno graviore regnum*: like *Solons Areopagites*, or those *Roman* Cenfors, some shall visit others, and ^a be vi-

fired

ted *invicem* themselves, ^b they shall oversee that no proling officer, under colour of authority, shall insult over his inferiours, as so many wild beatts, oppress, domineer, flea, grinde, or trample on, be partiall or corrupt, but that there be *aquabile jus*, justice equally done, live as friends and brethren together; and which ^c *Sejellus* would have, and so much desires in his kingdome of *France*, a diapason and sweet harmony of *Kings, Princes, Nobles, and Plebeians* so mutually tied and involved in love, as well as lawes and authority, as that they never disagree, insult or inrochone upon another. If any man deserve well in his office, he shall be rewarded.

— *quis enim virtutem amplectitur ipsam, pramia sitollas.*

He that invents any thing for publike good in any Art or Science, writes a Treatise, ^d or performs any noble exploit, at home or abroad, ^e shall be accordingly enriched, ^f honoured, and preferred. I say with *Hannibal* in *Ennius*, *Hustum qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in *Philonius*, out of a charitable minde no doubt, wisht all his bookes were gold and silver, jewels and precious stones, ^{*} to redeme captives, set free prisoners, and relieve all poore distressed soules that wanted meanes; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Craesus* wealth to bestow, there would be as many more. Wherefore I will suffer no ^g Beggars, Rogues, Vagabonds, or idle persons at all, that cannot give an accompt of their lives how they ^h maintain themselves: If they be impotent, lame, blinde, and single, they shall be sufficiently maintained in severall hospitals, built for that purpose; if married and infirme, past work, or by inevitable losse, or some such like misfortune cast behinde, by distribution of: come, house-rent free, annuall pensions, or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to worke. ^k *For I see no reason* (as ^l he said) *why an Epicure or idle drone, a rich glutton, an usurer, should live at ease, and doe nothing, live in honour, in all manner of pleasures, and oppress others, when as in the meantime, a poore labourer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an Ass to carry bur-*

dens, to do the Commonwealth good, and without whom we cannot live, shall be left in his old age to begge or starve, and lead a miserable life, worse then a journeyment. As ^m all conditions shall be tied to their taske, so none shall be overtired, but have their set times of recreations and holidiaies, *indulgere genio*, regionalia, pomefeasts and merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not all at once) or do whatsoever he ⁿ dicus apud Sinas memini sano quamvis scullo rursus sit, mendicare permittitur, omnes pro viribus laborare coguntur, ex: molu trasalibus cerandis addicuntur, soli hospitij gaudent, qui ad labores sunt inepti. Ofen. l. 1. de reb: gest: E-man. Hemming de reg: Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr. h Alex ab Alex. l. 1. c. 12. i Sic olim Roma J. Isaac. Pontan de his optime. Amst. d. l. 2. c. 9. k Idem Aristot. pol. 5. c. 8. Vitijs quibus soli pauperum liberi educantur ad labores nobilitum et divitum in voluptuosis et delicijs. l Que hec iniustitia, ut nobilibus quibuslibet aut senatori qui nihil agat: stantem et splendendam vitam agat, orio et del: cius quam interire avaritia, faber, agricola, quo respu: cavere non potest, vitam adeo miseram ducat, ut peior quam jumentorum sit ejus conditio. Iniqua res: que dat parafu: odulor omnium suorum voluptatum artificibus, generosis et otiosis tant a munera prodigit, at contra agricola, carbonarius, aurigis, fabris, et c. nihil prodest, sed eorum abusu laboris florentis etatis jam penset et arumnu. Mor. Metop. l. 2. m In Segovia nemo otiosus, nemo avarus: cum nifi per etatem aut morbum opus facere non potest: nulli deest unde victum querat, aut quo se exerceat. Expt. Exortus: Delat Hispan. Nullum Genere otiosum, ne septenni puer. Paulus Henrquet Litter.

shall

would require a volume. *Manum de tabella*, I have beene over tedious in this subject; I could have here willingly ranged, but these straits wherein I am included, will not permit.

From Common-wealths and Cities, I will descend to Families, which have as many corives & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Politicall and Oeconomical body; they differ only in magnitude and proportion of businesse (so *Scaliger*^a writes) as they have both likely the same period, as ^b *Bodin* and ^c *Peucer* hold, out of *Plato*, six or seven hundred yeares, so many times they have the same meanes of their vexation and overthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparell, &c. be it in what kinde foever, it produceth the same effects. A^d *Corograph* of ours speaking *obiter* of ancient Families, why they are so frequent in the North, continue so long, are so soone extinguished in the South, and so few; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all. Fine clothes and curious buildings came into this Island, as he notes in his Annals, not so many yeares since, *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality; and that which is commendable in it selfe well used, hath beene mistaken heretofore, is become by his abuse, the bane and utter ruine of many a noble family. For some men live like the rich glutton, consuming themselves and their substance by continuall feasting and invitations, with ^e *Axilon* in *Homer*, keepe open house for all commers, giving entertainment to such as visit them, ^f keeping a table beyond their meanes, and a company of idle servants (though not so frequent as of old) are blowne up on a sudden; and as *Acteon* was by his hounds, devoured by their kinsmen, friends, and multitude of followers. ^g It is a wonder that *Paulus Jovius* relates of our Northerne Countries, what an infinite deale of meat we consume on our tables: that I may truly say, 'tis not bounty, not hospitality, as it is often abused, but riot in excesse, gluttony, and prodigality, a meere vice; it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrowes the good temperature of their bodies. To this I might here well add their inordinate expence in building, those phantasticall houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, and that prodigious riot in apparell, by which meanes they are compelled to breake up house, and creep into holes. *Sesellus* in his Common-wealth of *France*, gives three reasons why the French Nobility were so frequently bankrupts: First because they had so many law suits and contentions, one upon another, which were tedious and costly: by which meanes it came to passe, that commonly Lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by Merchants. (La Nove a French writer, yeelds five reasons of his country mens poverty, to the same effect almost, and thinks verily if the Gentry of *France* were divided into ten parts, eight of them would be found much empaiied, by sales, mortgages, and debts, or wholly funke in their estates.) The last was immoderate excesse in apparell, which consumed their revenues. How this concernes and agrees with

^a Lib. 3. p. 101.
cap. 19.
^b Lib. 4. de re-
pub. cap. 2.
^c Peucer lib. 1.
de 4. mar.
^d Camden in
Constit.

^e Iliad. 6. l. 16.
^f Vide Puerant
Conum. G. de
manu de porten-
tosis et n. no-
strorum tem-
porum.
^g Mirabile di-
stinctio, quan-
tum op. s. no-
stra una domus
singulis diebus
ab unius fieri-
morum mensa
in omnes p. ne
bona calenti-
bus semper edi-
tur de script.
Britan.
^h Lib. 1. de rep.
Gallorum, quod
tot lites ex-
casu e. censes.
alia ferantur
ex alia in tin-
men um produ-
cantur et ma-
gnet. l. 1. p. 101.
requirant, unde
fuit juris ad-
ministratio ple-
rumque nobilium
posse fieri ad-
quirant, tum
quod sumptus
exant. et a
max. civitatis
ab omnes et
filiis et iura
efficiantur.

with our present state, looke you. But of this elsewhere. As it is in a mans body, if either head, heart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer with it: so is it with this Oeconomical body. If the head be naught, a spend-thrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? *Ipsa sibi cupiat salus servare, prorsus non potest hanc familiam*, as *Demus* said in the Comedy, safety her selfe cannot save it. A good, honest, painfull man many times hath a shrew to his wife, a sickly, dishonest, slothfull, foolish, careless woman to his mate, a proud, peevish flurt, a liquorish, prodigall queane, and by that meanes all goes to ruine: or if they differ in nature, he is thrifty, she spends all, he wise, she foolish and soft; what agreement can there be, what friendship? Like that of the Thrush and Swallow in *Æsop*, in stead of mutuall love, kinde compellations, whore and thiefe is heard, they sling stools at one anothers heads. ^k *Qua intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects; or if on their behalves it be well, as to live and agree lovingly together, they may have disobedient and unruly children, that take ill courtes to disquiet them, ^l *their sonne is a thiefe, a spend-thrift, their daughter a whore*; a step^m mother, or a daughter in law distempers all; ^m or else for want of meanes, many tortures arise, debts, dues, tees, dowries, joynters, legacies to be paid, annuities issuing out, by meanes of which, they have not wherewithall to maintaine themselves in that pomp as their Predecessors have done, bring up or bestow their children to their callings, to their birth and quality, ⁿ and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concur many other inconveniences, unthankfull friends, decayed friends, bad neighbours, negligent servants, ^p *servi furaces, Versipelles callidi, oclusa sibi mille clavis*, bus reserant, furtimq; raptant, consumunt, ^q *liguriunt*; casualties, taxes, mulcts, chargeable offices, vaine expences, entertainments, losse of stock, enmities, emulations, frequent mutations, losses, suretiship, sickness, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which meanes they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, griefe, discontent, and melancholy it selfe.

I have done with families, and will now briefly runne over some few sorts and conditions of men. The most secure, happy, joviall and merry in the worlds esteeme, are Princes and great men, free from melancholy: but for their cares, miseries, suspensions, jealousies, discontents, folly and madnesse, I referre you to *Xenophons Tyrannus*, where King *Hieron* discourseth at large with *Simonides* the Poet, of this subject. Of all others they are most troubled with perpetuall feares, anxieties, inso much, that as he said in *Valerius*, if thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoope to take it up. Or put case they be secure and free from feares and discontents, yet they are void of reason too oft, and precipitate in their actions; reade all our histories, quos de stultis prodidere stulti, *Iliades, Æneides*, *Annales*, and what is the subject?

Stultorum regum, & populorum continet astus.
How mad they are, how furious, and upon small occasions, rash and inconsiderate

confiderate in their proceedings, how they dote, every page almost will witness, — *delirant reges, plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hair-braine actions are great men, *procul a Iove, procul a fulmine*, the nearer the worse. If they live in Court, they are up and downe, ebbe and flow with their Princes favours, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow down, as *Polybius* describes them, *like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will; now they stand for unites, to morrow for thousands; now before all, and anon behinde.*

Beside they torment one another with mutuall factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigall, over-runes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, *Aeneas Sylvius* (*libidinis & stultitia servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Scholars, *prisca sapientia dictatores*, I have already spoken in generall termes, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses,

— *mentemque habere quibus bonam*

Et esse "corculis datum est.

* These acute and subtle Sophisters, so much honored, have as much need of Hellebor as others. — *o Medici mediam pertundite venam.*

Reade *Lucians* *Piscator*, and tell how he esteemed them; *Agrippa's* Tract of the vanity of Sciences; nay reade their own works, their absurd tenents, prodigious paradoxes, & *risum teneatis amici?* You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiae*, they have a worme as well as others; you shall finde a phantasticall straine, a fustian, a bumbast, a vainglorious humour, an affected stile, &c. like a prominent threed in an uneven woven cloth, runne parallel throughout their workes. And they that teach wisdom, patience, meeknesse, are the veriest dizards, hairebraines, and most discontent. *In the multitude of wisdom is griefe, and he that increaseth wisdom, encreaseth sorrow.* I need not quote mine author; they that laugh and contemn others, condemne the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other.

Democritus that common flouter of folly, was ridiculous himselfe, barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest, *Loripedem rectus derideat, Ethiopeum albus.* *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kemmisus*, explode as a vast Ocean of Obs and Sols, Schoole divinity, *A labyrinth of intricate questions, unprofitable contentions, incredibilem delirationem*, one calls it. If Schoole divinity be so censured, *subtilis Scotus lima veritatis, Occam irrefragabilis, cujus ingenium vetera omnia ingenia subvertit, &c.* *Baconthorpe*, *D. Resolutus*, and *Corculum Theologiae*, *Thomas* himselfe, Doctor *Seraphicus*, *cui dictavit Angelus, &c.* what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning *cere diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Anticyris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned *Lanthorne of Epictetus*, by which

Lib. 1. b. ff.
Rom. smiliter
bacculorum
calculi, &c.
dum compa-
rantur utro-
que, mod. aere
sunt modo cu-
rent, ad certum
reputant beati
sunt, nunc in-
ferri.

Erasmus
Scl. act. in 3. 2.
Democritus
vultum
E. Douce E-
pist. lib. 1. c. 13.
u. Hic cognom-
mento "corcu-
li Romae qui
ceteros mortu-
les sapientia
praestant. te-
stu Plin. lib. 7.
cap. 14.

Insane pa-
rant certara-
tione modoq;
mad by the
book view.
y. Lucian.

a. Salomon.

b. Communis
r. p. stultitia.

c. W. Luther
vultu
d. S. d. g. ex-
erctat. 1. 2. 4.
e. P. 1. 2. 3. 4.
f. Erasmus.
g. Lucian. Ter-
m. de drachm.
olus emp. flu-
dens inde / ap-
entiam ad p-
p. 1. 2. 3. 4.

which if any man studied, he should be as wise as he was. But all will not serve; Rhetoricians, *in ostentat. orem loquacitatis multa agitant*, out of their volubility of tongue, will talke much to no purpose; Orators can perfwade other men what they will, *quo volunt, unde volunt*, move, pacifie, &c. but cannot settle their owne braines: what saith *Tully*? *Malo indiscretam prudentiam, quam loquacem stultitiam*; and as *Seneca* seconds him, a wise mans Oration should not be polite or sollicitous. *Fabius* esteemes no better of most of them, either in speech, action, gesture, then as men beside themselves, *insanos declamatores*; so doth *Gregory*, *Non m. hi sapit qui sermone, sed qui factus sapit.* Make the best of him, a good Orator is a turn-coat, an evil man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meere voice, as *he* said of a Nightingale, *dat sine mente sonum*, an hyperbolicall liar, a flatterer, a parasite, and as *Ammianus Marcellinus* will, a corrupting cosener; one that doth more mischief by his faire speeches, then he that bribes by mony; for a man may with more facility avoid him that circumvents by mony, then him that deceives with glosing termes; which made *Socrates* so much abhor and explode them. *Fractatorius* a famous Poet, freely grants all Poets to be mad; so doth *Scaliger*; and who doth not? *Aut insani homo, aut versus facit, Hor. Sat. 7. l. 2.* *Insanire lubet, i. versus componere. Virg. 3. Egl.* so *Servius* interprets it, all Poets are mad, a company of bitter Saryrists, detractors, or else parasiticall applauders: and what is Poetry it selfe, but as *Aust. n* holds, *Vinum erroris ab ebriis doctoribus propinatum*? You may give that censure of them in generall, which *Sir Thomas Moore* once did of *Germanus Brixius* Poems in particular. — *vehuntur*

In rate stultitia, sylvam habitant Furia.

Budaus in an Epistle of his to *Lupsetus*, will have civill Law to be the tower of wisdom; another honours Physicke, the Quintessence of Nature; a third tumbles them both downe, and sets up the flag of his owne peculiar science. Your supercilious Criticks, Grammaticall triflers, Note-makers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers; *Pro stultis habent nisi aliquid sufficient invenire, quod in aliorum scriptis vertant vitio*, all fooles with them that cannot find fault; they correct others, & are hot in a cold cause, puzzle themselves to finde out how many streets in *Rome*, houses, gates, towers, *Homers* country, *Aeneas* mother, *Niches* daughters, an *Sappho* public a fuerit? ovum prius extiterit an gallina, &c. & alia qua dediscenda essent e, si scires, as *Seneca* holds. What clothes the Senators did wear in *Rome*, what shoes, how they sate, where they went to the close stool, how many dishes in a messe, what sawce; which for the present for an historian to relate; according to *Lodovic. Vives*, is very ridiculous, is to them most precious elaborate stuffe, they admired for it, and as proud, as triumphant in the meane time for this discovery, as if they had wonne a city, or conquered a province; as rich as if they had found a Mine of Gold ore. *Quosvis autores absurdis commentis suis percant & stercoreant*, one saith, they bewray and dawbe a company of bookes and good Authors, with their absurd Comments, *correctorum sterquilinia*, *Scaliger* calls them, and shew their wit in censuring others, a company of foolish note-makers, humble.

h. Epist. 1. 1. 1.
lib. Non oportet
orationem sapi-
entis esse poli-
tam aut sili-
tam.

Lib. 3. cap. 1. 3.
nullo anbelitu
jactatione ju-
ventis pectus,
frontem cedentes
epic.
k. L. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Lib. 3. cap. 1. 3.
nullo anbelitu
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ventis pectus,
frontem cedentes
epic.
k. L. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Lib. 3. cap. 1. 3.
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k. L. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

p. Morn. M. 1. 1. 1.

q. Marob. So-
lus. 7. 16.
r. Epist. 16.

s. Lib. de confis-
corrupt. artium.

t. Lib. 2. in Au-
sonium, cap. 19
& 21.

faid it, and thou peradventure as mad to reade it. ^d Felix Platerus is of opinion all Alchemists are mad, out of their wits; ^e Ateneus saith as much of Fiddlers, & musarum luscias, Musicians, omnes tibicines insanunt, ubi semel efflant, & volat illico mens, in comes musike at one eare, out goes wit at another. Proud and vain-glorious persons are certainly mad; and so are lascivious; I can feele their pulses beat hither, borne mad some of them, to let others lye with their wives, and winke at it.

I insist^h in all particulars, were an Herculean taske, to reckon up^k insanas substructiones, insanos labores, insanum luxum, mad labours, mad bookes, endeavours, carriages, grosse ignorance, ridiculous actions, absurd gestures, insanam gulam, insaniam villarum, insana jurgia, as Tully termes them, madnesse of villages, stupend structures; as those Egyptian pyramids, Labyrinths and Sphinges, which a company of crowned asses, ad ostentationem opum, vainly built, when neither the Architect nor King that made them, or to what use and purpose, are yet knowne: To insist in their hypocrisie, inconstancie, blindness, rashnes, dementem temeritatem, aud, colenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, ^z tempora infecta & adulatione sordida, as in Tiberius times, such base flattery, stupend, parasiticall fawning and colloquing, &c. brawles, conflicts, desires, contentions, it would aske an expert Vesalius to anato-

mise every member. Shall I say? Jupiter himselfe, Apollo, Mars, &c. doted; and monster-conquering Hercules that subdued the world, and helped others, could not relieve himself in this, but mad he was at last. And where shall a man walke, converse with whom, in what Province, City, and now meet with Signior Deliro, or Hercules Furens, Menades, and Corybantes? Their speeches say no lesse. ^a E fungis nati homines, or else they fetched their pedigree from those that were struck by Sampson with the jawbone of an asse. Or from Deucalion and Pyrrha's stones, for durum genus sumus, ^b marmores sumus, we are stony-hearted, and favour too much of the stock, as if they had all heard that enchanted horn of Astolpho that English Duke in Ariosto, which never founded but all his auditors were mad, and for fear ready to make away themselves; or landed in the mad haven in the Euxine sea of Daphnis insana, which had a secret quality to dementate; they are a company of giddy heads, afternoone-men, it is Midfomer moone stil, and the Dogdaies last all the yeare long, they are all mad. Whom shall I then except? Viricus Huttenus ^d nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus, &c. and therefore Nicholas Nemo, or Monsieur No-body shall go free, Quid valeat Nemo, Nemo referre potest? But whom shall I except in the second place? such as are silent, vir sapit qui pauca loquitur; ^e no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates; for all fortunate men are wise, and conquerors valiant, and so are all great men, non est bonum ludere cum diis, they are wise by authority, good by their office and place, his licet impune pessimos esse, (some say) we must not speake of them, neither is it fit; per me sint omnia protinus alba, I will not thinke amisse of them. Whom next? Stoicks? Sapiens Stoicus, and he alone is subject to no perturbations, as

^f Plutarch

^f Plutarch scoffes at him, he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinkled, sand-blinde, toothlesse and deformed; yet he is most beautifull, and like a god, a king in conceit, though not worth a groat. He never dotes, never mad, never sad, drunken, because vertue cannot be taken away, as Zeno holds, by reason of strong apprehension, but he was mad to say so. ^h Anticyra celo huic est opus aut dolabra, he had need to be bored, and so had all his fellowes, as wise as they would seem to be. Chrysippus himselfe liberally grants them to be fools as well as others, at certain times, upon some occasions, amitti virtutem ait per ebrietatem, aut aribilariū morbum, it may be lost by drunkennes or melancholly, he may be sometimes crazed as well as the rest: ad summum sapiens nisi quum punita molesta. I should here except some Cynicks, Menippus, Diogenes, that Theban Crates, or to descend to these times, that omniscious, only wise fraternity^k of the Rosie Crosse, those great Theologues, Politicians, Philosophers, Physicians, Philologers, Artists, &c. of whom St. Bridget, Albas Ioachimus, Leisenbergius, and such divine spirits have prophesied, and made promise to the world, if at least there be any such. ^h Hen. Neubusius makes a doubt of it, ^m Valentinus Andreas and others for an Elias artifex their Theophrastian master; whom though Libanius and many deride and carp at, yet some wil have to be the ⁿ renner of all arts and sciences, reformer of the world, and now living, for so Iohannes Montanus Strigoniensis that great patron of Paracelsus contends & certainly avers, ^o a most divine man, and the quiescence of wisdom whereforever he is; for he, his fraternity, friends, &c. are all ^p betrothed to wisdom, if we may beleve their disciples and followers. I must needs except Lipsius & the Pope, and expunge their name out of the catalogue of fools. For besides that parasiticall testimony of Doufa,

*A Sole ex oriente Maotidas usq; paludes,
Nemo est qui iusto equipare queat.*

Lipsius saith of himselfe, that he was ^q humani generis quidem pedagogus, & vocē & stylo, a grand Signior, a Master, a Tutor of us all, and for 13. yeares he brags, how he sowed wisdom in the Low countries; cum humanitate literas & sapientiam cum prudentia: antistes sapientia, he shall be Sapiens Octavius. The Pope is more then a man, as his parots often make him, a demi god, and besides his holiness cannot erre, in Cathedra belike: and yet some of them have beene Magicians, Heretikes, Atheists, children, and as Platina saith of Iohn 22. *Etsi vir literatus, multa stoliditatem & levitatem pra se ferentia egit, stolidus & socordis vir ingenii,* a scholar sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in generall termes to the rest, they are all mad, their wits are evaporated, and as Ariosto saignes l. 34. kept in jars above the Moone.

*Some lose their wits with love, some with ambition,
Some following: Lords and men of high condition.
Some in faire jewels rich and costly set,
Others in Poetry their wits forget.
Another thinks to be an Alchemist,
Till all be spent, and that his number's mist.*

Convict fooles they are, mad men upon record; and I am afraid past cure many of them, ^r crepant inguina, the Symptomes are manifest, they are all

K 2

Quum

ⁱ Extorrens non cruciatur, ans
bustis n. n. le-
ditur. pr. stram
in iustia, non
vincitur, non se
captivum ab bo-
se venundam.
Etsi rugosus, se-
nex edentulus,
luscus, de ormis,
jormosus tamen,
et deo similis,
jelix. d. res, rex
nullum egens,
et si denatio non
si dignus.
^g Illum contem-
dunt non inju-
ria affici, non
insania, non in-
coriari, quia
virtus non cri-
pitur ob con-
stantes compre-
hensiones. Lip-
p. Stic. lib. 3.
diff. 18.
^h Tarema He-
bus epig. 102.
l. 8.
ⁱ Hor.
k. Frater sancti.
Rofce crucis.
l. An sint, qua-
les sint, unde
nomen illud as-
ciunt.
m. Turri Babel.
n. Omnium ar-
rium et scien-
tiarum insu-
rator.
^o Divinus ille
vir auctor no-
tarum in epist.
Kog. Bacon. ed.
Hambur. 1608
f. Sapientia de-
sponsa.
^q Solus hic est
sapiens alii vo-
litant velut
umbra.
^r In ep. ad Bal-
thas. Moretum.
l. Rejettuncule
ad Patavum.
Felinus cum
reliquis.
t. Magnum vi-
rum sequi est
sapere, iome
think; others
desipere. Catul.

No, I recant, I will not, I care, I fear, I confesse my fault, acknowledge a great offence,

o Ariost l. 39.
Staf. 5.

p. U. enim ex
fluctibus autum
fluctibus ex his
tantitate proe-
nunt. Plinius
Maximo suo,
ep. lib. 9.
q. Anal. 15.
r. St. Francis
Bacon in his
Essays, now
Attribut. S.
Albanes.

motus praestat componere fluctus,
I have overshot my selfe, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine owne folly. And now methinks upon a sudden I am awaked as it were out of a dreame, I have had a raving fit, a phantastical fit, ranged up and down, in and out, I have insulted over most kinde of men, abused some, offended others, wronged my selfe; and now being recovered, and perceiving mine error, cry with *Orlando, Solve me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

If through weaknesse, folly, passion, discontent, ignorance, I have said amisse, let it be forgotten and forgiven. I acknowledge that of *Tacitus* to be true, *Aspera facies a ubi nimis ex vero traxere, ac rem sui memoriam relinquunt*, a bitter jest leaves a sting behind it: and as an honourable man observes, *They feare a Satyrists wit, he their memories*. I may justly suspect the worst; and though I hope I have wronged no man, yet in *Medea's* words I will crave pardon,

— *Ilud jam voce extremo peto,
Ne si qua noster dubius effudit dolor,
Mancant in animo verba, sed melior tibi
Memoria nostri subeat, hac ira data
Obliterentur*—

And in my last words this I doe desire,
That what in passion I have said, or ire,
May be forgotten, and a better minde
Be had of us, hereafter as you finde.

I earnestly request every private man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspicionem deprecari oportere*. If thou knewest my * modesty and simplicity, thou wouldest easily pardon and forgive what is here amisse, or by thee misconceived. If hereafter anatomizing this surly humor, my hand slip, as an unskilfull prentise, I launce too deep, and cut through skin and all at unawares, make it smart, or cut awry, pardon a rude hand, an unskilfull knife, 'tis a most difficult thing to keep an even tone, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyras non scribere*, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes erre; *aliquando bonus dormitat Homerus*, it is impossible not in so much to overhoo:—

— *opere in longo fas est obrepere somnum.*

But what needs all this? I hope there will no such cause of offence be given; if there be, *Nemo aliquid recognoscat, nos mentimur omnia*. He deny all (my last refuge) recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good favour and gracious acceptance (gentle reader) Out of an assured hope and confidence thereof, I will begin.

* Prolog. quer.
Eius,



Lectori male feriat.



Uerò caveſis edico quiſquis es, ne temerè ſugilles Authorem hujuſce operis, aut cavillator irrideas. Imo ne vel ex aliorum cenſurâ tacite obloquaris (vis dicam verbo) nequid naſutulus inceptè improbes, aut falſo ſingas. Nam ſi talis reverâ ſit, qualem præ ſe fert *Iunior Democritus*, ſeniori *Democrito* ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te, cenſorem æquè ac delatorem aget econtrâ (*petulant i ſplene cum ſit*) ſufflabit te in jocos, comminuet in ſales, addo etiam, & *deori ſui* te ſacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Iuniolem* conviciis infames, aut ignominioſe vituperes, de te non malè ſentientem, tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab *Hippocrate*, concivem benè meritum & popularem ſuum *Democritum*, pro inſano habens. Ne tu *Democrite ſapias, ſtulti autem & inſani Abderite*.

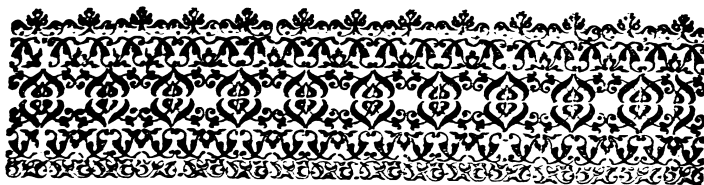
* *Abderitane pectora plebis habes.*

Hæc te paucis admonitum volo (male feriate Lector) abi.

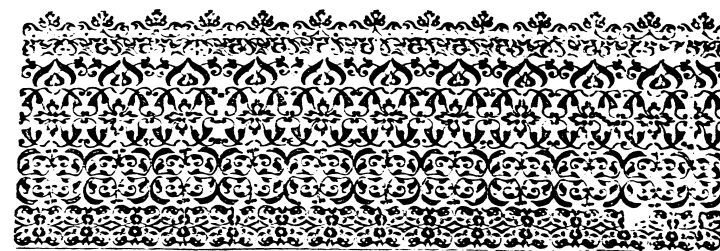
ſed tu omnium receptaculum deprehendi, ejuſq; ingenium demitatus ſum. Abderitanos vero tanquam non ſanos ac cuſati, teratri potione ipſos potius eguiſſe dicens. C. Mart.

a Si me commiserit, melius non tangere clamo. Hor.
b Hippoc. epist. Dimagero. accersitum sum ut Democritum tanquam insanum curarem, sed postquam convens, non peiorum desipientie negotium.





Eraclite fleas, misero sic convenit arvo,
 Nil nisi turpe vides, nil nisi triste vides.
 Ride etiam, quantumq; lubet, Democrite ride,
 Non nisi vana vides, non nisi stulta vides.
 Is fletu, hic risu modò gaudeat, unus utrique
 Sit licet usq; labor, sit licet usq; dolor.
 Nunc opus est (nam totus eheu jam desipit orbis)
 Mille Heraclitis, milleq; Democritis.
 Nunc opus est (tanta est insania) transeat omnis
 Mundus in Anticyras, gramen in Helleborum.



THE FIRST PARTITION.

SECTION.
 THE FIRST MEMBER.
 SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities;
 The causes of them.*

MAN, the most excellent and noble creature of the World, the principall and mighty worke of God, wonder of Nature, as Zoroastes calls him; audacious nature miraculum, the marvaile of marvailes, as Plato; the abridgement and Epitome of the World, as Pliny; Microcosmus, a little world, a modell of the world, Sovereigne Lord of the Earth, Viceroy of the World, sole Commander and Governour of all the creatures in it: to whose Empire they are subject in particular, and yeeld obedience; far surpassing all the rest, not in body only, but in soule; ^a *Imaginis Imago*, ^b created to Gods owne Image, to that immortall and incorporeall substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, ^c Created after God in true holinesse and righteousness; Deo congruus, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will, ^d *Vt diis consimiles parturiat deos*; (as an old Poet saith) to propagate the Church. But this most noble creature, Heu tristis, & lachrymosa commutatio ^e (h one exclaimes) O pitifull change! is fallen from that he was, and forfeited his estate, become miserable homuncio, a cast-away, a caitiffe, one of the most miserable creatures of the world, if he be considered in his owne nature, an unregenerate man, and so much obscured by his fall, that (some few reliques excepted) he is inferiour to a beast. ^f *Man in honour that understandeth not, is like unto beasts that perish*, so David esteemes him: a monster by a stupend Metamorphosis,

Mans excellency.
^a Magnum miraculum.
^b Summi epitome, nature deitie.
^c Finis rerum omnium, cui sublimitaria servant. Scaliger. exercit. 365.
^d Ubi in numismate Cesaris imago, sic in homine Dei.
^e Gen. 1.
^f Imago mundi in corpore, Dei in anima.
^g Exemplum dei quod est in imagine parva.
^h Eph. 4. 24.
ⁱ Psal. 49. 20.
 Mans fall and misery.

2

phosis, a fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was before blessed and happy, now miserable and accursed; *He must eat his meat in sorrow*, subject to death and all manner of infirmities, all kinde of calamities. *Great travell is created for all men, and an heave yoke on the sons of Adam, from the day that they go out of their mothers wombe, unto that day they returne to the mother of all things.* Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes, From him that is clothed in blew silke, and weareth a crowne, to him that is clothed in simple linnen. Wrath, envie, trouble, and unquietnesse, and feare of death, and rigor, and griefe, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternall misery in the life to come.

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporal and eternall punishments, was the sin of our first parent Adam, in eating of the forbidden fruit, by the devils instigation and allurements. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded originall sin, and that generall corruption of mankind, as from a fountaine flowed all bad inclinations, and actual transgressions, which cause our severall calamities, inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of Pandora's box, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For *ibi peccatum, ibi p. ocella*, as *Chrysostome* well observes. *1 Fools by reason of their transgression, and because of their iniquities are afflicted.* Fear cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not fear God. *Are you shaken with wars,* as *Cyprian* well urgeth to *Demetrius*, *are you molested with dearth and famine? is your health crushed with raging diseases? is mankind generally tormented with epidemicall maladies?* *is all for your sins, Hag. 1. 9, 10. Amos 1. 7.* God is angry, punisheth, and threatneth, because of their obstinacy and stubbornnesse, they will not turne unto him. *If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit, if your fountains be dried up, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, 'tis by reason of your sins: which like the bloud of Abel cry loud to heaven for vengeance, Lament. 5. 15. That we have sinned, therefore our hearts are heave, Isa. 59. 11, 12. We are like Bears, and mourn like Doies, and want health, &c. for our sins and trespasses.* But this we cannot endure to heare, or to take notice of, *Ier. 2. 30. We are smitten in vaine, and receive no correction; and cap. 5. 3. Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Penitence he hath sent, but they have not turned to him, Amos 4. Herod could not abide John Baptist, nor Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.*

To

3

To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, and principall agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may reade at large, *Deut. 28. 15. If they will not obey the Lord, and keepe his commandments and ordinances, then all these curses shall come upon them. Cursed in the towne and in the field, &c. Cursed in the fruit of the body, &c. The Lord shall send thee trouble and shame, because of thy wickednesse.* And a little after, *The Lord shall smite thee with the botch of Egypt, and with emrods, and scab, and itch, and thou canst not be healed. With madnesse, blindnesse, and astonishing of heart.* This Paul seconds, *Rom. 2. 9. Tribulation and anguish on the soule of every man that doth evil.* Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us know God and our selves, to informe and teach us wifedom. *Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them.* He is desirous of our salvation, *Nostre salutis avidus, fatis Lemnius*, and for that cause pulls us by the eare many times, to put us in minde of our duties: *That they which erred might have understanding, (as Isay speaks 29. 21.) and so be reformed. I am afflicted, and at the point of death, to David confesseth of himselfe, Psal. 88. 15. v. 9. Mine eyes are sorrowfull through mine affliction: And that made him turne unto God. Great Alexander in the midst of all his prosperity, by a company of parasites decided, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. In morbo recolligit se animus*, as *Pliny* well perceived, *In sickness the minde reflects upon itselfe, with judgement surveys it selfe, and abhorres it former courses;* in such that he concludes to his friend *Marius*, *that it were the period of all Philosophy, if we could so continue sound, or performe but a part of that which we promised to doe, being sicke. Who so is wise then, will consider these things, as David did (Psal. 144. verse last) And whatsover fortune befall him, make use of it. If he be in sorrow, need, sickness, or any other adversity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, sic expedit, as *Peter* said of his daughters ague. Bodily sickness is for his soules health, perisset nisi perisset, had he not bene visited, he had utterly perished; for the Lord correcteth him whom he loveth, even as a father doth his childe in whom he delighteth. If he be safe and sound on the other side, and free from all manner of infirmity, &c. cui*

Gratia, forma, valetudo contingat abunde,

Et mundus victus, non deficiente crumena.

And that he have grace, beauty, favour, health, A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of *Moses*, Beware that he doe not forget the Lord his God, that he be not puffed up, but acknowledge them to be his good gifts and benefits, and the more he hath, to be more thankfull, (as *Agapetus* adviseth) and use them aright.

Now the instrumentall causes of these our infirmities, are as diverse, as the

A 2

infr.

y 16.

z 18.

a 20.

b Verse 17.

c 28.

d Deu. 28. 15.

e Nostre salutis

avidus, fatis

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and sound on

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all manner of

infirmity, &c.

Infrimities all
causes of our
infrimities.

infrimities themselves; Stars, heavens, elements, &c. And all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, and that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have beene changed, the earth accursed, the influence of Stars altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend us. *The principall things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Honey, Milke, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil*, Eccclus. 39. 26. *Fire, and Hail, and Famine, and Dearth, all these are created for vengeance*, Eccclus. 39. 29. The Heavens threaten us with their Comets, Starres, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemicall diseases, consuming infinite myriads of men. At *Cayro* in Egypt, every third yeare, (as it is related by *Botermus*, and others) 300000. dye of the plague; and 200000. in *Constantinople*, every fifth or seventh at the utmost. How doth the Earth terrifie and oppress us with terrible Earthquakes, which are most frequent in *China*, *Japan*, and those Easterne Climes, swallowing up sometimes six Cities at once: How doth the water rage with his inundations, irruptions, flinging downe Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Ilands are sometimes suddenly over-whelmed with all their inhabitants, in *Zeeland*, *Holland*, and many parts of the Continent drowned, as the *Lake Erno* in Ireland: *Nihilque prater arcium cadavera Patenti cernimus freto*. In the Fennes of *Freeisland* 1230. by reason of tempests, 'the Sea drowned multa hominum milia, & jumenta sine numero, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, ruined, and left desolate? In a word,

*Ignis pepercit, unda mergit, aeris
Pestilentis aquor ereptum necat,
Bello superstes, sapiens morbo perit.*

Whom Fire spares, Sea doth drowne; whom Sea,
Pestilent Ayre doth send to clay,

Whom War scapes, sicknesse takes away.

To defend to more particulars, how many creatures are at deadly feud with men: Lions, Wolves, Beares, &c. Some with hooves, hornes, tuskes, teeth, nailes: How many noxious Serpents and venomous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gummes, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell many of them, touch, taste, cause some grievous malady, if not death it selfe? Some make mention of a thousand severall poysons: but these are but trifles in respect. The greatest enemy to man, is man, who by the Devils instigation, is still ready to do mischief, his owne executioner, a Wolfe, a Devil to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and

and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when warres, plague, famine were offered) into the hands of men, mercilesse and wicked men:

*Vix sunt homines hoc nomine digni,
Quamque lupi, fera plus feritatis habent.*

*Ovid de Trist.
l. 5. Eleg. 7.*

We can most part foresee these Epidemicall diseases, and likely avoid them; Dearth, tempests, plagues, our Astrologers foretell us; Earth-quakes, inundations, ruines of houses, consuming fires, come by little and little, or make some noise before-hand; but the knaveries, impostures, injuries and villanies of men no art can avoid. We can keepe our professed enemies from our cities, by gates, walls and towers, defend our selves from thieves and robbers by watchfulnesse and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee. We have so many secret plots and devices to mischief one another.

Sometimes by the Devils helpe, as Magicians, ^rWitches: Sometimes by impostures, mixtures, poysons, stratagems, single combats, warres, we hack and hew, as if we were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to reade of an hundred and two hundred thousand men slaine in a battle. Besides all manner of tortures, brazen bulls, racks, wheelles, strappadoes, gunnes, engines, &c. ^r*Ad unum corpus humanum supplicia plura, quam membra*: We have invented more torturing instruments, then there be severall members in a mans body, as *Cyprian* well observes. To come nearer yet, our owne parents by their offences, indiscretion and intemperance, are our mortall enemies. ^r*The fathers* ^r*Ezech. 18. 2.* have eaten sowre grapes, and the childrens teeth are set on edge. They cause our griepe many times, and put upon us hereditary diseases, inevitable infirmities: They torment us, and we are as ready to injure our posterity;

^r*mox daturi progeniem vitiosorem*, and the latter end of the world, ^r*Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, every man the greatest enemy unto himselfe. We study many times to undoe our selves, abusing those good gifts which God hath bestowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory, to our owne destruction, ^r*Perdisit tua exte*. As ^r*Indus Maccabens* killed *Apollonius* friends with his owne weapons, we arme our selves to our owne overthrowes; and use Reason, Art, Judgement, all that should helpe us, as so many instruments to undoe us. *Hector* gave *Ajax* a sword, which so long as he fought against enemies, served for his helpe and defence; but after he began to hurt harmlesse creatures with it, turned to his owne hurtlesse bowels. Those excellent meanes, God hath bestowed on us, well employed, cannot but much availe us; but if otherwise perverted, they ruine and confound us: and so by reason of our indiscretion and weaknesse, they commonly doe: we have too many instances. This *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not use them to his glory*. If you will particularly know how, and by what meanes, consult Physicians, and they will tell you, that it is in offending in some of those six non-natural things, of which I shall after dilate more at large; they are the causes of our infirmities, our surfering, and drunkenesse, our immoderate insatiable lust, and prodigious

in Boetius de
Trist. lib. 1. c. 1.

in Regis Hist. re-
lationum Lib.
Erou de rebm
Laponie ad an-
num 1596.
O Guiccard.
descrip Belg.
anno 1421.
Giraldus
Cambrensis.
q. 1. de ins.
ep. lib. 1. c. 10.
r. Numb. 1. 3.
C. 1. cap. 46. 2.

f Buchanan.
Bap. 1. 1.

in Regis Hist. re-
lationum Lib.
Erou de rebm
Laponie ad an-
num 1596.

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*Nequit a est
que non fiat
e. sc. scem.*

Homer. Iliad.

*Intemperan-
tia luxu: in-
glutietur ex in-
fuita hujus mo-
di flagitiis. que
dicitur penam
meretur.
Crato.*

gious riot. *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many severall incurable diseases upon our heads, that hastens ^b old age, perverts our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our owne folly, madnesse, (*quos Iupiter perdit, dementat*; by subtraction of his assisting grace God permits it) weaknesse, want of government, our facility and pronenesse in yeelding to severall lusts, ingiving way to every passion and perturbation of the minde: by which meanes we metamorphize our selves, and degenerate into beasts. All which that Prince of Poets observed of *Agamemnon*, that when he was well pleased, and could moderate his passion, he was—*os oculosq; Iovis par*—like *Iupiter* in feature, *Mars* in valour, *Pallas* in wisdom, another God; but when he became angry, he was a *Lion*, a *Tiger*, a *Dogge*, &c. there appeared no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selves to Gods word, are as so many living Saints: but if we give reines to Lust, Anger, Ambition, Pride, and follow our own wayes, we degenerate into beasts, transforme our selves, overthrow our constitutions, ^c provoke God to anger, and heap upon us this of *Melancholy*, and all kinds of incurable diseases, as a just and deserved punishment of our finnes.

S U B S E C. 2.

Definition
The Number of Diseases.
Division

*Fern. Paul.
lib. 1. Morbum
est affectum con-
tra naturam
corporis in se
t. lib. 1. lib. 1.
1.3. sect. 1.3.
a que primum
natura est
y. Diffinitio
jocunda in cor-
poris ut contra-
est ut amara-
tis
t. lib. 1. cap. 1.
Morbum est
lib. 1. contra na-
turam, quod
e. ut
Natura est
lib. 1. cap. 1.
1.3. sect. 1.3.
a que primum
natura est
y. Diffinitio
jocunda in cor-
poris ut contra-
est ut amara-
tis*



What a Disease is, almost every Physician defines. ^c *Fernelius* calleth it an *Affection of the body*, contrary to Nature. ^d *Fuschius* and *Crato* an *hinderance, hurt, or alteration of any action of the body, or part of it*. *Tholofanus*, a *dissolution of that league which is betweene body and soule, and a perturbation of it: as healteth the perfection, and makes to the preservation of it*. *Labo* in *Agellius*, an *ill habit of the body, opposite to nature, hindering the use of it*. Others otherwise, all to this effect.

How many diseases there are, is a question not yet determined; *Pliny* reckons up 300. from the crowne of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those old times, it boots not; in our daies I am sure the number is much augmented: — ** macies, & nota februm*

Terris incubuit cohors. For besides many Epidemicall diseases unheard of, and altogether unknowne to *Galen* and *Hippocrates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sicknesse*, *Morbus Gallicus*, &c. We have many proper and peculiar almost to every part. No man amongst us so sound, of so good a constitution, that hath not some impediment of Body or Minde. *Quisque suos patimur manes*, we have all our infirmities, first or last, more or lesse. There will be peradventure in an age, or one of a thousand, like *Zenophilus* the Musician in *Pliny*, that may happily live 105. yeares without any manner of impediment; *A. Pedio Romulus*, that can pre-

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preserve himselfe ^m with wine and oyle; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much braggeth; A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germany*, whom ⁿ *Leovittus* the Astrologer brings in for an example and instance of certainty in his art; who because he had the signifiers in his geniture fortunate, and free from the hostile aspects of *Saturne* and *Mars*, being a very old man, ^o could not remember that ever he was sicke. ^p *Paracelsus* may bragge, that he could make a man live 400. yeares or more, if he might bring him up from his infancy, and diet him as helist; and some Physicians hold, that there is no certaine period of mans life; but it may still by temperance and physicke be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of *Hesiod* is true:

*Πάνυ γὰρ γὰρ κακῶν, πάνυ δὲ βλάβων,
Νέμεται ἀνθρώποις ἐν ἐοικυῖσι, ἵδ' ἐνὶ χρόνῳ
Ἄνθρωποι οὐτάσι.*

The earth's full of maladies, and full the sea,
Which set upon us both by night and day.

If you require a more exact division of these ordinary Diseases, which are incident to men, I refer you to Physicians; they will tell you of *Acute* and *Chronicke*, *First* and *Secondary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Compound*, *Connexed*, or *Consequent*, belonging to *parts* or the *whole*, in *Habit* or in *Disposition*, &c. My division at this time (as most befitting my purpose) shall be into those of the Body and Minde. For them of the Body, a briefe Catalogue of which *Fuschius* hath made, *Institut. lib. 3. sect. 1. cap. 11*. I refer you to the voluminous Tomes of *Galen*, *Areteus*, *Rhasis*, *Avicenna*, *Alexander*, *Paulus*, *Ætius*, *Gordonius*, *Guiancrius*: And those exact Neotericks, *Savonarola*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Faventinus*, *Wecker*, *Piso*, &c. that have methodically and elaborately written of them all. Those of the Minde and Head I will briefly handle, and apart.

S U B S E C. 3.

Division of the diseases of the Head.



These Diseases of the Minde, forasmuch as they have their chiefe seat and organs in the head, are commonly repeated amongst the diseases of the head, which are divers, and vary much according to their site. For in the head, as there be severall parts, so there be divers grievances, which according to that division of *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which pertaine to Eyes and Eares, Nostrills, Gums, Teeth, Mouth, Palate, Tongue, Wefell, Chops, Face, &c.) belonging properly to the Brain, as baldnesse, falling of haire, furfaire, lice, &c. ^u Inward belonging to the skinnes next to the Braine, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creeks, and parts of it, and their passions, as *Caro*, *Fertigo*, *Acubus*, *Apoplexie*, *Falling sicknesse*. The diseases of the Nerves, *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the braine, *Catarrhes*, *Sneezing*, *Rheum*, *Distillations*: or else those that pertaine

*m. lura muljo,
fura cleo.
n. Exemplis ge-
nitur. prefixa
Ephemer. cap.
de infirmitat.
o. Qui quoad
pueritiae ultimam
memoriam
recordari potest
non meminit se
egrotum decuisse.
p. Lib. de vita
longa.
r. Oper. & dies.*

*Division of
Diseases.
Sec. Fernelius
Publ. lib. 1. cap. 1.3.
9. 10. 11. 12.
Fuschius Instit.
1.3. sect. 1. cap. 7.
Wecker Sym.*

*Presat. de
morbu capitis.
In capite ut va-
rie habitant
partes, ita va-
rie querele ibi
eveniunt.
u. Ut which
reads Heurnius,
Montalius,
Hildebrand,
Quercetanus, Jan-
son Praetensis,
&c.*

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pertaine to the substance of the Braine it selfe, in which are conceived, *Frensie*, *Lethargie*, *Melancholy*, *madnesse*, *weake memory*, *Sopor*, or *Coma* *Vigilia* & *tristitia*. Out of these againe I will single such as properly belong to the substance of the minde; and *Hiltsheim*, *morbos Imaginatiois*, aut *Rationis* *laxa*, which are three or foure in number, *Frensie*, *Madnesse*, *Melancholy*, *Dotage*, and their kinds: as *Hydrophobia*, *Lycanthropia*, *Chorus sancti viti*, *morbis demontiaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kinds, causes, symptoms, prognosticks, cures: As *Lonicerus* hath done de *Apoplexia*, and many others of such particular diseases. Not that I finde fault with those which have written of this subject before, as *Lasus Pratensis*, *Laurentius*, *Montanius*, *T. Bright*, &c. they have done very well in their severall kinds and methods; yet that which one omits, another may happely see; that which one contracts, another may enlarge. To conclude with *Scribanius*, that which they had neglected, or perfunctorily handled, we may more thoroughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us: and so made more familiar and easie for every mans capacity, and the common good; which is the chiefe end of my Discourse.

SUBSEC. 4.

Dotage, *Phrensie*, *Madnesse*, *Hydrophobia*, *Lycanthropia*,
Chorus sancti Viti, *Extasis*.

Dotage; Fatuity, or Folly, is a common name to all the following Species, as some will have it. ² *Laurentius* and ³ *Altomarus* comprehended *Madnesse*, *Melancholy*, and the rest under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *natural* or *ingenite*, which comes by some defect of the organs, and over most braine, as we see in our common fooles; and is for the most part intended or remitted in particular men, and thereupon some are wiser then others: or else it is *acquisite*, an appendix or symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie, which the Greekes derive from the word *φρεν*, is a Disease of the Minde, with a continuall *Madnesse* or *Dotage*, which hath an acute feaver annexed, or else an inflammation of the Brain, or the Membranes or Kels of it, with an acute feaver, which causeth *Madnesse* and *Dotage*. It differs from *Melancholy* and *Madnesse*, because their *dotage* is without an ague: this continuall, with waking, or Memory decayed, &c. *Melancholy* is most part silent, thus clamorous; and many such like differences are assigned by Physicians.

Madnesse, *Frensie*, and *Melancholy* are confounded by *Celsus*, and many Writers; others leave out *Frensie*, and make *Madnesse* and *Melancholy* but one Disease, which *Lasus Pratensis* especially labours, and that they differ only *secundum majus* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intensio* & *remissio*

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missio gradu, saith ^c *Gordonius*, as the humour is intended or remitted. Of the same mind is ^d *Aretius*, *Alexander Tertullianus*, *Guianerius*, *Savonarola*, *Henricus*; and *Galen* himselfe writes promiscuously of them both, by reason of their affinity: but most of our neotericks do handle them apart, whom I will follow in this Treatise. *Madnesse* is therefore defined to be a vehement *Dotage*, or raving without a Fever, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the patients with farre greater vehemency both of body and mind, without all feare and sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing only in this from *Phrensie*, that it is without a Fever, and their memory is most part better. It hath the same causes as the other, as *Choler* adust, and *Bloud* incensed, *Brains* inflamed, &c. ^e *Fracastorius* addes, a due time, and full age to this definition, to distinguish it from children, and will have it a confirmed *Impotency*, to separate it from such as accidentally come and go again, as by taking *Henbane*, *Nightshade*, *Wine*, &c. Of this fury there be divers kinds; *Extasis*, which is familiar with some persons, as *Cardan* saith of himselfe, he could be in one when he list; in which the *Indian* priests deliver their Oracles, and the witches in *Lapland*, as *Olaus Magnus* writeth, lib. 3. cap. 18. *Extasiomni* *pradicere*, answer all questions in an *Extasis* you will aske; as what your friends doe, where they are, how they fare, &c. The other species of this fury are *Enthusiasmes*, *Revelations*, and *Visions*, so often mentioned by *Gregory* and *Bedain* their workes; *Obsession* or possession of devils, *Sibylline Prophets*, and Poeticall *Furies*; such as come by eating noxious Herbes, *Tarantulas* stinging, &c. which some reduce to this. The most knowne are these, *Lycanthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, *Lycanthropia*, or *Wolfe* *madnesse*, when men runne howling about graves and fields in the night, and will not be perswaded but that they are *Wolves*, or some such beasts. ⁸ *Aëtius* and ^h *Paulus* call it a kinde of *Melancholy*; but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it whether there be any such disease. ⁱ *Donat* ab *Altomari* saith, that he saw two of them in his time: ^k *Wierus* tells a story of such a one at *Padua* 1541. that would not beleeve to the contrary, but that he was a *Wolfe*. He hath another instance of a Spaniard, who thought himselfe a *Beare*: ^l *Forrestus* confirms as much by many examples; one amongst the rest of which he was an eye-witnesse, at *Alcmaer* in *Holland*, a poore Husbandman that still haunted about graves, and kept in Churchyards, of a pale, black, ugly, and fearfull looke. Such be like or little better, were King *Pratus* daughters, that thought themselves ^m *Kine*. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was onely troubled with this kinde of *Madnesse*. This disease perhaps gave occasion to that bold assertion of ⁿ *Pliny*, some men were turned into wolves in his time, and from wolves to men againe: and to that fable of *Pausanias*, of a man that was tenne yeares a *Wolfe*, and afterwards turned to his former shape: to ^o *Ovids* tale of *Lycan*, &c. He that is desirous to heare of this Disease, or more examples, let him reade *Austin* in his 18. booke de *Civitate Dei*, cap. 5. *Mizaldus* cent. 5. 77. *Skenknius* lib. 1. *Hiltsheim* spicel. 2. de *Mania*. *Forrestus* lib. 10. de morbis cerebri. *Olaus Magnus*, *Vincenius Bellavicensis*,
B
spec.

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De Anima.
Turpe enim est
bene vivere
sine corpore
ut
dicam. ad
fieri preferim
cum ad salutem
dinem et metes
hinc cognitio
plurimum con
stat.
De Anima part.
Chilum ut
non.
De Cerebri.
De Synapse.
De Anima.
Instit. lib. 1.
Præf. lib. 1. 2.

Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthy (as ^a Melancthon well inveighes) then for a man not to know the structure and composition of his owne body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners. To stirre them up therefore to this study, to peruse those elaborate workes of ^b Galen, ^c Bauhinus, ^d Plater, ^e Vesalius, ^f Falopius, ^g Laurentius, ^h Remelinus, &c. which have written copiously in Latine; or that which some of our industrious Countymen have done in our mother tongue, not long since, as that translation of ⁱ Columbus, and ^j Microcosmographia, in 13. bookes, I have made this briefe digression. Also because ^k Wecker, ^l Melancthon, ^m Fernelius, ⁿ Fuschius, and those tedious Tracts de Anima (which have more compendiously handled and written of this matter) are not at all times ready to be had, to give them some small taste, or notice of the rest, let this Epitome suffice.

SUBSEC. 2.

Division of the Body. Humours, Spirits.

Anat. lib. 1. c. 18

Humours.

In Micro.
sunt sine
hinc animal, u
ficiant non po
te.
In Microsc.
metes.

Blood.

OF the parts of the Body, there be many divisions: The most approved is that of ¹ Laurentius, out of ² Hippocrates: which is, into parts contained, or containing. Contained, are either Humours, or Spirits.

A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate and borne with us, or adventitious and acquiste. The radicall or innare, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humours of *Ros* and *Gluten* to maintaine it: or acquiste, to maintaine these foure first primary Humours, coming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some divide them into profitable, and excrementitious. But ^k Crato out of ^l Hippocrates will have all foure to bee juyce, and not excrements, without which no living creature can be sustained: which foure, though they be comprehended in the masse of *Bloud*, yet they have their severall affections, by which they are distinguished from one another, and from those adventitious, peccant, or ¹ diseased humours, as ² Melancthon calls them.

Bloud, is a hot, sweet, temperate, red humour, prepared in the *Meseraicke* veines, and made of the most temperate parts of the *Chylus* in the Liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed by the veines, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries* are communicated to the other parts.

Pisnita, or Phlegme, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white juyce coming of the meat digested in the stomacke) in the Liver; his office is to nourish and moisten the members of the body, which as the tongue, are moved, that they be not over dry.

Choler, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helps the naturall heat and senses, and serves to the expelling of excrements.

Melan-

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Melancholy.

Melancholy, cold and dry, thicke, blacke, and sowre, begotten of the more feculent part of nourishment, and purged from the spleene, is a bridle to the other two hot humours, *Bloud* and *Choler*, preserving them in the Bloud, and nourishing the bones. These foure humours have some analogy with the foure Elements, and to the foure ages in man.

To these humours you may adde *Serum*, which is the matter of Urine, *Serum, Sweat*, and those excrementitious humours of the third Concoction, *Sweat*, and *Teares*.

Spirit is a most subtile vapour, which is expressed from the *Bloud*, and the instrument of the soule, to performe all his actions; a common tye or *medium* betwixt the body and the soule, as some will have it; or as ^a Paracelsus, a fourth soule of it selfe. *Melancthon* holds the fountaine of these spirits to be the *Heart*, begotten there; and afterward conveyed to the *Braine*, they take another nature to them. Of these spirits there be three kinds, according to the three principall parts, *Braine*, *Heart*, *Liver*; *Naturall*, *Vitall*, *Animall*. The *Naturall* are begotten in the *Liver*, and thence dispersed through the *Veines*, to performe those naturall actions. The *Vitall* spirits are made in the *Heart* of the *Naturall*, which by the *Arteries* are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or *Swouning*. The *Animall* spirits formed of the *Vitall*, brought up to the *Braine*, and diffused by the *Nerves*, to the subordinate Members, give sense and motion to them all.

SUBSEC. 3.

Similar parts.

Ontaining parts, by reason of their more solid substance, are either *Similar parts* *Homogeneall*, or *Heterogeneall*, *Similar*, or *Disimilar*; so *Aristotle* divides them, lib. 1. cap. 1. de hist. Animal. *Laurentius* cap. 20. lib. 1. *Similar*, or *Homogeneall*, are such, as if they be divided, are still severed into parts of the same nature, as water into water. Of these some be *Spermatieall*, some *Fleshie*, or *Carnall*. *Spermatieall* are such as are immediately begotten of the Seed, which are *Bones*, *Griffles*, *Ligaments*, *Membranes*, *Nerves*, *Arteries*, *Veines*, *Skins*, *Fibers* or *Strings*, *Fat*.

The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine the other parts: some say there be 304. some 307. or 313. in Mans Body. They have no Nerves in them, and are therefore without sense.

A *Griffle*, is a substance softer then bones, and harder then the rest, flexible, and serves to maintaine the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the bones, with their subserving tendons: *Membranes* office is to cover the rest.

Nerves or sinewes, are *Membranes* without, and full of marrow within; they proceed from the *Braine*, and carry the *Animall* spirits for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be seven paire of them. The first be the *Opticke Nerves*, by which we see; the second move the eyes; the third paire serve for the tongue to taste; the

the fourth paire for the taste in the Palat; the fifth belong to the Eares; the sixth paire is most ample, and runnes almost over all the Bowels; the seventh paire moves the Tongue. The harder sinewes serve for the motion of the inner parts, proceeding from the Marrow in the backe, of whom there bee thirty combinations; seven of the Neck, twelve of the Brest, &c.

Arteries. *Arteries* are long and hollow, with a double skinned to convey the vitall spirits; to discerner which the better, they say that *Vesalius* the *Anatomist* was wont to cut up men alive. ⁿ They arise in the left side of the heart, and are principally two, from which the rest are derived, *Aorta*, and *Venosa*; *Aorta* is the roo of all the other, which serveth the whole body; the other goes to the Lungs, to fetch ayre to refrigerate the Heart.

Veines are hollow and round like pipes, arising from the Liver, carrying bloud and naturall spirits, they feed all the parts. Of these there be two chiefe, *Vena porta*, and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a Veine coming from the concave of the Liver, and receiving those meſeraicall Veines, by whom he takes the *Chylus* from the stomacke and guts, and conveys it to the Liver. The other derives bloud from the liver to nourish all the other diſperſed members. The branches of that *Vena porta* are the *Meſeraicall* and *Hæmorrhoides*. The branches of the *Cava* are inward or outward. Inward, ſeminall or emulgent. Outward, in the head, armes, feet, &c. and have ſeverall names.

Fibre, *Fat*,
Fleth.
Oleum est pars
familiaris a
cuticula et
proa membra
Cupula. Anat.
Fig. 152.

Fibre are strings, white and solid, dispersed through the whole member, and are right, oblique, transverse, all which have their severall uses. *Fat* is a similar part, moist, without blood, composed of the most thick and unctuous matter of the blood. Theⁿ skinn^e covers the rest, and hath *Cuticulam*, or a little skinn^e under it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c.

S U P P L E C. 4.

Dissimilar parts.

D*issimilar parts,* are those which we call *Organicall,* or *Instrumentall,* and they be *Inward,* or *Outward.* The chiefest outward parts are situate forward or backward. *Forward,* the crown and foretop of the head, skull, face, forehead, temples, chinne, eyes, eares, nose, &c. necke, breast, chest, upper and lower part of the belly, hypocondries, navell, groyne, flanks, &c. *Backward,* the hinder part of the head, backe, shoulders, sides, loynes, hipbones, *os sacrum,* buttocks, &c. Or joynts, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which because they are obvious and well knowne, I have carelesly repeated, *eaque præcipua & grandiora tantum: quod reliquum, ex libris de anima, qui volet, accipiat.*

Inward Organick parts which cannot be seen, are divers in number, and have severall names, functions, and divisions; but that of *P. Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *noble* there be three principall parts, to which all the rest belong, and whom they serve, *Brain, Heart, Liver*. According to whose fire, three Regions, or a threefold division is made of the whole body. As first of the *Head*, in which the Animal Organs are contained,

tained, and Braine it selfe, which by his Nerves give sense and motion to the rest, and is (as it were) a privie Counsellour, and Chancellour to the Heart. The second Region is the Chest, or middle *Belly*, in which the Heart asking keeps his court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the Liver resides as a *Legas à latere*, with the rest of those naturall Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the upper by the *Midriffe*, or *Diaphragma*, and is subdivided again by some into three concavities, or Regions, upper, middle, and lower. The upper of the *Hypocondries*, in whose right side is the *Liver*, the left the *Spleen*: From which is denominatd *Hypocondriacall Melancholy*. The second of the *Naveil* and *Flanks*, divided from the first by the *Rimme*. The last of the water-course, which is againe subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; upper, or lower. *Epigastrium* they call *Mirab*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these severall Regions I will treat in brieve apart: And first of the third Region, in which the naturall Organs are contained.

But you that are Readers in the manner time, Suppose you were now brought into some sacred Temple, or Majestick Pallace (as^t Melancthon saith) to behold not the matter onely, but the singular Art, Workmanship, and counsell of this our great Creator. And is a pleasant and profitable speculation, if it be considered aright. The parts of this Region, which present themselves to your consideration and view, are such as serve to *nutrition*, or *generation*. Those of *nutrition* serve to the first or second concoction: as the *oesophagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or Stomack, which is seated in the midst of that part of the belly beneath the *Midriff*, the kitchen (as it were) of the first concoction, and which turns our meat into *Chylus*: It hath two mouthes, one above, another beneath. The upper is sometimes taken for the Stomacke it selfe; the lower and nether doore (as *Wecker* calls it) is named *Pylorus*. This Stomacke is sustained by a large Kell or Kaul, called *Omentum*: which some will have the same with *Peritoneum*, or Rimme of the belly. From the *Stomack* to the very *Fundament*, are produced the *Guts*, or *Intestina*, which serve a little to alter and distribute the *Chylus*, & convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum*, or whole gut, which is next to the Stomacke, some twelve inches long, (saith *Fuchsius*.) *Iejunum* or empty gut, continue to the other, which hath many *Meseraicke Veines* annexed to it, which take part of the *Chylus* to the Liver from it. *Ileon* the third, which consists of many crinckles, which serves with the rest to receive, keepe, and distribute the *Chylus* from the Stomacke. The thicke guts are three, the *Blinde gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, having one mouth, in which the *Ileon* and *Colon* meet: it receives the excrements, and conveys them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conveys the excrements to the *Fundament*, whose lower part is bound up with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, untill such time a man be willing to

goe to the stoole. In the midst of these guts is situated the *Mesenterium* or *Midriff*, composed of many veines, Arteries, and much fat, serving chiefly to sustaine the guts. All these parts serve the first concoction. To the second, which is buisied either in refining the good nourishment, or expelling the bad, is chiefly belonging to the Liver, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondry*, in figure like to an halfe Moone, *Generosum membrum*, *Melancthon* styles it, a generous part; it serves to turne the *Chylus* to blood, for the nourishment of the Body. The excrements of it are either *Cholrick* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concave of the Liver, extracts *Choler* to it: the *Spleene*, *Melancthon*; which is situate on the left side, over against the Liver, a spongy matter, that drawes this blacke *Choler* to it by a secret vertue, and feeds upon it, conveying the rest to the bottome of the stomacke, to stir up appetite, or else to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veines, and *Vreteres*: The emulgent draw this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receive it, having two parts, necke and bottome: the bottome holds the water, the necke is constringed with a muscle, which as a Porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I doe voluntarily omit.

Middle Region

Next in order is the *middle Region*, or chest, which comprehends the vitall faculties and parts: which (as I have said) is separated from the lower belly, by the *Diaphragma* or *Midriff*, which is a skinne consisting of many nerves, membranes; and amongst other uses it hath, is the instrument of laughing. There is also a certaine thinne membrane, full of sinewes, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some adde a third skinne, which is termed *Mediastinus*, which divides the chest into two parts, right and left. Of this region the principall part is the *Heart*, which is the seat and fountaine of life, of hear, of spirits, of pulse and respiration; the Sunne of our Body, the King and sole commander of it: the seat and Organ of all passions and affections. *Primum vivens, ultimum moriens*, it lives first, and dies last in all creatures: Of a pyramidicall forme, and not much unlike to a Pine apple; a part worthy of admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stir and command the humours in the body: As in sorrow, melancholy in anger, cholers in joy, to send the blood outwardly; in sorrow, to call it in; moving the humours, as *Horses* doe a Chariot. This *Heart*, though it be one sole member, yet it may be divided into two creeks, *Right* and *Left*. The *right* is like the Moone increasing, bigger then the other part, and receives blood from *Vena cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left Creeke* hath the forme of a *Cone*, and is the seat of life, which as a torch doth oyle, drawes blood unto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall spirits over the body, and takes aire from the *Lungs*, by that *Artery* which is called *Pneusa*; So that both Creekes have their Vessels; the *Right* two Veines,

Heart eff
pro. pro. sign
dilatatione,
quod tacta ut
fistula vane-
tate dicitur ut
quod omnes res
trahit et late
flum. cordis
seruat et ma-
nente.

Veines; the left two Arteries, besides those two common anfractuons eares, which serve them both; the one to hold blood, the other aire, for several uses. The *Lungs* is a thinne spongy part, like an Oxe hoofe, (saith *Fernelius*) the *Towne-Clarke*, or *Cryer* (* one termes it) the instrument of voice, as an Orator to a King; annexed to the *Heart*, to expresse his thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speak, or utter any voice, which wanteth these Lights. It is besides the instrument of respiration, or breathing; and its office is to coole the *Heart*, by sending ayre unto it, by the *Venofall Artery*, which veine comes to the lungs by that *aspe- ra Arteria*, which consists of many gristles, membranes, nerves, taking in aire at the nose and mouth, and by it likewise exhales the fumes of the *Heart*.

In the upper *Region* serving the animall faculties, the chiefe Organ is the *Braine*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skinned, and seated within the skull or braine pan, and it is the most noble Organ under heaven, the dwelling house and seat of the Soule, the habitation of wisdom, memory, judgement, reason, and in which man is most like unto God: and therefore nature hath covered it with a skull of hard bone, and two skinned or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, above the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be scene, a thinne membrane, the next and immediate cover of the braine, and not covering onely, but entring into it. The *Braine* it selfe is divided into two parts, the *fore* and *hinder part*; the *fore part* is much bigger then the other, which is called the *little braine* in respect of it. This *fore part* hath many concavities distinguished by certaine ventricles, which are the receptacles of the Spirits, brought thither by the Arteries from the *Heart*, and are there refined to a more heavenly nature, to performe the actions of the Soule. Of these ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answer to their site, and beget animall spirits; if they be any way hurt, sense and motion ceaseth. These ventricles moreover, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cavity of them both; and hath two passages; the one to receive *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination* and *Cogitation*, and so the three ventricles of the fore part of the *Braine* are used. The fourth Creeke behinde the head, is common to the *Cerebel* or little braine, and marrow of the back-bone, the least, and most solid of all the rest, which receives the animall spirits from the other ventricles, and conveys them to the marrow in the backe, and is the place where they say the memory is seated.

SUBSEC. 5.

Of the Soule and her Faculties.

According to *Aristotle*, the Soule is defined to be *ψυχή, per. γ De anim. c. 1.* *sectio & actus primus corporis Organici, vitam habentis in potentia.* A the perfection or first act of an Organicall body, having power of life, which most Philosophers approve. But many doubts arise about the *Essence*, *Subject*, *Seat*, *Distinction*, and subordinate faculties of it.

it. For the Essence and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discern, as Aristotle himselfe, Tully, Pico Mirandula, Tolet, and other Neoterick Philosophers confesse. We can understand all things by her, but what she is we cannot apprehend. Some therefore make one Soule, divided into three principall faculties; others, three distinct Soules. Which question of late hath beene much controverted by Piccolomineus, and Zabarel. Paracelsus will have foure Soules, adding to the three granted faculties, a Spirituall Soule: which opinion of his, Campanella in his booke de Sensurum, much labours to demonstrate and prove, because Carcasses bleed at the sight of the murderer; with many such arguments: And some againe, one soule of all Creatures whatsoever, differing only in Organs; and that beasts have reason as well as men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in Zabarel amongst the rest. The common division of the Soule, is into three principall faculties, Vegetal, Sensitive, and Rationall, which make three distinct kinde of living Creatures: Vegetall Plants, Sensible Beasts, Rationall Men. How these three principal faculties are distinguished and connected, Humano ingenio inaccessum videtur, is beyond humane capacity, as Turrellus, Philip, Flavins, and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so Sensible includes Vegetal, Rationall both; which are contained in it (saith Aristotle) ut trigonus in tetragono, as a Triangle in a Quadrangle.

Vegetall, the first of the three distinct faculties, is defined to be a substanti-
all act of an organicall body, by which it is nourished, augmented, and begets another like unto it selfe. In which definition, three severall operations are specified, *Alitrix*, *Autrix*, *Procreatrix*; the first is Nutrition, whose object is nourishment, meat, drinke, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is to turne the nutriment into the substance of the body nourished, which he performs by naturall heat. This nutritive operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. *Attraction* is a ministering facultie, which as a Loadstone doth Iron, drawes meat into the stomacke, or as a lamp doth oyle; and this attractive power is very necessary in Plants, which suck up moisture by the root, as another mouth, into the sap, as alike stomacke. *Retention* keeps it, being attracted unto the stomack, untill such time it be concocted; for if it should passe away straight, the body could not be nourished. *Digestion* is performed by naturall heat; for as the flame of a torch consumes oyle, wax, tallow: so doth it alter and digest the nutritive matter. Indigestion is oppositeto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturatio*, *Elixatio*, *Assatio*. *Maturatio*, is especially observed in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stirre up naturall heat, or else choke it, as too much wood puts out a fire. *Elixatio* is the seething of meat in the stomack, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposit. *Assatio* is a concoction of the inward moisture by heat; his op-

posite is *Seminifulation*. Besides these three severall operations of *Digestion*, there is a fourfold order of concoction: *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke; the third is in the Liver, to turne this *Chylus* into bloud, called *Sanguification*; the last is *Assimilation*, which is in every part. *Expulsion* is a power of Nutrition, by which it expels all superfluous excrements, and reliques of meat and drinke, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haire, nailes, &c.

As this Nutritive facultie serves to nourish the body, so doth the Augmenting facultie (the second operation or power of the Vegetall facultie) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet observes:

Stat sua cuique dies, breve & irreparabile tempus
Omnibus est vita.

A terme of life is set to every man,

Which is but short, and passe it no one can.

The last of these Vegetall faculties is Generation, which begets another, by means of seed, like unto it selfe, to the perpetuall preservation of the Species. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Necessary concomitants or affections of this Vegetall facultie, are life, and his privation, death. To the preservation of life the naturall heat is most requisite, though siccidity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appears by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radicall moisture to preserve it, that it be not consumed; to which preservation our climate, country, temperature, and the good or bad use of those fix non-naturall things avails much. For as this naturall heat and moisture decays, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dried up by old age, and extinguished by death for want of matter, as a Lampe for defect of oyle to maintaine it.

SUBSEC. 6.

Of the sensible Soule.

Ext in order is the Sensible Faculty, which is as farre beyond the other in dignity, as a Beast is preferred to a Plant, having those Vegetall powers included in it. 'Tis defined an Act of an organicall body, by which it lives, hath sense, appetite, judgement, breath and motion. His object in generall is a sensible or passible quality, because the sense is affected with it. The generall Organ is the Braine, from which principally the sensible operations are derived. This Sensible Soule is divided into two parts, *Apprehending*, or *Moving*. By the *Apprehensive* power we perceive the Species of sensible things present, or absent, and retaine them

as waxe doth the print of a seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moved by spirits and pulse. The *Apprehensive* faculty is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five Senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may adde *Scaligers* sixth sense of *Tittillation*, if you please; or that of *Speech*, which is the sixth externall sense, according to *Lullius*. *Inward* are three, *Common sense*, *Phantasie*, *Memory*. Those five outward senses have their object in outward things onely, and such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these senses are of commodity, *Hearing*, *Sight*, and *Smell*: two of necessity, *Touch*, and *Taste*, without which we cannot live. Besides, the *Sensitive* power is *Active* or *Passive*. *Active* in sight, the eye sees the colour; *Passive* when it is hurt by his object, as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the object be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these five senses, *Sight* is held to be most precious, and the best, and that by reason of his object, it sees the whole body at once; by it we learne, and discerne all things, a sense most excellent for use. To the *Sight* three things are required; the *Object*, the *Organ*, and the *Medium*. The *Object* in generall is *Visible*, or that which is to be seene, as colours, and all shining bodies. The *Medium* is the illumination of the ayre, which comes from light, commonly called *Diaphanum*; for in darke we cannot see. The *Organ* is the Eye, and chiefly the apple of it; which by those Opticke Nerves, concurring both in one, conveys the sight to the common sense. Betwixt the Organ and Object a true distance is required, that it be not too neare, or too farre off. Many excellent questions appertain to this sense, discussed by Philosophers: as whether this sight be caused *intramittendo*, *vel extramittendo*, &c. by receiving in the visible species, or sending of them out; which *Plato*, *Plutarch*, *Macrobis*, *Lactantius*, and others dispute. And besides it is the subject of the *Perspectives*, of which *Alhazen* the Arabian, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *Aquilonius*, &c. have written whole volumes.

Hearing, is a most excellent outward sense, by which we learne and get knowledge. His object is sound, or that which is heard; the *Medium*, ayre; *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musician; the body stricken, which must be solid and able to resist; as a bell, lute-string; not wooll, or sponge: the *Medium*, the ayre; which is *Inward*, or *Outward*; the outward being stricken or collided by a solid body, still strikes the next ayre, until it come to that inward naturall ayre, which as an exquisite organ is contained in a little skinnie formed like a drumme head, and stricken upon by certaine small instruments like drumme sticks, conveys the sound by a paire of Nerves, appropriated to that use, to the common sense, as to a judge of sounds. There is great variety and much delight in them; for the knowledge of which, consult with *Boethius*, and other Musicians.

Smelling, is an outward sense which apprehends by the Nostrils drawing in ayre; And of all the rest it is the weakest sense in men. The Organ is the nose, or two small hollow peeces of flesh a little above it. The *Medium* the ayre to men, as water to fish: The *Object*, *Smell*, arising from a mixt body resolved, which

Sight.

n Lumen est
actus perspicui.
Lumen a luce
provenit, lux
est in corpore
accidit.

o Saver 7. c. 14
1. In phedon.
2. Lac. cap. 8. de
epit. De 1.
3. De praef.
Philos. 4.
Hearing.

Smelling.

which whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as *Sight* and *Hearing*, saith *Agellius*, are of discipline; and that by avoiding bad smells, as by choosling good, which doe as much alter and affect the body many times, as *Diet* it selfe.

Taste, a necessary sense, which perceives all savours by the Tongue and Palat, and that by means of a thinnie spittle, or watry juice. His Organ is the Tongue with his tasting nerves; the *Medium*, a watery juice; the *Object*, *Taste*, or savour, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kindes of savour, bitter, sweet, sharpe, salt, &c. all which sicke men (as in an ague) cannot discerne, by reason of their organs misaffected.

Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His Organ, the Nerves; his *Object* those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thicke, thinnie, &c. Many delightfull questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit.

SUBSEC. 7.

Of the Inward Senses.

Three Senses are three in number, so called, because they be within the braine-pan, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not onely things present, but they perceive the sensible species of things to Come, Past, Absent, such as were before in the Sense. This *Common sense* is the Judge or Moderator of the rest, by whom we discerne all differences of objects; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my *Common sense*, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices are his: The fore-part of the Braine is his Organ or seat.

Phantasie, or Imagination, which some call *Aestimative*, or *Cogitative*, (confirmed, saith *Fernelius*, by frequent meditation) is an inner sense which doth more fully examine the species perceived by *Common sense*, of things present or absent, and keeps them longer, recalling them to mind againe, or making new of his owne. In time of sleep this faculty is free, and many times conceives strange, stupend, absurd shapes, as in sicke men we commonly observe. His Organ is the middle cell of the Braine; his *Object* all the Species communicated to him by the *Common sense*, by comparison of which he findes infinite other unto himselfe. In *Melancholy* men this faculty is most powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from *Common sense*, or *Memory*. In Poets and Painters *Imagination* forcibly workes, as appears by their severall Fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subject and governed

(Lib. 19. cap. 2.)

Common sense.

Phantasie.

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governed by Reason, or at least should be; but in brutes it hath no superiour, and is *ratio brutorum*, all the reason they have.

Memory.

Memory layes up all the species which the senses have brought in, and records them as a good Register, that they may be forth-coming when they are called for by Phantasie and Reason. His object is the same with Phantasie, his seat and Organ the back part of the braine.


Affections of
the senses,
Sleepe, and
waking;
u Extr. 280.

The affections of these senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soule, (as Scaliger defines it) For when the common sense resteth, the outward senses rest also. The Phantasie alone is free, and his Commander, Reason: as appears by those imaginarie Dreames, which are of divers kindes, *Naturall, Divine, Demoniack, &c.* which vary according to humors, diet, actions, objects, &c. of which, *Artemidorus, Cardanus, and Sambucus*, with their severall Interpretators, have written great volumes. This ligation of Senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits performe their accustomed duties; so that *Waking* is the action and motion of the Senses, which the spirits dispersed over all parts, cause.

S u s s e c. 8.

Of the Moving faculty.

Appetite.

 His Moving Faculty, is the other power of the *Sensitive Soule*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two Faculties, the power of *Appetite*, and of *moving from place to place*. This of *appetite* is threefold, so some will have it; *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention, Expulsion*, which depend not of sense, but are *Vegetall*, as the Appetite of meat and drinke, hunger and thirst. *Sensitive* is common to men and brutes. *Voluntary*, the third or intellectualive, which commands the other two in men, and is a curbe unto them, or at least should be; but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reins to their concupiscence and severall lusts. For by this Appetite the soule is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he embraceth, the other he rejecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and paine. His Organ is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as one translates it) *Coveting, Anger* invading, or *Impugning*. *Concupiscible* covets alwayes pleasant and delightful things, and abhorres that which is distastfull, harsh, and unpleasant. *Irascible*, *quasi aversans per iram & odium*, as avoiding it with anger and indignation.

* T. W. Johnson
in his Poetical
of the Mind.

y Pelham.

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dignation. All affections and perturbations arise out of these two fountaines, which although the *Stoicks* make light of, we hold naturall, and not to be refuted. The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, and preserves the body: if absent, they cause Hope, Love, Desire, and Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad object present, as sorrow, which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future, as Feare. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger; Zeale, which is offended with him who hurts that he loves; and *ira mixta*, a compound affection of Joy and Hate, when we rejoyce at other mens mischiefe, and are grieved at their prosperity; Pride, Selfe-love, Emulation, Envie, Shame, &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisite: That which moves, by what it moves, that which is moved. That which moves, is either the Efficient cause, or End. The end is the object, which is desired or eschued; as in a dogge to catch a hare, &c. The efficient cause in man is Reason, or his subordinate Phantasie, which apprehends good or bad objects: in brutes *Imagination* alone, which moves the Appetites; the Appetite this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moves: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or Nerves in the midst of them, and draw the cord, and so per consequens the joynr, to the place intended. That which is moved, is the body, or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward aire is drawne in by the *vocal Artery*, and sent by mediation of the *Midriffe* to the Lungs, which dilating themselves as a paire of bellows, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many have written whole bookes, I will say nothing.

* Nervus a spiritu
movetur,
spiritus ab ani-
ma. Melanct.

D

S u s s e c.

SUBSEC. 9.

Of the Rationall Soule.

^a Pelucio. In-
cunctum & an-
ceps, iustitiam.

IN the precedent Subsections I have anatomized those inferiour faculties of the soule; the Rationall remaineth, a pleasant, but a doubtsfull subject (as one termes it) and with the like brevity to be discussed. Many erroneous opinions are about the essence and originall of it; whether it be fire, as Zeno held; harmony, as Aristoxenus; number, as Xenocrates; whether it be organical, or inorganical; seated in the brain, heart, or bloud; mortall or immortall; how it comes into the body. Some hold that it is ex traduce, as Phil. 1. de Anima, Tertullian, Lactantius de opific. Dei cap. 19. Hugo lib. de Spiritu & Anima, Vincentius Bellaviv. spec. natural. lib. 23. cap. 2. & 11. Hippocrates, Avicenna, and many late writers; that one man begets another, body and soule: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but halfe a man, and is worse then a beast that begets both matter and forme; and besides the three faculties of the soule must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferiour I mean, and may not be well separated in men. Galen supposeth the soule *crassa* sin esse, to be the Temperature it selfe; Trismegistus, Musaeus, Orpheus, Homer, Pindarus, Pherecides Syrus, Epicetus, with the Chaldees and Egyptians, affirmed the soule to be immortall, as did those Britan^a Druides of old. The Pythagorians defend Metempsychosis, and Palingenesis, that soules goe from one body to another, *epos prius Lethes unda*, as Men into Wolves, Beares, Dogges, Hogges, as they were inclined in their lives, or participated in conditions.

^a Ovid. met. 15

— ^a inque ferinas

Possumus ire domus, pecudumque in corpora condi.

^c In Gallo.
Idem.

^c Lucians Cock was first Euphorbus a Captaine:

*Ille ego (nam memini) Trojans tempore belli,
Panthordes Euphorbus eram,*

^f Nicophorus
lib. 10.
c. 35.

a horse, a man, a sponge. Julian the Apostata thought Alexanders soule was descended into his body: Plato in *Timaeo*, and in his *Phaedon* (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learns anew, which he calls *reminiscentia*, or recalling, and that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appears by his pleasant fiction *de fortitione animarum*, lib. 10. de rep. and after 10000. yeares is to returne into the former body againe,

^g Phaedo.
^a Cicero lib.
1 de rep. Pro-
f. 7.

— ^a post varios annos, per mille figuras,
Rursus ad humana fertur primordia vita.

Others deny the immortality of it, which Pomponatius of Padua decided out of Aristotle not long since, Plinius *Atunculus* cap. 7. lib. 2. & lib. 7. cap. 55. Seneca lib. 7. epist. ad Lucilium epist. 55. Discearchus in Tull. Tusc. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib. 1.

(Præterea

(Præterea gigni pariter cum corpore, & una
Crescere sentimus, pariterque senescere mentem)

Averroes, and I know not how many Neotericks. This question of the immortality of the Soule, is diversely and wonderfully imagined and disputed, especially amongst the Italians of late, saith Iab. Colerus lib. de immort. anima, cap. 1. The Popes themselves have doubted of it, Leo Decimus that Epicurean Pope, as some record of him, caused this question to be discussed pro and con before him, and concluded at last, as a prophane and atheistical Moderator, with that verse of Cornelius Gallus,

Et redit in nihilum, quod fuit ante nihil.

It beganne of nothing, and in nothing it ends. Zeno and his Stoicks as ^a An-^a De eccles. dog. cap. 16. stin quotes him, supposed the Soule so long to continue, till the Body was fully purified, and resolved into *materia prima*: but after that, in *fumus evanesce*re, to be extinguished and vanish; and in the meane time, whilst the body was consuming, it wandred all abroad, & *è longinquo multa annunciare*, and (as that Clazomenian Hermetimus averred) saw pretty visions, and suffered I know not what.

Errant exangues sine corpore & ossibus umbra.

Ovid. 4. Met.

Others grant the immortality therof, but they make many fabulous fictions in the meane time of it, after the departure from the body: like Plato's *Elisian fields*, and that *Turkie Paradise*. The soules of good men they deified; the bad (saith ^b Austin) became devils, as they supposed; with many such absurd tenents, which he hath confuted. Hierome, Austin, and other Fathers of the Church, hold that the Soule is immortall, created of nothing, and so infused into the childe or Embrio in his mothers wombe, six moneths after the conception; not as those of brutes, which are ex traduce, and dying with them, vanish into nothing. To whose divine Treatises, and to the Scriptures themselves, I rejourne all such Atheistical spirits, as Tully did Atticus, doubting of this point, to Plato's *Phaedon*. Or if they desire Philosophicall proofes and demonstrations, I referre them to Niphus, Nic. Faventinus tracts of this subject. To Fran. and Iohn Picens in digress: sup. 3. de Anima, Tholosanus, Eugubinus, To. Soto, Canus, Thomas, Peresius, Dandinus, Colerus, to that elaborate tract in Zanchius, to Tolets 60. reasons, and Lessius 22. arguments, to prove the immortality of the soule. Campanella li. de sensu rerum, is large in the same discourse, Albertinus the Schooleman, Iacob: Naëtanus, Tom. 2. op. handleth it in foure questions, Antony Brunnus, Aomius Palearius, Marinus Marcennus, with many others. This Reasonable Soule, which Austin calls a spirituall substance, moving it selfe, is defined by Philosophers to be the first substantiall act of a Naturall, Humane, Organicall Body, by which a man lives, perceives, and understands, freely doing all things, and with election. Out of which definition we may gather, that this Rationall Soule includes the powers, and performs the duties of the two other, which are contained in it, and all three faculties make one Soule, which is inorganicall of it self, although it be in all parts, and incorporeall, using their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in essence. The understanding, which is the Rationall power apprehending, the will, which is the Rationall power moving: to which two, all the other Rationall powers are subject and reduced.

^b Bonorum la-
res, malorum
verd larum &
temores.
ⁱ Some say at
3. dayes, some
6. weekes, o-
thers otherwise

D 2

SUBSEC.

SUBSEC. 10.

Of the Understanding.

k. Melgallion.

Understanding is a power of the Soule, by which we perceive, know, remember, and judge as well singulars, as universals: having certain innate notions or beginnings of arts, a reflecting action, by which it judgeth of his owne doings, and examines them. Out of this definition (besides his chiefe office, which is to apprehend, judge all that he performs, without the helpe of any Instruments or Organs) three differences appeare betwixt a man and a beast. As first, the sense only comprehends Singularities, the Understanding Universalities. Secondly, the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make near and curious works, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, Ens, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the Understanding, is some sensible thing; after by discoursing, the minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension, Composition, Division, Discoursing, Reasoning, Memory*, which some include in *Invention*, and *Judgement*. The common divisions are of the Understanding; *Agent*, and *Patient*; *Speculative*, and *Practicke*; *In Habitu*, or in *Act*; *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of man, *acumen* or subtilty, sharpnesse of invention, when he doth invent of himselfe without a teacher, or learns a new, which abstracts those intelligible Species from the Phantasie, and transferres them to the passive Understanding, because there is nothing in the understanding, which was not first in the sense. That which the imagination hath taken from the sense, this *Agent* judgeth of, whether it be true or false; and being so judged he commits it to the *Passive* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a scholar; and his office is to keepe and farther judge of such things as are committed to his charge as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which we take *Notions* of, and perceive things; *Habits*, which are durable lights and notions, which we may use when we will. Some reckon up eight kindes of them, *Sense, Experience, Intelligence, Faith, Suspicion, Error, Opinion, Science*; to which are added *Art, Prudence, Wisdome*: as also *Synteresis, Dictamen rationis, Conscience*; so that in all there be 14. species of the understanding, of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use. *Plato* will have all to be innate: *Aristotle* reckons up but five intellectuall habits: two *speculative*, as that intelligence of the principles, and science of conclusion: two *practick*, as *Prudence*, whose end is to practise; *Art* to fabricate; *Wisdome* to comprehend the use and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it be considered aright) is all one with the precedent; for three being innate, and five acquire, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them

In nihil intellectu quod non prius ueratur in sensu.

l. Melgallion.

m. The pure part of the conscience.

them I will onely point at, as more necessary to my following discourse.

Synteresis, or the purer part of the conscience is an innate habit, and doth signifie a conservation of the knowledge of the law of God and Nature, so know good or evil: And (as our Divines hold) it is rather in the understanding, then in the will. This makes the major proposition in a practicke Syllogisme. The *Dictamen rationis* is that which doth admonish us to doe good or evill, and is the minor in the Syllogisme. The *Conscience* is that which approves good or evill, justifying or condemning our actions, and is the conclusion of the Syllogisme: as in that familiar example of *Regulus* the Roman, taken prisoner by the *Carthaginians*, and suffered to goe to *Rome*, on that condition he should returne againe, or pay so much for his ranfome. The *Synteresis* proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. *Do not that to another, which thou wouldst not have done to thy selfe.* *Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or break promise with thee: *Conscience* concludes, therefore *Regulus*, thou doest well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

n Quod tibi fieri non vis alteri ne feceris.

SUBSEC. 11.

Of the Will.

Will, is the other power of the ratiounall soule, which covers or avoids such things as have beene before judged, and apprehended by the understanding. If good, it approves; if evill, it abhorres it: so that his object is either good or evill. *Aristotle* calls this our ratiounall Appetite; for as in the *Sensitive* we are moved to good or bad by our Appetite, ruled and directed by Sense; so in this we are carried by Reason. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this is a universall, immateriall; That respects onely things delectable and pleasant, this honest. Again, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if evill, avoid it: but this is free in his essence, much now depraved, obscured, and false from his first perfection; yet in some of his operations still free, as to goe, walke, move at his pleasure, and to choofe whether it will doe, or not do, steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Councils, Precepts, Rewards, Promises, Threats and Punishments: and God should be the authour of sin. But in spiritual things we will no good, prone to evill (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is *aregia*, a confusion in our powers, our whole will is averse from God and his law, not in naturall things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,

o Res ab intellectu monstratus recipit, vel rejicit; approbat, vel improbat. Philosoph. Ignori nulla cupido.

p Melancholion. Operationes liberum, sed non in spiritualibus sua.

q In civilibus liberum, sed non in spiritualibus. Olander. Tota voluntas averfa a Deo. Omnis homo mendax.

r Nec nos obvisi contra, nec tendere tantum Sufficimus, —

s Virg.

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of

*¶ Vel propter
irrationabilem,
quod hominis su-
perbia mens
ne debet, aut
divinam prece-
ptum exculia.*

of our affections, captivates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by nature, by ignorance worke, by Art, Discipline, Custome, we get many bad habits, suffering them to domineer and tyrannize over us; and the Devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our *Will* be swayed and counterpoised againe with some divine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke us, when we are in the full careere of our dissolute courses. So *David* corrected himselfe, when he had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, with-held him on the other.

The actions of the *Will* are *Velle* and *Nolle*, to will and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himselfe; although the *Stoicks* absolutely deny it, and will have all things inevitably done by *Destiny*, imposing a fatall necessity upon us, which we may not resist; yet we say that our will is free in respect of us, and things contingent, howsoever in respect of Gods determinate counsell, they are inevitable and necessary. Some other actions of the *Will* are performed by the inferiour powers, which obey him, as the *Sensitive* and *Moving Appetite*; as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this *Appetite* is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was an excellent consent and harmony betwixt them, but that is now dissolved, they often jarre, *Reason* is over borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,
as so many wilde horses runne away with a chariot, and will not be curbed. We know many times what is good, but will not doe it, as she said,

¶ Ovid.

*¶ Trahit invictum nova via, aliudq; cupido,
Mens aliud suadet.*

Lust counsels one thing, reason another, there is a new reluctancy in men.

¶ Ovid.

¶ Odi, nec possum, cupiens non esse, quod odi.

¶ Seneca. Hipp.

We cannot resist, but as *Phaedra* confessed to her Nurse, *¶ qua loqueris, vera sunt, sed furor suggerit sequi pejora*: she said well and true, she did acknowledge it, but headstrong passion and fury made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a loathsome, foule, crying sinne adultery was, yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those naturall and vegetall powers are not commanded by *Will* at all; for who can adde one cubit to his stature? These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Minde; and many times vitious habits, customes, ferall diseases; because we give so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Virtue* and *Vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *Ethicks*, and are indeed the subject of *Morall Philosophy*.

M E M B.

M E M B. 3.

S U B S E C. I.

Definition of Melancholy, Name, Difference.

HAVING thus briefly anatomized the body and soule of man, as a preparative to the rest; I may now freely proceed to treat of my intended subject, to moist mens capacity; and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and *Differences*. The *Name* is imposed from the matter, and Disease denominated from the material cause: as *Brueel* observes, *Μελαγχολία, quasi μελαναχολία*, from blacke Choler. And whether it be a cause or an effect, a Disease, or symptome, let *Donatus Altomarus*, and *Salvianus* decide, I will not contend about it. It hath severall Descriptions, Notations, and Definitions. *¶ Fracastorius* in his second booke of intellect, calls those *Melancholy*, whom abundance of that same depraved humour of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding. *¶ Melanctius* out of *Galen*, *Ruffus*, *Ætius*, describe it to be a bad and peevish disease, which makes men degenerate into beasts: *Galen*, a privation or infection of the middle cell of the Head, &c. defining it from the part affected, which *Hercules de Saxonia* approves, lib. 1. cap. 16. calling it a depravation of the principall function: *Fuschius* lib. 1. cap. 23. *Arnoldus Breviar* lib. 1. cap. 18. *Guianerius*, and others: By reason of blacke Choler, *Paulus* addes. *Halyabbas* simply calls it a commotion of the minde. *Aretius*, a perpetuall anguish of the soule, fastned on one thing, without an ague; which definition of his, *Mercurialis de affect. cap. lib. 1. cap. 10.* taxeth: but *Ælianus Montaltus* defends, lib. de morb. cap. 1. *¶ Pessimum* of de Melan. for sufficient and good. The common sort define it to be a kinde of dotage without a fever, having for his ordinary companions, feare, and sadness, without any apparent occasion. So doth *Laurentius* cap. 4. *Piso*, lib. 1. cap. 43. *Donatus Altomarus*, cap. 7. art. medic. *Iacchinus in com. in lib. 9. Rhafis ad Almanfor* cap. 15. *Valesius exerc.* 17. *Fuschius institut.* 3. sec. 1. c. 11. &c. which common definition, howsoever approved by most, *Hercules de Saxonia* will not allow of, nor *David Crusius*, *Theat. morb. Herm. lib. 2. cap. 6.* he holds it insufficient: as rather shewing what it is not, then what it is: as omitting the specificall difference, the Phantasie and Braine: but I descend to particulars. The *summum genus* is Dotage, or Anguish of the minde, saith *Aretius*; of a principall part, *Hercules de Saxonia* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sense and motions [depraved]* to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi*, to separate) in which those functions are not depraved, but rather abolished; [without an ague] is added by all, to sever it from Phrensie, and that *Melancholy* which is in a pestilent Fever. (*Feare* and *Sorrow* make it differ from Madnesse. [without a cause] is lastly inserted, to specify it from all other ordinary passions of [Feare and Sorrow.] We properly call that Dotage, as *Laurentius* interprets it, when some one principall facultie of the minde, as imagination, or reason is corrupted, as all melancholy persons

* Tull. post. m.
de Melanch.
Venerius lib. 2.
cap. 1. § 9. de
intermittente cal-
da, & ride, &c.

and so doth *Arculanus*: the *materiall* is one of the foure humors before mentioned, and naturall. The *immateriall* or adventitious, acquiste, redundant, unnaturall, artificiall: which *Hercules de Saxonia* will have reside in the spirits alone, & to proceed from an *hot, cold, dry, moist disposition*, which without matter, alter the *Braine and functions of it*. *Paracelsus* wholly rejects and derides this division of foure humors and complexions, but our *Galenists* generally approve of it, subscribing to this opinion of *Montanus*.

This *materiall Melancholy* is either *simple*, or *mixt*; offending in *Quantity* or *Quality*, varying according to his place, where it settleth, as *Brain, Spleen, Meliack vaines, Heart, Womb, and Stomack*: or differing according to the mixture of those naturall humors amongst themselves, or foure unnaturall adust humors, as they are diversly tempered and mingled. If naturall *melancholy* abound in the body, which is cold & dry, so that it be more^k than the Body is well able to bear, it must needs be distempered, saith *Faventius*, and diseased: and so the other, if it be depraved, whether it arise from that other: *Melancholy* of *Choler* adust, or from *Blood*, produceth the like effects, & is, as *Montanus* contends, if it come by adustion of humors, most part hot and dry. Some difference I find, whether this *melancholy* matter may be ingendred of all foure humors, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Flegme*, or *Pituita*, whose true assertion, *Valesius* and *Menardus* stiffly maintaine, and so doth *Fuchsius*, *Montanius*, *Montanus*. How (say they) can white become black? But *Hercules de Saxonia* l. post. de mela. c. 8. & *Cardan* are of the opposite part (it may be ingendred of *Flegme*, *et si raro contingat*, though it seldome come to passe) so is *Guianerius* and *Laurentius* c. 1. with *Melanct.* in his Book de Anima, and Chap. of humors; he calls it *sin: nam*, dull, swinish *Melancholy*, and saith that he was an eye-witnes of it: so is *Wecker*. From *melancholy* adust ariseth one kind, from *Choler* another, which is most brutish: another from *Flegme*, which is dull; and the last from *Blood*, which is best. Of these some are cold and dry, others hot & dry, varying according to their mixtures, as they are intended, and remitted. And indeed as *Rodericus a Fonf. conf.* 12. l. 1. determines, ichores and those serious matters being thickned become flegme, and flegme degenerates into choler, choler adust becomes *eruginosa melancholia*, as vinegar out of purest wine putrified or by exhalation of purer spirits is so made, and becomes sowre and sharp; and from the sharpnesse of this humour proceed much waking, trouble some thoughts and dreams, &c. so that I conclude as before. If the humor be cold, it is, saith *Faventius*, a cause of dotage. & produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madnesse follows with violent actions: if cold, fatuity and stordnesse; *Capricaccius*. "The colour of this mixture varies likewise according to the mixture, be it hot or cold, is sometimes black, sometimes not, *Altemarius*. The same *Melanellius* proves out of *Galen*: & *Hippocrates* in his book of *Melancholy* (if at least it be his) giving instance in a burning coale, which when it is hot shines; when it is cold, looks black, and so doth the humor. This diversity of *Melancholy* matter, produceth diversity of effects. If it be within the body, and not putrified, it causeth black Jaundise; if putrified, a *Quartan Ague*; it break out to the skin, *Leprosie*; it to parts, severall *Maladies*, as *feurvie*, &c. If it trouble the mind, as it is diversly mixt, it produceth severall kinds of *Madnesse* and *Dotage*: of which in their place.

SUB.

SUBSEC. 4.

Of the species or kindes of Melancholy.

When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding *Melancholy* and *Madnesse*, as *Heurnius*, *Guianerius*, *Gordonius*, *Salustius* & *Non est Mania, nisi extensa melancholia*. a cap. 6. l. 1. b. 1. b. 1. ser. 2. cap. 9. *Merbas hic est omnivarius*. c. Species indefinite sunt. d. Si aduratur naturalis melancholia, alia fit species, si sanguis attia si flava bilis alia, diversa a prima: maxima est inter has differentia, & tot Doctorum sententia, quot ipsi numero sunt. " *Tract. de mel. cap. 7.* e. Quodam incipiens, quodam consummatus. f. cap. de humor. lib. de anima. varie aduritur & miscetur ipsa melancholia, unde variis anentibus species. g. Cap. 16. in 9. lib. 2. cap. 3. and *Lod. Mercatus*, who in his second booke de mulier. affect. cap. 4. will have that melancholy of Nunnes, Widowes, and more ancient Maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiastes, extaticall and dæmoniacall persons to this rank, adding *Love melancholy* to the first, and *Lycanthropia*. The most received division is into three kindes. The first proceeds from the sole fault of the Braine, and is called *Head melancholy*: the second sympathetically proceeds from the whole body, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liver, Spleene, or Membrane, called *Mesenterium*, named *Hypocondriacall*, or *windie Melancholy*, which *Laurentius* subdivides into three parts, from those three Members, *Hepaticke*, *Spleneticke*, *Mesentericke*. *Love melancholy*, which *Avicenna* calls *Ilisbi*: and *Lycanthropia*, which

he calls *Cucubethe*, are commonly included in head Melancholy: but of this last, which *Gerardus de Solo* calls *Amoreos*, and most *Knights melancholy*, with that of *Religious melancholy*, *Virginum & Viduarum*, maintained by *Aod. a Castro* and *Mercatus*, and the other kinds of *Love melancholy*, I will speake apart by themselves in my third Partition. The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symptomes, cures, together, and apart; that every man that is in any measure affected with this malady, may know how to examine it in himselfe, and apply remedies unto it.

It is a hard matter, I confesse, to distinguish these three species one from the other, to expresse their severall causes, symptomes, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians; and so often intermixt with other diseases, that the best experienced have been plunged. *Monianus consil. 26.* names a patient that had this disease of Melancholy, and *Cassianus Appetitus* both together: And *consil. 23.* with *Vertigo*. *Julius Caesar*

1490. & 116.
consult. consil.
12.
m. Hildesheim.
166.
n. Trincavellius
15. & 16.

Claudius with Stone, Gout, Jandice. *Trincavellius* with an Ague, Jandice, *Cassianus Appetitus*, &c. *Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptomes, that he knew not to what kinde of Melancholy to referre it. *Trincavellius, Fallopius*, and *Franciscanus*, famous Doctors in Italy, all three conferred with about one party, at the same time, gave three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monk. Those

* Cap. 13. 116.
posio de melan.

symptomes, which others ascribe to misaffected parts and humours, *Herc. de Saxonia* attributes wholly to disordered spirits, and those immateriall, as I have said. Sometimes they cannot well discern this Disease from others. In *Reinerus Solenanders* counsels, *Sect. 3. consil. 5.* he and *Dr. Brande* both agreed, that the patients disease was Hypochondriacall melancholy. *Dr. Matholdus* said it was *Asima*, and nothing else. *Solinander* and *Guarionius*,

o Guarionius
med. 1.

lately sent for to the melancholy Duke of Cleve, with others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in *Casus Claudius* his 44. consultation for a *Polonian Count*, in his judgement *he laboured of head melancholy, and that which proceeds from the whole temperature both at once*. I could give instance of some that have had all three kinds *semel & simul*, and some successively. So that I conclude of our melancholy species, as * many Politicians doe of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, as the *Lacedaemonian*, the *Roman* of old, *German* now, and many others. What Physicians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptomes, causes, how difficult a thing is it to treat of severall kinds apart; to make any certainty or distinction among so many casualties, distractions, when seldom two men shall be like affected *per omnia*: 'Tis hard, I confesse, yet nevertheless I will

pl. d. m. i. p. r.
e. d. m. i. p. r.
f. r. e. p. e. r.
* M. d. m. i. p. r.
e. d. m. i. p. r.
e. d. m. i. p. r.
e. d. m. i. p. r.
e. d. m. i. p. r.
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will adventure through the midst of these perplexities, and led by the clue or thread of the best writers, extricate my selfe out of a labyrinth of doubts and errors, and so proceed to the Causes.

SECT. II.

MEME. I. SUBSECT. I.

Causes of Melancholy. God a cause.

IT is in vaine to speake of cures, or thinke of remedies, untill such time as we have considered of the causes, so *Galen* prescribes *Glauco*: and the common experience of others confirms, that those cures must be imperfect, lame, and to no purpose, wherein the causes have not first beene searched, as *Prosper Calenius* well observes in his tract de *atrabile* to *Cardinall Casius*. In somuch that *Fernelius* puts a kinde of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes helpe, but not thoroughly root out: *sublata causa tollitur effectus*, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discern these causes whence they are, and in such variety to say what the beginning was. He is happy that can performe it aright. I will adventure to guesse as neere as I can, and rip them all up, from the first to the last, *generall* and *particular*, to every species, that so they may the better be described.

Generall causes, are either *supernaturall*, or *naturall*. *Supernaturall* are from God and his angels, or by Gods permission from the devil, and his ministers. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Justice, many examples and testimonies of holy Scriptures make evident unto us, *Psalm. 107. 17. Foolish men are plagued for their offence, and by reason of their wickednesse*. *Gehazi* was stricken with leprosie, *2 Reg. 5. 27. Jehoram* with disenterie and flux, and great diseases of the bowels, *2 Chron. 21. 15. David* plagued for numbring his people, *1 Par. 21. Sodom and Goinorrah* swallowed up. And this disease is peculiarly specified, *Psalm 127. 12. He brought downe their heart through heavinesse*. *Deut. 28. 28. He stroke them with madnesse, blindness, and astonishment of heart*. *2 An evil spirit was sent by the Lord upon Saul, to vex him*. *Nebuchadnezzar* did eat grasse like an oxe, and his heart was made like the beasts of the field. Heathen stories are full of such punishments. *Lycurgus*, because he cut downe the Vines in the country, was by *Bacchus* driven into madnesse: so was *Pentheus* and his mother *Agave* for neglecting their sacrifice. *Censor Fulvius* ran mad for untilling *Juno's Temple*, to cover a new one of his owne, which he had dedicated to *Fortune*, and was confounded to death, with griefe and sorrow of heart. When *Xerxes* would have spoiled *Apollo's Temple at Delphos*, of those infinite riches it possessed, a terrible thunder came from Heaven, and stricke 4000. men dead, the rest ran mad. A little after, the like happened to *Brennus*, lightning, thunder, earth quakes, upon such a sacrilegious occasion. If

q. Primo arri
curatio.
Nostri primu
fi. propositi
est. num. cau
sam indagare;
n. si p. a. h. u. r. i.
t. u. n. a. n.
a. l. q. u. e. a. r. u. m.
c. u. r. a. t. i. o. n. e.
e. m. u. l. t. i. s. e. f. f. e. r. t.
P. s. a. l. m. 107.
cap. 17. R. e. u. n.
c. o. g. n. o. s. c. e. r. e. c. a. u. s. a. m.
s. u. a. m. e. a. d. c. a. u. s. a. m.
p. r. i. m. u. m. n. e. c. e. s. s. a. r. i. u. m.
n. e. c. n. u. m. c. u. r. a. r. e. n. e. c. p. r. e. c. a. u. s. a. m. e. a. d. c. a. u. s. a. m.
T. u. n. a. e. n. i. m. u. m. v. a. r. i. e. t. a. t. i. o. n. e. a. c. d. i. f. f. e. r. e. n. t. i. a. u. n. a. m. l. e. d. i. g. n. o. s. c. i. t. u. r. u. n. d. e. i. n. i. t. i. u. m. m. o. r. b. u. m. u. m. p. e. r. i. t. i. t. u. m. e. G. a. l. e. n. o. u. l. i. x. q. u. i. p. o. n. i. t. u. m. r. e. t. u. m. c. o. g. n. o. s. c. e. r. e. c. a. u. s. a. m. y. S. a. m. u. 16. 14. y. D. e. u. t. 28. 28. e. L. d. i. n. i. t. u. s. s. p. 8. a. M. e. n. t. e. c. a. p. i. t. u. m. e. s. u. m. n. o. a. n. i. m. i. n. e. c. e. s. s. a. r. i. u. m. s. u. p. r. i. m. u. m. y. u. n. a. m. e. t. c. o. s. m. o. g. l. i. b. 4. c. a. p. 43. d. e. c. e. l. o. s. u. b. t. e. r. n. e. b. a. n. t. u. r. r. a. n. q. u. a. m. i. n. f. a. n. s. a. b. d. e. s. a. x. i. u. p. r. e. c. i. p. i. a. t. u. r. e. t. c. b. L. e. v. i. t. u. m. l. i. b. 38

40

ground, or in the lower parts, and were devils, the which with *Tertullian*, *Porphyrius* the Philosopher, *M. Tyrinus* ser. 27. maintaines. These spirits, he saith, which we call Angels and Devils, are nought but soules of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated, as *Diab* threatened to persecute *Aeneas*:

Omnibus umbra locis adero: dabis improbe pœnas.

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni* and *malis Genii* by the *Romans*. *Heroes*, *Lares*, if good, *Lemures* or *Larvæ* if bad, by the *Stoicks*, governours of Countries, *Men*, *Cities*, saith * *Apuleius*, *Deos appellant qui ex hominum numero iuste ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & ceremoniis vulgo admittuntur, ut in Aegypto Osiris, &c.* *Præstitæ*, *Capella* calls them, which protected particular men as well as *Princes*, *Socrates* had his *Dæmonium Saturninum & ignium*, which of all spirits is best, *ad sublimes cogitationes animi erigentem*, as the *Platonists* supposed; *Plotinus* his; and wee Christians our assisting Angels, as *Andrew Victorellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuit in his *Voluminosa Tract de Angelo Custode*, *Zanchius*, and some Divines think. But this absurd Tenent of *Tyrinus*, *Proclus* confutes at large in his book *de Animâ & demone*.

* *Pselus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperour of Greece, a great observer of the nature of Devils, holds they are corporeall, and have aëriall bodies, that they are mortall, live and dye, (which *Martianus Capella* likewise maintaines, but our Christian Philosophers explode) that they are nourished and have excrements, that they feele paine if they be hurt (which *Cardan* confirms, and *Scaliger* justly laughs him to scorn for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stricken: and if their bodies be cut, with admirable celerity they come together againe. *Austin* in *Gen. lib. 3. lib. arbit.* approves as much, *mutata casu corpora in deteriorem qualitatem aeris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap. 3.* *Ori-gen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodies were changed into a more aëriall and grosse substance. *Bodine lib. 4. Theatri Nature*, and *David Crasus Hermeticæ Philosophiæ lib. 1. cap. 4.* by severall arguments proves Angels and Spirits to be Corporeall: *quicquid continetur in loco Corporeum est: At spiritus continetur in loco, ergo. Si spiritus sunt quanti erunt Corporei, at sunt quanti, ergo. sunt finiti, ergo. quanti, &c.* *Bodine* goes farther yet, and will have these, *Anima separate genis*, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeall, which he most eagerly contends to be of some shape, and that absolutely round, like *Sun* and *Moone*, because that is the most perfect forme, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfectâ est perfectissimum*,

* Nihil aliud sunt Dæmones quam munda anima que corpore deposito præterea cognatis succurrunt commotis in foras, &c.

* De Deo Sozom.

r He lived 500. years since.

f Apuleius: spiritus animatus sunt corpus: spiritus, inquit, aëria, tempore sempiterna. c. Naturam et excrementsa habet, quod puritate debent solido peracta corpore.

a Lib. 4. Theat. nat. fol. 100.

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perfectissimum; therefore all spirits are corporeall he concludes, and in their proper shapes round. That they can assume other aëriall bodies, all manner of shapes at their pleasures, appeare in what likeness they will themselves, that they are most swift in motion, can passe many miles in an instant, and so likewise transforme bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the Angel did *Habacuck* to *Daniel*, and as *Philip the Deacon* was carried away by the Spirit, when hee had baptized the *Eunuch*; so did *Pythagoras* and *Apollonius* remove themselves and others, with many such feats) that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortall mens eyes, * cause smels, favours, &c. deceive all the senses, most Writers of this subject credibly beleeeve; and that they can foretell future events, and doe many strange miracles. *Iunos* image spake to *Camillus*, & *Fortunes* statue to the *Romane* matrons, with many such. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezzar* was really translated into a beast, *Lots* wife into a pillar of Salt; *Vlysses* companions into Hogs and Dogs, by *Circes* charms; Turn themselves and others, as they doe Witches into Cats, Dogs, Hares, Crows, &c. *Strozzius Cicogna* hath many examples, *lib. 3. omnis. mag. cap. 4. & 5.* which hee there confutes, as *Austin* likewise doth *de civ. Dei lib. 18.* That they can be seen when and in what shape, and to whom they will, saith *Pselus*, *Tametsi nitalè viderim, nec optem videre*, though he himself never saw them nor desired it, and use sometimes carnall copulation (as elsewhere I shall * prove more at large) with women and men. Many will not beleeeve they can be seene, and if any man shall say, I sweare, and stily maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they accompt him a timorous foole, a melancholly dizard, a weake fellow, a dreamer, a ficke or a madman, they contemne him, laugh him to scorn, and yet *Marcus* of his credit told *Pselus* that he had often seen the. And *Leo Suavius*, a Frenchman, c. 8. in *Commentar. l. 1. Paracelsi de vitâ longâ*, out of some *Platonists* will have the ayre to be as full of them, as snow falling in the skies, and that they may be seen, and withall sets downe the means how men may see them; *Si irreverberatus oculis sole splendente versus cælum continuaverint obtusus, &c.* and saith moreover tryed it, *premissorum feci experimentum*, and it was true, that the *Platonists* said. *Paracelsus* confesseth that he saw them divers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lavater de spectris, part. 1. c. 2. & part. 2. c. 11.* because they never saw them themselves; But as he reports at large all over his book, especially c. 19. part. 1. they are often seen and heard, and familiarly converse with men, as *Lod. Vives* assureth us, innumerable Records, Histories, and testimonies evince in all ages, times, places, and * all travellers besides; in the West Indies and our Northerne climes, *Nihil familiarius quam in agris & urbibus spiritus videre, audire, qui vetant, jubent, &c.* *Hieronymus* vita *Pauli*, *Basil* ser. 40. *Nicephorus*, *Eusebius*, *Socrates*, *Sozomenus*, * *Iacobus Boissardus* in his tract *de spirituum apparitionibus*, *Petrus Loyerus l. de spectris*, *Wierus l. 1.* have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I will briefly infer. A nobleman in Germany was sent Embassadour to the

u Cyriacus in Epist. mones etiam transgressi possunt: as the devil did Christ to the top of the Pinnale: and Witches are often translated. See more in *Strozzius Cicogna lib. 3. cap. 4. omnis. mag. Per aëra subterre et in sublimi corpora ferre possunt*, *Biarmatus*, *Proclus* dolent et voluntas in conspectu: *climores*, *Agrippa*, *lib. 3. cap. de ocul. Philof.* * *Agrippa*, *de occult. Philof. lib. 3. cap. 18.* x *Part. 3. sect. 2. Memb. 1. Subf. 1.* Love Melancholly.

y *Genial. dæm. lta suis visum et comperit quam prius esse ambigere Fidem suam liberet.* z *Li. 1. de veris. Fidis. Petre. &c.* * *Lib. de Dæmonibus et magis*

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a cap. 8. Trans-
pauit in l'u-
conam. c. pidi-
tate uide, &c.

King of *Sueden* (for his name, the time, and such circumstances I referre you to *Boissardus* mine * Author) after he had done his businesse, he failed to *Liconia*, on set purpose to see those familiar spirits, which are there said to be conversant with men, and doe their drudgery workes. Amongst other matters, one of them told him where his wife was, in what roome, in what cloathes, what doing, and brought him a Ring from her, which at his returne *non sine omnium admiratione*, he found to be true; and so beleevd that ever after, which before he doubted of. *Cardan l. 19. de subtil.* relates of his father *Factus Cardan*, that after the accustomed solemnities, *An. 1491. 13. August*, he conjured up 7. Devils in Greeke apparell, about 40. yeares of age, some ruddy of complexion, and some pale, as he thought; hee asked them many questions, and they made ready answer, that they were aëriall Devils, that they lived and died as men did, save that they were farre longer liv'd, (7. or 800. yeares) they did as much excell men in dignity, as wee doe juments, and were as farre excelled again of those that were above them; our * gover-
nours and keepers they are moreover, which * *Plato in Critias* delivered of old, and subordinate to one another, *Ut enim homo homini, sic demon demoni dominatur*, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, and the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, than an horse a mans. They knew all things, but might not reveale them to men; and ruled and domineered over us, as we do over our horses; the best Kings amongst us, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, and communicate their skill, reward & cherish, and sometimes again terrifie & punish, to keep them in awe, as they thought fit, *Nihil magis cupientes* (saith *Lysius, Phil. Stoicorum*) *quam adorationē hominū*. The same Author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will have some of these *Genii* (for so he calls them) to be * desirous of mens company, very affable, and familiar with them as Dogs are; others again to abhor as serpents, and care not for them. The same belike *Tristemius* calls *Ignis & subluarēs, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium*: b Generally they farre excell men in worth, as a man the meanest worrne; though some of them are inferiour to those of their owne ranke in worth, as the blacke guard in a Princes Court, and to men againe, as some degenerate, base, ratiōall creatures, are excelled of brute beasts.

That they are mortall, besides these testimonies of *Cardan, Martianus, &c.* many other Divines and Philosphers hold, *post prolixum tempus moriuntur omnes*; The * *Platonists* and some *Rabbins*, *Porphyrius* and *Plutarch*, as appears by that relation of *Thamus*: d *The great God Pan is dead*: *Apollo Pythius* ceased; and so the rest. *S. Hierome* in the life of *Paul* the Emiretels a story how one of them appeared to *S. Antony* in the wilderness, and told him as much. e *Paracelsus* of our late Writers risly maintains that they are mortall, live and die, as other creatures doe. *Zozimus lib. 2.* farther adds, that religion and policy dies and alters with them. The * *Gentiles gods*, hee saith, were expelled by *Constantine*, and together with them, *Imperii Romani majestas & fortuna, interit, & profligata est*; The Fortune and Majesty of the Roman Empire decayed and vanished, as that Heathen in * *Atinutius* former-
ly

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ly bragged when the *Jewes* were overcome by the *Romans*, the *Jewes* god was likewise captivated by that of *Rome*, and *Rabsakeh* to the *Israelites*, no god should deliver them out of the hands of the *Affyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch. cap. 10. lib. 4. Pererius* in his Comment, and *Torastus* questions on the 6. of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erasmus, Delrio, Tom. 2. lib. 2. quest. 29. Sebastian Atiachaelus, cap. 2. de spiritibus, D. Reynolds Lect. 47.* They may deceive the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proves at large, they are * *Illusoria & prestigiatrix transformationes, omnis. mag. lib. 4. cap. 4.* meere illusions and cozenings, like that tale of *Piscus obulus in Suidas*, or that of *Autolicus, Mercurius* sonne that dwelt in *Per-nassus*, who got so much treasure by cozenage and sleight. His father *Mer-cury* because he could leave him no wealth, taught him many fine tricks to get meanes, * for he could drive away mens cattrell, and if any pursued him, turne them into what shapes he would; and so did mightily enrich himselfe, *hoc asti maxima pradam est adsequutus*. This no doubt is as true as the rest; yet thus much in general, *Thomas, Durand*, and others grant that they have understanding farre beyond men, can probably conjecture, and b foretell many things; they can cause and cure most diseases, deceive our senses, they have excellent skill in all Arts and Sciences: and that the most illiterate Di-vell is *Quovis homine scientior*, as i *Cicogna* maintaines out of others. They know the virtues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds, Beasts, the foure Elements, Starres, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as * *Austin* hath it) *accommodant se figuris, adherent so-nis, subjiunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam in-telligentiam demones fallunt*, they deceive all our senses, even our understand-ing it selfe at once. k They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, give victories, helpe, further, hurt, crosse and alter humane attempts and projects (*Dei permissu*) as they see good themselves. * When *Charles* the great intended to make a channell betwixt the *Rhene* and *Danubius*, looke what his workmen did in the day, these spirits flung downe in the night, *Ut conatu Rex desisteret, pervicere*. Such feats can they doe. But that which *Bodine lib. 4. Theat. nat.* thinks, (follow-ing *Tyrius* belike and the *Platonists*) they can tel the secrets of a mans heart, *aut cogitationes hominum*, is most false; his reasons are weak, and sufficient-ly confuted by *Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in Mat. ad cap. 15. A-thanasius quest. 27. ad Antiochum Principem*, and others.

As for those orders of good and bad Devils, which the *Platonists* hold, is altogether erroneous, and those *Ethicks boni et mali Genii*, are to be ex-ploded: these heathen writers agree not in this point amongst themselves, as *Dandinus* notes, *An sint * mali non conveniunt*, some will have all spirits good or bad to us by a mistake, as if an Oxe or Horse could discourse, he would say the Butcher was his enemy because he killed him, the Graier his friend be-cause he fed him; an Hunter preserves and yet kills his game, and is hated ne-vertheless of his game; *nec piscatorem piscus amare potest, &c.* But *Iamblicus, Iseus, Plutarch*, and most *Platonists* acknowledge bad, & ab eorum malefi-
ciis

S Omnia spiri-
tus piam, et ex
coram communia
et discordia
omnes boni et
mali effectus
proveniant, om-
nia hanc a re-
gentia parox-
zicam de quo
Chogon, an nif-
mag. lib. 2. c. 3.
* Ores quas ab-
allius erat in
quodcumq; for-
ma et eia ad
Pantus, &c.
Hicetus.
h. autem in l. 2.
de Gen. ad lile-
ram cap. 17.
Parum quia
substantia sensus
accumme, sunt
sensum calidum
vigens et ex pe-
vancia propter
magnum longitu-
dinem vite, par-
tem ab Angelis
dicunt, &c.
i. lib. 3. omnis.
mag. cap. 3.
* l. 18. quest.
le. Quam tanti
sit etiam profan-
da spirituum
scientia, mirum
non est tot tam-
tali, res vix
admirabiles ab
ipsis parari, et
quidem rerum
naturalium oje
quis multo me-
lius intelligunt,
mihic; peritus
suis locis et tem-
poribus applica-
re nituntur, quam
bono, Cicogna
Ordem.
* Avenimus,
quicquid inter-
du exhaurebat-
ur, mollescebat,
unde per-
fecti conio-
res, &c.

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¶ *Aug. de Civ. d. 1. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

rest, our Divines determine that the Devill had no power over starres, or heavens; *Carminibus celo possunt deducere lunam, &c.* Those are poetical fictions, and that they can *sistere aquam fluvis, &vertere sydera retro, &c.* as *Canidia* in *Horace*, is all false. ^a They are confined untill the day of judgement, to this sublunary world, and can worke no farther than the foure Elements, and as God permits them. Wherefore of these sublunary Devils, though others divide them otherwise according to their severall places and offices, *Pfellus* makes fixe kinds, fiery, æriall, terrestriall, watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

Fiery spirits or devils are such as commonly worke by blazing Starres, Firedrakes, or *Ignes fatui*; which lead men often *in flumina, aut precipitia*, saith *Bodine*, lib. 2. *Theat. naturæ* fol. 221. *Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, &c.* likewise they counterfeit Sunnes and Moones, Starres oftentimes, and sit on Ship Mafts; *In navigiorum summitatibus visuntur*; and are called *Dioscuri*, as *Eusebius* lib. contra *Philosophos* cap. 48. informeth us, out of the authority of *Zenophanes*; or little Clouds, *ad motum nescio quem volantes*; which never appeare, saith *Cardan*, but they signifie some mischief or other to come unto men, though some againe will have them to pretend good, and victory to that side they come towards in Sea-fights, Saint *Elmes* fires they commonly call them, and they doe likely appeare after a Sea storme; *Radziwilius* the *Polonian* Duke calls this apparition, *Sancti Germani sydus*; and saith moreover that hee saw the same after or in a storme, as he was sayling, 1582, from *Alexandria* to *Rhodes*. Our Stories are full of such apparitions in all kindes. Some thinke they keep their residence in that *Hecla*, a mountaine in *Iceland*, *Ætna* in *Sicely*, *Hypera*, *Vesuvius*, &c. These Devils were worshipped heretofore by that superstitious *Hequariuz*; and the like.

Æriall Spirits or Devils, are such as keep quarter most part in the ^a aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike men and beasts, make it raine stones, as in *Livies* time, *Wooll*, *Froggs*, &c. Counterfeit Armies in the aire, strange noyses, swords, &c. as at *Vienna*, before the comming of the *Turkes*, and many times in *Rome*, as *Scherretius* lib. de spect. cap. 1. part. 1. *Lavater de spect.* part. 1. cap. 17. *Julius Obsequens*, an old *Roman*, in his booke of prodigies, ab urb. cond. 505. ^b *Machitavek* hath illustrated by many examples, and *Iosephus* in his Booke de bello *Iudæico*, before the destruction of *Ierusalem*. All which *Guil. Postellus* in his first booke cap. 7. de orbis concordia useth as an effectuall argument (as indeed it is) to perswade them that will not beleve there be Spirits or Devils. They came with lewines on a sudden, and tempestuous stormes; which though our Meteorologists generally referre to naturall causes, yet I am of *Bodines* minde, *Theat. Nat. lib. 2.* they are more often caused by those æriall devils, in their severall quarters; for, *Tempestatibus se ingerunt*, saith ^a *Rich. Argentines*; as when a desperate man makes away himself, which by hanging or drowning they frequently doe, as *Kornmannus* observes, de mirac. mort. part. 7. cap. 76. *tripudium agentes*, dancing and rejoycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sicknesses, stormes, shipwracks, fires, inundations. At *Monts Draconis* in *Italy*, there is a most memorable exam-

ple

ple in ^a *Iovianus Pontanus*: And nothing so familiar (if wee may beleve those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A-Goes*) as for Witches and Sorcerers, in *Lapland*, *Litmania*, and all over *Scandia*, to sell windes to *Marriners*, and cause tempests, which *Marcus Paulus* the *Venetian* relates likewise of the *Tartars*. These kinde of Devils are much ^a delighted in Sacrifice, (saith *Porphyry*) held all the world in awe, and had severall names, Idols, Sacrifices, in *Rome*, *Greece*, *Egypt*, and at this day tyrannize over, and deceive those *Ethnicks*, and *Indians*, being adored and worshipped for ^a gods. For the Gentiles gods were Devils (as ^a *Trismegistus* confesseth in his *Asclepius*) and hee himselfe could make them come to their Images by Magicke spels: and are now as much respected by our *Papists* (saith ^a *Pictorius*) under the name of *Saints*. These are they which *Cardan* thinks, desire so much carnall copulation with Witches, (*Incubi* and *Succubi*) transforme bodies, and are so very cold, if they be touched; & that serve Magicians. His father had one of them (as he is not ashamed to relate) an æriall devill bound to him for twenty and eight years. As *Agrippa's* dogge had a devill tyed to his collar; some thinke that *Paracelsus* (or else *Erasmus* belies him) had one confined to his sword pummell; others were they in Rings, &c. *Iannes* and *Iambres* did many things of old by their helpe; *Simon Magus*, *Cinops*, *Apollonius Tianicus*, *Iamblicus*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after she was dead; *Et verrucam in collo ejus* (saith ^a *Godelman*) so much as the Wart in her necke. *Delrio* lib. 2. hath divers examples of their fears: *Cicogna* lib. 3. cap. 3. and *Wierus* in his Booke de prestig. demonum, *Boissardus de magis & veneficiis*.

Water-devils are those *Naiades* or water Nymphs, which have beene heretofore conversant about Waters and Rivers. The water (as *Paracelsus* thinks) is their Chaos, wherein they live; some call them *Fairies*, and say that *Habundia* is their Queene; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succuba*, or otherwise, appearing most part (saith *Tritemius*) in womens shapes. ^a *Paracelsus* hath severall stories of them that have lived and beene married to mortall men, and so continued for certaine yeares with them, and after, upon some dislike, have forsaken them. Such a one was *Egeria*, with whom *Nama* was so familiar, *Diana*, *Ceres*, &c. ^a *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and *Hellor Boethius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandering in the Woods, had their Fortunes told them by three strange women. To these heretofore they did use to sacrifice, by that *Isopuaria*, or divination by waters.

Terrestriall devils, are those ^a *Lares*, *Gemii*, *Faunes*, *Satyrs*, ^a *Wood-nymphes*, *Foliots*, *Fairies*, *Robin goodfellowes*, *Tralls*, &c. which as they are most conversant with men, so they doe them most harme. Some thinke it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was *Dagon* amongst the *Philistines*, *Bell* amongst the *Babylonians*, *Astartes* amongst the *Sydonians*, *Baal* amongst the *Samaritans*, *Isis* and *Osiris* amongst the *Egyptians*, &c. Some put our ^a Fairies into this ranke, which have been in former times adored

47.
De bellis Neo-
politano, lib. 6.

d. S. f. 10. m. gaudet. Idem f. 10. m. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h. lib. 3. cap. 3. de magis et veneficiis, &c. Ne-
vices.

i. lib. de Ziphis.

k. lib. 2.

l. Pro salute ho-
minum excu-
re se fundent,
sed in eorum per-
niciem omnia
moliuntur. Aut.
* *Triades*, *Ori-
ades*, *Hamadr-
ades*.
* *Elihu* *Olam*
-ocal lib. 3.

red

more vidi, this I saw with horror. They could doe no good on her by Physicke, but left her to the Clergy. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a country fellow, that had foure knives in his belly, *Instar serræ dentatos*, indented like a Saw, every one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold: how it should come into his Guts, he concludes, *Certe non alio quam demonis astutiâ & dolo.* *Langius Epist. med. lib. 1. Epist. 38.* hath many relations to this effect, and so hath *Christophorus à Vega: Wierus, Skenkus, Scribonius*, all agree that they are done by the subtilty and illusion of the Devill. If you shall aske a reason of this, 'tis to exercise our patience; for as *Tertullian* holds, *Virtus non est virtus, nisi comparem habet aliquè, in quo superando vim suam ostendat*, 'tis to trie us and our faith, 'tis for our offences, and for the punishment of our sinnes, by Gods permission they doe it, *Carnifices vindictæ iusti Dei*, as *Tolosanus* styles them, Executioners of his will; or rather as *David*, *Psal. 78. verse 49. He cast upon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of evil Angels*: So did hee afflict *Iob Saul*, the Lunaticks and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luke 4. 11. Luke 13. Marke 9. Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c.

* penes de ej.
se. Dei.

u lib. 2. cap.
26. 1. om. 2.

SUBJECT. 3.

Of Witches and Magicians, how they cause Melancholy.



You have heard what the Devill can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their revenge and lust, cause more mischief, *Multa enim mala non egisset demon, nisi provocatus à Sagis*, as *Erastus* thinks; much harme had never beene done, had he not beene provoked by Witches to it. Hee had not appeared in *Samaels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharo's* presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si Saga quiescerent*; Men and cattle might goe free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can doe no harme; of this opinion is *Wierus*, *lib. 5. cap. 53. de prestig. dem.* *Austin Lerchener* a Dutch Writer, *Biarmanus, Ewichsus, Ewaldus*, our Countrey-man *Scott*; with him in *Horace*,

Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentaq. Thessala risu
Excipiunt —

They laugh at all such Stories; but on the contrary, are most Lawyers, Divines, Physicians, Philosophers, *Austin, Hemingius, Danaus, Chyrenus, Zanchius*,

*Zanchius, Arctius, &c. Delrio, Springer, * Niderius lib. 5. Fornicar. Christi, Bartolus, consil. 6. tom. 1. Bodine demoniant. lib. 2. cap. 8. Go. delman, Damhoderius, &c. Paracelsus, Erastus, Scribanus, Camerarius, &c.* The parties by whom the Devill deales, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their booke called ** Arbætel; demones enim advocati præsto sunt, seq. exorcismis & conjurationibus quasi cegi patiuntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as witches; that deale *ex parte implicitè, or explicitè*, as the *King* hath well defined; many subdivisions there are, and many severall species of Sorcerers, Witches, Inchanters, Charmers, &c. They have beene tolerated heretofore some of them; and Magicke hath beene publickly professed in former times, in *Salamanca, Cracovia*, and other places, though after censured by severall *Universities*, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta que non nisi viris magnis & peculiari beneficio de Cælo instructis communicatur* (I use ** Boesartus* his words) and so farre approved by some Princes, *Vt nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio*; they consult still with them, and dare indeede doe nothing without their advise. *Nero and Heliogabalus, Maxentius*, and *Iulianus Apostata*, were never so much addicted to Magick of old, as some of our moderne Princes and Popes themselves are now adayes. *Ericus King of Sweden*, had an ** enchanted Cap*, by vertue of which, and some magicall murmur or whispering termes he could command spirits, trouble the ayre, and make the winde stand which way hee would, inso much that when there was any great winde or storme, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can doe, is as much almost as the devill himselfe, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norwey, Island*, as I have proved. They can make friends enemies, and enemies friends, by philters; *Turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, ** Bring their sweet hearts to them by night, upon a Goats backe flying in the ayre.* *Sigismund Sheretzius, part. 1. cap. 9. de spect.* reports confidently, that he conferred with sundry such, that had been so carried many miles, and that he heard Witches themselves confesse as much; hurt, and infect men and beasts, Vines, Corne, Cattle, Plants, make Women abortive, not to conceive, ** barren*, men and women unapt and unable, married and unmarried, fifty severall wayes, saith *Bodine lib. 2. cap. 2. sic in the ayre, meet when and where they will*, as *Cicogna* proves, and *Lavat. de spect. part. 2. cap. 17. steale young children out of their cradles, ministerio demonum, and put deformed in their roomes, which we call Change-lings*, saith ** Scheretzius, part. 1. cap. 6. make men victorious, fortunate, eloquent; and therefore in those ancient Monomachies and combats they were searched of old, &c. they had no Magical charmes; they can make *d* stick frees, such as shall endure a Rapiers point, Musket shot, and never be wounded: of which reade more in Boissardus cap. 6. de Magiâ, the manner of the adjuration*

55
* Et quomodo
magici sunt
curati.

* De quo plura
legas in Boissardus
lib. 1. de prestig.

y Rex Ericus
in Spanne
in old Castile.

z An Univer-
sity in Spanne
in old Castile.
* The chiefe
Towne in Pe-
land.

a Oxford and
Paris, see finè
P. 1. un. bardi.
* Tractat de ma-
gis et conjurati-
onibus.

* Rotatum Pi-
leum habebat,
quo ventos im-
pentas eiecit, ni-
rem turbaret, et
in quam partem;
&c.

b Erastus.

* Ministerio
hirci molitur.

* Steriles mup-
ras et imbutiles,
vide Petrum de
Vahude lib. 4. di-
stinct. 34. I autem
Gueldanum.

* Infantes ma-
tribus suffusio-
ne, alius suppo-
sitis in locum
verorum confo-
dit.

c Miles.
d D. Luther in
primum præcep-
tum, et Leon
Varium lib. 1. de
Fascina.

juramentum, and by whom 'tis made, where and how to be used in expeditionibus bellicis, praeliis, ductis, &c. with many peculiar instances and examples; they can walke in fiery furnaces, make men feeble no paine on the Wracke, aut alias torturas sentire; they can stanch blood, represent dead mens shapes, alter and turne themselves and others into severall formes, at their pleasures. * *Agaberta* a famous Witch in *Lapland*, would doe as much publickely to all spectators, *Modo pusilla, modo anus, modo proceras, ut quercus, modo vacca, avis, coluber, &c.* Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not; shee could represent to others what formes they most desired to see, shew them friends absent, reveale secrets, *maxima omnium admiratione, &c.* And yet for all this subtilty of theirs, as *Lyfius* well observes, *Physiolog. Stoicor. lib. 1. cap. 17.* neither these Magicians nor devils themselves, can take away Gold or Letters out of mine or *Crassus* Chest, & *Clientelis suis largiri*, for they are base, poore, contemptible fellowes most part; as * *Bodine* notes, they can doe no thing in *Judicium decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give money to their Clients, alter Judges decrees, or Courcelles of Kings, these *muniti Genii* cannot doe it, *altius Genii hoc sibi adservarunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magicians like *Simon Magus*, * *Apollonius Tyanens*, *Pafetes*, *Iamblicus*, * *Odo de stellis*, that for a time can build Castles in the ayre, represent armies, &c. as they are said to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveale secrets, future events, tell what is done in farre Countries, make them appeare that dyed long since, &c. and doe many such miracles, to the worlds terrour, admiration and opinion of Deity to themselves, yet the Devill forsakes them at last, they come to wicked ends, and *raro aut nunquam* such Impostors are to be found. The vulgar sort of them can worke no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, and this of *Melancholy* amongst the rest. *Paracelsus* *Tom. 4. de morbis amentium, Tract. 1.* in expresse words affirms; *Atulis fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same, saith *Danaus lib. 3. de sortariis*. *Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt*: I have seene those that have caused Melancholy in the most grievous manner, * *dried up womens Paps, cured Gout, Palsie, this and Apoplexy, Falling-sickeesse, which no Physicke could helpe, solo tactu*, by touch alone. *Rulandus lib. 3. Cent. Cura 91.* gives an instance of one *David Helde* a young man, who by eating Cakes which a Witch gave him, *mox delirare cepit*, began to dote on a sudden, and was instantly madd: *F. H. D. in Hildelheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited peeces of iron and lead, and speake such Languages, as he had never beene taught; but such examples are common in *Scribanus*, *Hercules de Saxonia*, and others. The meanes by which they worke, are usually Charmes, Images, as that in *Heiter Boetius* or *King Daffe*; characters stamped of sundry metals, and at such and such constellations.

c. La. 1. 1. 1. 1.
* Em. a. 1. 1. 1.
Magi.

* Simon Magus.
* Bodine.

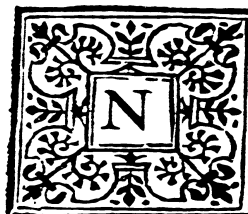
* Odo de stellis.
* Apollonius Tyanens.
* Pafetes.
* Iamblicus.
* Paracelsus.
* Danaus.
* Rulandus.
* Heiter Boetius.
* King Daffe.

* Simon Magus.
* Bodine.
* Odo de stellis.
* Apollonius Tyanens.
* Pafetes.
* Iamblicus.
* Paracelsus.
* Danaus.
* Rulandus.
* Heiter Boetius.
* King Daffe.

constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as * *Monavius* discourseth at large in an Epistle of his to *Acolisus*, giving instance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devill doth use such meanes to delude them. *Ut fideles inde magos* (saith * *Libanius*) *in officio retineat, tam in consortium malefactorum vocet.*

SUBJECT. 4.

Starres a cause. Signes from Physiognomy, Metempsychopy, Chiromancy.



Naturall causes, are either *Primary* and *Univversall*, or *Secondary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Starres, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discusse *obiter*, whether Starres be causes, or Signes; or to apologize for judicall Astrology. If either *Sextus Empiricus*, *Picus Mirandula*, *Sextus ab Heminga*, *Pererius*, *Erasmus*, *Chambers*, &c. have so farre prevailed with any man, that he will attribute no vertue at all to the Heavens, or to Sunne, or Moone, more than he doth to their signes at an Inne-keepers post, or tradesmans shop, or generally condemne all such Astrological Aphorismes approved by experience: I referre him to *Beantius*, *Pirouarius*, *Marscallerus*, *Goclenius*, *S. Christopher Heidon*, &c. If thou shalt aske me what I thinke, I must answer, *nam & doctis hisce erroribus versatus sum*, they doe incline, but not compell; no necessity at all: *magunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they comprized in briebe, *Quæris a me quantum in nobis operantur astra? &c.* Will thou know how farre the Starres worke upon us? I say, they doe but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if we follow our owne nature, and be led by sense, they doe as much in us, as in brute beasts, and we are no better. So that, I hope, I may justly conclude with * *Cajetan*, *Cælum is vehiculum divina virtutis, &c.* that the heaven is Gods instrument, by mediation of which he governe and disposeth these elementary bodies; or a great book, whose letters are the Starres, (as one calls it) wherein are written many strange things for such as can reade, or an excellent harpe, made by an eminent workman, on which, he that can but play, will make most admirable musicke. But to the purpose.

* *Paracelsus* is of opinion, that a *Physitian* without the knowledge of Starres, can neither understand the cause or cure of any disease, either of this, or Gout, nor so much as Tooth-ache; except he see the peculiar geniture and Scheme of the party affected. And for this proper malady, he will have the principall and primary cause of it proceed from the Heaven, ascribing more to Starres than humors, * and that the constellation alone many times, producesth melancholy,

H

k. Omnia Philtra
est inter se dis-
frangit, loca la-
vent communia,
quod hanc mem-
efficiant melan-
cholicum epist.
231. Schol. 1.
* De cruce.
Cadaver.
in d. 1. 1. 1. 1.
l. omnes, et re-
gis astra Venus.
in Chironid. 5.
Quæris a me
quantum ope-
ratur astrum
cogit, non mihi
astra regere, sed
astrum præcibus
trahere: quæ
sic tamen illi
sunt, ut si ducem
sequantur, ratio-
nem, nihil effici-
ant, in verum
turyam id agere
quod in brutis
ferre.
o Cælum vehicu-
lum divina vir-
tutis, casus me-
diante notum, su-
mme et influen-
tia, Deus ele-
mentaria corpo-
ra a d. nat. et
disponit Tb. de
Vio Cajetanus
in Psal. 104.
p. Mundum ille
qualitatem ab ex-
cellentiſſimo
quodam artifice
concinnata, quem
qui non est mirabi-
les elicit harmo-
niam. J. Dec. A-
phor. 1. 1. 1. 1.
q. Medicus sine
cæli peritia nihil
est, &c. nisi gen-
sim sciverit, me-
tastillam possit
lib. de podag.
r. Constellatio in
cælum est: et in-
fluencia cæli
morbis hanc
mores, inter-
dum omnibus
alio amittit. Et
alibi. Origo est
a cælo pœna
est. Tr. de morbis
amentium.

choly, all other causes set apart. He gives instance in Lunaticke persons, that are deprived of their wits by the Moones motion; and in another place, referres all to the Ascendent, and will have the true and chiefe cause of it to be sought from the Starres. Neither is it his opinion only, but of many *Gale- nists* and *Philosophers*, though they not softly and peremptorily maintain as much. *This variety of Melancholy-symptoms, proceeds from the Starres,* saith *Melancthon*: The most generous melancholy, as that of *Augustus*, comes from the conjunction of *Saturne* and *Jupiter* in *Libra*: the bad, as that of *Catiline*, from the meeting of *Saturne* and the *Afcon* in *Scorpio*. *Iovianus Pontanus* in his 10. booke, and 13. Chap. *de rebus celestibus*, discourseth to this purpose at large. *Ex atra bile variis generantur morbi. &c.* many diseases proceed from blacke choler, as it shall be hot or cold; and though it be cold in its owne nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire; or made cold as Ice: and thence proceed such variety of symptoms, some mad, some solitary, some laugh, some rage, &c. The cause of all which intemperance, he will have chiefly and primarily proceed from the Heavens: from the position of *Mars*, *Saturne*, and *Mercury*. His Aphorismes bee these; *Mercury* in any geniture, if he shall be found in *Virgo* or *Pisces* his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of *Saturne* or *Mars*, the childe shall be made or melancholy. Again, *He that shall have Saturne* or *Mars*, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which he shall be cured in time, if *Mercury* behold them. *If the Moone be in conjunction or opposition at the birth time with the Sunne, Saturne* or *Mars*, or in a quartile aspect with them, (as *mafo celi loco*, *Leovitijs* addes) many diseases are signified, especially the Head and Braine is like to be much affected with pernicious humours, to be melancholy, lunatick, or mad, *Cardan* addes, quartile lunation, Eclipses, Earth-quakes. *Garcus* and *Leovitijs* will have the chiefe Judgement to bee taken from the Lord of the geniture, or when there is no aspect betwixt the Moone and *Mercury*, and neither behold the Horoscope, or *Saturne* and *Mars* shall be Lord of the precedent conjunction or opposition in *Sagittary* or *Pisces*, of the Sunne or Moone, such persons are commonly Epilepticke, dote, Damoniack, Melancholy: but see more of these Aphorismes in the above named *Pontanus*. *Garcus* cap. 23. *de Ind. genitur.* *Schoner* lib. 1. cap. 8. which he hath gathered out of *Ptolomy*, *Albubater*, and some other *Arabians*, *Iunctine*, *Ranzovius*, *Lindhout*, *Origan*, &c. but these men you will reject peradventure, as *Astrologers*, and therefore partiall Judges; Then heare the testimony of *Physicians*, *Galenists* themselves. *Craso* confesseth the influence of Starres to have a great hand to this peculiar disease, so doth *Iason Pratensis*, *Lonicerus* *prefat. de Apoplexiâ*, *Ficinus*, *Fernelius*, &c. *P. Cnemander* acknowledgeth the Starres an universall cause, the particular from parents, and the use of the six non-naturall things. *Baptista Port.* mag. l. 1. c. 10, 11, 15. will have them causes to every particular individuū. Instances and examples, to evince the truth of these Aphorismes, are comon amongst those *Astrologian* Treatises. *Cardan* in his 37. geniture, gives instance in *Math. Bolognius*. *Camerar. bor. natalit. centur. 7. genit. 6. & 7.*

of *Daniel Care*, and others; but see *Garcus* cap. 33. *Luc. Gauricus* *Tract. 6. de Azemenis*, &c. The time of this melancholy is, when the significators of any geniture are directed according to Art, as the Hor: Moon, Hylech, &c. to the hostile beames or termes of *H* and *A* especially, or any fixed Starre of their nature, or if *A* by his revolution, or *transitus*, shall offend any of those radical promissors in the geniture.

Other signes there are taken from *Physiognomy*, *Metoposcopy*, *Chiromancy*, which because *Ioh. de Indagine*, and *Roiman* the Landgrave of *Hassia* his Mathematician, not long since in his *Chiromancy*; *Baptista Porta* in his celestiall *Physiognomy*, have proved to hold great affinity with *Astrology*, to satisfie the curious, I am the more willing to insert.

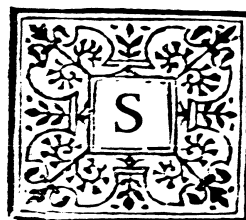
The generall notions^d *Physiognomers* give, be these; *Black colour*, argues naturall melancholy; so dash leanness, hirsutenesse, broad veins, much haire on the browes, saith *Gratanolus* cap. 7. and a little Head, out of *Aristotle*, high sanguine, red colour shewes head melancholy; they that stutter and are bald, will be soonest melancholy, (as *Avicenna* supposeth) by reason of the drynesse of their braines; but he that will know more of the severall signs of humours and wits out of *Physiognomy*, let him consult with old *Adamantius* and *Polemius*, that comment, or rather paraphrase upon *Aristoteles* *Physiognomy*, *Baptista Porta*'s foure pleasant bookes, *Michael Scot* *de secretis natura*, *Iohn de Indagine*, *Montalius*, *Antony Zara*, anat. ingeniorum. sect. 1. memb. 13. & lib. 4.

Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir* lib. 5. cap. 2. who hath comprehended the summe of *Iohn de Indagine*: *Tricassus*, *Corvinus*, and others, in his booke, thus hath it; The Saturnine line going from the *Rascetta* through the hand, to *Saturnes* mount, and there intersected by certaine little lines, argues melancholy; so if the vitall and naturall make an acute angle, *Apherisme* 100. The Saturnine, Epatick, and naturall lines, making a grise triangle in the hand, argue as much; which *Goclenius* cap. 5. *Chirof.* repeates verbatim out of him. In generall they conclude all, that if *Saturnes* mount be full of many small lines and intersections, such men are most part melancholy, miserable, and full of disquietnesse, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowfull, fearefull, suspicious; they delight in husbandry, buildings, pooles, Marshes, springs, woods, walks, &c. *Thaddeus Haggessius* in his *Metoposcopia*, hath certaine Aphorismes derived from *Saturnes* lines in the fore-head, by which he collectes a melancholy disposition; and *Baptista Porta* makes observations from those other parts of the body, as if a spot be over the spleene; or in the nailes, if it appeare blacke, it signifieth much care, grieve, contention, and Melancholy; The reason he referres to the humours, and gives instance in himselfe, that for seven yeares space hee had such blacke spots in his nailes, and all that while was in perpetuall Law-sutes, controversies for his inheritance, feare, losse of honour, banishment, grieve, care, &c. and when his miseries ended, the black spots vanished. *Cardan* in his booke *de libris proprijs*, tels such a story of his owne person, that a little before his sonnes death, he had a black spot, which appeared in one of his nailes; and delated it selfe as hee came nearer to his end. But I am over tedious in these toyes, which howsoever, in some mens too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not bor-

60 rowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physicians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBJECT. 5.

Old age a cause.



Secondary, peculiar causes efficient, so called, in respect of the other precedent, are either *congenita, internæ, innatæ*, as they terme them, inward, innate, and inbred; or else outward and adventitious, which happen to us after we are borne: congenite or borne with us, are either naturall, as old age, or *præternaturam* (as *Fernelius* calls it) that distemperature, which we have from our Parents seed, it being an hereditary disease. The first of these, which is naturall to all, and which no man living can avoid, is old age, which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humours; Therefore *Atelanchon* avers out of *Aristotle*, as an undoubted truth, *Senes plerumque delirasse in senectâ*, that old men familiarly dote, *ob atramentum*, for blacke choler, which is then superabundant in them: and *Rhasis* that Arabian Physician in his *Cont. lib. 1. cap. 9.* calls it *a necessary and inseparable accident*, to all old and decrepit persons. After 70 years (as the Psalmist saith) *all is trouble and sorrow*; and common experience confirms the truth of it in weake old persons, especially in such as have lived in action all their lives, had great employment, much business, much command, and many servants to oversee, and leave off *ex abrupto*; as *Charles* the first did to King *Philip*, resigne up all on a sudden; they are overcome with melancholy in an instant: Or if they doe continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates, through common infirmities incident in their age; full of ache, sorrow and griefe, Children againe, dizards, they Carse many times as they sit, and talke to themselves, they are angry, waspish, displeased with every thing, *substitutions of all, wayward, covetous, hard*, (saith *Tully*) *seife will'd, superstitious, seife-conceited, braggers and admirers of themselves*, as *Babel* after *Cassio* hath truly noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, live in most base esteem and beggary, or such as are Witches; Inasmuch that *Wierus*, *Baptista Porta*, *Thricus Molitor*, *Edvicens*, doe referre all that Witches are said to doe, to Imagination alone, and this humour of melancholy. And whereas it is controvorted, whether they can bewitch Cattle to death, ride in the Ayre upon a Cullstaffe out of a Chimney, to transforme themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies, and dance, as they doe, or have

have carnall copulation with the Devill, they ascribe all to this redundant melancholy, which domineers in them, to *somniferous* potions, and naturall causes, the Devils policy. *Non ledant omnino* (saith *Wierus*) *aut quid mirum faciunt* (de *Lamiis* lib. 3. cap. 36.) *ut putatur, solam visitatam habent phantasiam*; they doe no such wonders at all, onely their Braines are crazed. They thinke they are Witches, and can doe hurt, but doe not. But this opinion *Bedæ*, *Erastus*, *Danens*, *Scribanius*, *Sebastian Atichaelis*, *Campagna de Sensu rerum* lib. 4. cap. 9. * *Dandinus* the Jesuite, lib. 2. de *Animi ex- plode*; *Cicogna* confutes at large. That Witches are melancholy, they deny not, but not out of a corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBJECT. 6.

Parents a cause by propagation.



That other inward inbred cause of Melancholy, is our temperature, in whole or part, which wee receive from our Parents, which * *Fernelius* calls *Præternaturam*, or unnaturall, it being an hereditary disease; for as hee justifies, *Quale parentum maxime patris semen obtigerit, tales evadunt similes*. (*Spermaticæ partes, quocumq; etiam morbo Pater quum generat senectur, cum semine transfert in Prolem*; such as the temperature of the father is, such as the sonnes, and looke what disease the father had when he begot him, such

his sonne will have after him, and is as well inheritor of his infirmities, as of his lands; And where the complexion and constitution of the father is corrupt, there (saith *Reger Bacon*) the complexion and constitution of the sonne must needs be corrupt, and so the corruption is derived from the father to the sonne. Now this doth not so much appeare in the composition of the Body, according to that of *Hippocrates*, *in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde*:

Et patrum in natos abeunt cum semine mores.

Selenus had an anchor on his thigh, so had his posterity, as *Trogus* records *lib. 13. Lepidus* in *Pliny* lib. 7. cap. 17. was purblind, so was his sonne. That famous family of *Enobarbi*, were knowne of old, and so surnamed from their red beards, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Jewes*, as *Buxtorfius* observes; their voyce, pace, gesture, lookes, is likewise derived with all the rest of their conditions and infirmities; such a mother, such a daughter; their very affections *Lemnius* contends to follow their seed, and the malice and bad conditions of children are many times wholly to be imputed to their parents; I need not therefore make any doubt of Melancholy, but that it is an hereditary

lib. 1. cap. 11. path. o. d. a. thricis Epilep. &c. p. d. filii non tam possibilia quam mortuorum. l. e. e. d. j. m. q. f. f. d. de secre- tis d. i. s. et nat. u. e. cap. 1. nam in l. o. quod p. t. res corrupte sunt: gerant p. l. i. a. corrupte com. t. l. i. o. n. i. s. et com. p. o. s. i. t. i. o. n. i. s. et p. l. i. c. i. t. i. o. n. i. s. e. d. m. e. d. i. c. i. n. a. l. e. c. a. u. s. a. s. e. c. o. r. r. u. p. t. u. n. t. et sic d. i. c. i. t. u. r. c. o. r. r. u. p. t. i. o. n. i. s. p. a. t. r. i. b. u. s. a. d. f. i. l. i. o. s. Non tam in- quit Hippocra- tes) gibbæ et cicatrices in i. s. et corporis habi- tum agnoscat ex. i. s. s. sed ce- r. u. r. i. n. c. e. t. u. m. g. e. s. t. u. s. m. o. r. i. s. m. o. r. i. s. &c. i. Synag. Jud. u. s. f. l. i. u. s. p. a- r. e. n. t. u. m. i. n. s. e. t. u. s. t. r. a. n. s. f. e. r. u. n. t. et p. a- r. e. n. t. u. m. n. a. t. u. r. a. l. e. p. a. r. e. n. t. u. m. i. m. p. u. r. a. t. u. m. l. a. d. a. l. a. e. 3. de oculis. nat. m. r. a. c.

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subscribe to that of Cardan, and assigns this reason, *Quod persolvant debitorum languide, & obscurant, unde factus a parentum generositate desciscit*: they pay their debt (as Paul calls it) to their wives remissly, by which meanes their Children are weaklings, and many times ideots and fooles.

Some other causes are given, which properly pertaine to, and proceed from the mother: If shee be over-dull, heavy, angry, peevish, discontented, and melancholy, not onely at the time of conception, but even all the while she carries the childe in her wombe (saith *Fernelius path. lib. 1. c. 11.*) her sonne will be so likewise affected, and worse, as *Lemnius addes, lib. 4. cap. 7.* if shee grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some fearefull object, heard or seene, she endangers her childe, and spoyles the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as *Baptista Porta* proves *Physiolog. celestis lib. 5. cap. 2.* she leaves a marke upon it, which is most especially seene in such as prodigiously long for such and such meates, the child will love those meates, saith *Fernelius*, and bee addicted to like humours: *¶ If a great-bellied woman see a Hare, her Childe will often have an Harelip*, as we call it. *Garcius de Iudiciis geniturarum cap. 33.* hath a memorable example of one *Thomas Nickell* borne in the City of *Brandeburge*, 1551. *¶ that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe saw a drunken man reeling in the streets.* Such an other I finde in *Martin Wenrichius com. de ortu monstrorum cap. 17.* I saw (saith hee) at *Wittenberge* in *Germany*, a Citizen that looked like a karkasse; I asked him the cause, hee replied, *His Mother when shee bore him in her wombe, saw a karkasse by chance, and was so sore affrighted with it, that, ex eo foetus ei assimilatus, from a ghastly impression the child was like it.*

So many severall wayes are we plagued and punished for our fathers defaults; in so much that as *Fernelius* truly saith, *¶ It is the greatest part of our felicitie to be well borne, and it were happy for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry.* An husbandman will sow none but the best and choicest seed upon his land, hee will not reare a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his breed; we make choice of the best Rammes for our sheepe, reare the neatest Kine, and keep the best dogges, *Quanto id diligentius in procreandis liberis observandum?* And how careful then should wee be in begetting of our children? In former times some y Countries have bene so chary in this behalfe, so sterne, that if a child were crooked or deformed in body or mind, they made him away; so did the *Indians* of old by the relation of *Curtius*, and many other well governed commonwealths, according to the discipline of those times. Heretofore in *Scotland*, saith *Hecl: Boethius*, if any were visited with the falling sicknesse, madnesse, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the sonne, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, shee were

De oculis. mor.
Pila morbus
miserum.
Baptista porta
loco prod.
Ex leprosum in-
dum plet up, so-
fantes edunt bi-
silo superiore
labella.
Quasi mox in
seriam colap-
sionem, per omne
vitam incidat
cum mater gra-
vida coram
hominem sic in-
cedentem vide-
at.
¶ Crum facie
cadaveris, quod
dicitur, &c.
¶ Opusculum be-
ne nati,
maxima pars
felicitatis no-
stra bene nati.
quamobrem pre-
clare humani
genus conful-
tum videtur,
si soli parentes
bene habiti et
sani, liberi ge-
ram darent.
¶ Infantes infi-
mi praecipue
necati. Bole-
mus lib. 1. c. 3.
¶ Apud Latinos
olim, si puer
epist. 8. c. 1.
ad Briga, Diu-
fo Tiberio, si
quid aliquid
monstrum per-
te videretur, necati
fu-
erunt.
¶ Lib. 1. de ge-
nerum S. rita-
runt morbo.

¶ Morbus causatus a demencia, pueris, &c. aut simili lae quae facile in puerum transmittitur, laborantes inter eos, ingenti fulta indagine
venerunt: ne quis, sola coniugione laedat eum, ex illa materia, adferantur, praeteres iugis praecul a viciis confulo abigantur, quod si
runt aliquid confulo, abigantur, fons cum fons mundum educt, defecit: acur vire.

found

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found to be with child, she with her brood were buried alive: and this was done for the common good, lest the whole Nation should be injured or corrupted. A severe doome you will say, and not to be used amongst Christians, yet more to be looked into than it is. For now by our too much facility in this kinde, ingiving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fooles or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said, *¶ iure hereditario sapere iubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we have many weak persons both in body and mind, many ferall diseases raging amongst us, crased families, parentes, peremptores; our fathers bad, and we are like to be worse.

MEMB. 2.

SUBJECT. 1.

Bad diet a cause. Substance. Quality of meats.



According to my proposed method, having opened hitherto these secundary causes, which are inbred with us; I must now proceed to the outward and adventitious, which happen unto us after we are borne. And those are either Evident, Remote; or inward, Antecedent, and the nearest: Contingent causes some call them. These outward, remote, precedent causes are subdivided againe, into necessary and not necessary. Necessary (because we cannot avoid them, but they will alter us, as they are used, or abused) are those six non-naturall things, so much spoken of amongst Physicians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speak of the causes, the fault is found, and this most part objected to the patient; *peccavit circa res sex non naturales*: he hath still offended in one of those six. *Montanus consil. 2.2.* consulted about a Melancholy Jew, gives that sentence, so did *Frisemelica* in the same place: and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, *¶ he offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions*: and so in the rest.

These six non-naturall things, are Diet, Retention and Evacuation, which are more material than the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drink, and causeth Melancholy, as it offends in Substance, or Accidents, that is, quantity, quality, or the like. And well it may be called a materiall cause, since that as *Fernelius* holds, *It hath such a power in begetting of diseases, and yeelds the mat-*

¶ Euphorio
Sapient.

b Fecit omnia
delicta quae fieri
possunt circa res
sex non natura-
les, et ea fuerunt
causa extrinseca,
ex quibus posset
oriari sunt obstru-
ctiones.
c Path. lib. 1.
cap. 2.
Maximam in
figendum morbi
viam obtinet, pa-
bulum, materiam
namque morbi sug-
gerens: nonne
ab aere, nec a
perturbationibus
vel alijs e-
videntibus cau-
sis morbosus
nisi consentiat
corporis propa-
rator, et humorum
conflator, &c. se-
mel dicam, non
gula est a maximis
morborum ma-
ter, etiam si alijs
est genitor.
Ab hac morbi
sponsa sepe emi-
nant nulla alia
cogenic causa.

I

scr

66 ter and sustenance of them : for neither ayre, nor perturbations, nor any of the other evident causes take place, or work this effect, except the constitution of body, and preparation of humours do concur. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and frequent other maladies arise. Many Physicians, I confesse, have written copious volumes of this one subject, of the nature and qualities of all manner of meats; as namely, *Galen*, *Isaac the Jew*, *Halyabbas*; *Avicenna*, *Mesue* also foure *Arabians* : *Gordonius*, *Villanovanus*, *Wecker*, *Iohannes Bruerinus* *fi. tologia de Esculentis* & *Poculentis*, *Michael Savanarola*, *Traict. 2. c. 8. Anthony Furmanellus*, *lib. de regimine senum*, *Curio* in his Comment on *Schola Salerna*, *Godefridus Ssekius arte med.* *Marsilius cognatus*, *Ficinus*, *Ranzovius*, *Fonsca*, *Lesius*, *Magninus*, *regim. sanitatis*, *Frietiagus*, *Hugo Fridewallius*. &c. besides many other in English, and almost every peculiar Physician, discourseth at large of all peculiar meats in his Chapter of Melancholy: yet because these books are not at hand to every man, I will briefly touch what kind of meats ingender this humour, through their severall species, and which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which we are preserved, and the constitution of our body, *Fernelius* and others will shew you. I hasten to the thing it selfe: And first of such Diet as offends in substance.

Beefe, a strong and hearty meat (cold in the first degree, dry in the second, saith *Galen*, *lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, young, of an Oxe (for all gelded mets in every species are held best) or if old, such as have been tired out with labour, are preferred. *Aubanus* and *Sabelius* commend *Portingall Beefe* to be the most savory, best, and easiest of digestion; we commend ours: but all is rejected, and unfit for such as lead a reth life, any wayes inclined to Melancholy, or dry of complexion: *Tales* (*Galen* thinks) *de facile melancholicis agritudinibus capiuntur*.

Perke, of all meats is most nutritive in his owne nature, but altogether unfit for such as live at ease, are any wayes unsound of Body or mind: Too moist, full of humours, and therefore *noxia delicatus*, saith *Savanarola*, *ex carumolus ut dubitetur, an febris quartana generetur*: naught for queasie stomachs, in so much, that frequent use of it may breed a quartan ague.

Savanarola discommends Goats flesh, and so doth *Bruerinus*, *lib. 13. cap. 19.* calling it a filthy beast, and rammish, & therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, & tender, *Isaac* accepts, *Bruerinus* and *Galen* *lib. 1. cap. 1. de alimentorum facultatibus*.

Hare, and *Red Deere* hath an evil name, it yeelds grosse nutriment; a strong and great grained meat, next unto a Horse. Which although some countries eat, as *Tartars*, and they of *China*: yet *Galen* condemnes. Young Foales are as commonly eaten in *Spaine* as red Deere, and to furnish their Navies, about *Malaga* especially, often used; but such meats aske long baking, or seething, to qualifie them, and yet all will not serve.

All *Venison* is melancholy, and begets bad blood; a pleasant meat: in great esteeme with us, (for we have more Parkes in *England*, than there are in all *Europe* besides) in our solemne feasts. 'Tis somewhat better hunted, than otherwise,

therwise, and well prepared by cookerie; but generally bad, and seldome to be used.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus* often eaten, and causeth fearfull Dreames, so doth all *Venison*, and is condemned by a Jury of Physicians. *Atizaldus* and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood.

Conies are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet young Rabbits by all men are approved to be good.

Generally, all such meats as are hard of Digestion, breed melancholy, *Aretius* *lib. 7. cap. 5.* reckons up heads and feet, bowels, brains, entrails, marrow, fat, blood, skinnies, and those inward parts, as Heart, lungs, liver, spleen, &c. They are rejected by *Isaac*, *lib. 2. part. 3.* *Magninus* *part. 3. cap. 17.* *Bruerinus* *lib. 12. Savanarola* *Rub. 32. Traict. 2.*

Milke, and all that comes of milke, as Butter and Cheefe, Curds, &c. increase melancholy (Whey only excepted, which is most wholesome): some except Asses milke. The rest, to such as are sound, is nutritive and good, especially for yong children, but because soone turned to corruption, not good for those that have unclean stomachs; are subject to head-ach, or have green wounds, Stone, &c. Of all Cheeses, I take that kind which we call *Banbury Cheefe* to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Melanthon*, cited by *Mizaldus*, *Isaac* *part 5.* *Galen* *lib. 3. de cibis boni succi*, &c.

Amongst Fowle, Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swannes, Hearnies, Cranes, Coots, Didappers, Waterhens, with all those Teales, Curres, Sheldrakes, and pecked Fowls, that come hither in winter out of *Scandia*, *Atuscovy*, *Greenland*, *Friesland*, which half the yeare are covered all over with snow, and frozen, up. Though these be faire in feathers, pleasant in taste, and have a good outside, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholsome, dangerous, melancholy meat; *gravant & putrefaciunt stomachum*, saith *Isaac* *part 5. de vol.* their young ones are more tolerable, but young Pigeons he quite disproves.

Rhasis, and *Magninus* discommend all fish, and say they breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savanarola* addes cold: moist, and phlegmatick, *Isaac*: and therefore unwholsome for all cold and melancholy complexions. Others make a difference, rejecting onely amongst fresh-water fish, *Eeele*, *Tench*, *Lampray*, *Crawfish* (which *Bright* approves, *cap. 6.*) and such as are bred in muddy and standing waters, and have a taste of mud, as *Franciscus Bonfuetus* poetically defines, *lib. de aquatilibus*.

Nam pisces omnes, qui stagna, lacusq; frequentant,

Semper plus succi deterioris habent.

All fish, that standing pooles and lakes frequent, Doe ever yeeld bad juyce and nourishment.

Conies.
Partim absumt
naturale Leporum.
Bruerinus l. 12.
ca. 25. pullorum
lib. 7. et optima.
k illaudabilis
succu nautam
provisant.

Milke.
1 Pife. Almond.

to Curio, Frie-
gins, Magninus.
part. 3. cap. 17.
Mercurialis de
affect. lib. 1. cap.
10. exceptis ali-
milke meats in
Hypocondria-
call Melancholy.
Fowle.
n Wecker Syn-
tax. theor. p. 2.
Isaac, Bruer. li.
15. c. 30. et 31.

Fishes.
o cap. 18. par. 3.

d Cogan, Eliar,
Ulnus Ventr.

B. de.

c Frietiagus.

Poetice.
Isaac.

Goat.
f Non laudatur
quia melanchol-
licum prebet ali-
mentum.

Hare.
p. Hare alit
certum (inquit
Frietiagus) vof-
fissimum et atr-
biliosum: npe-
ditur abundantius.
h 12) de labora-
to. Lib. 1. F. quon-
dam et atrum
equum danda
est. P. 1. 1. 1. 1. 1.
V. 1. 1. 1. 1. 1.
low Deere.

p Omnia loco et
omni tempore
medici determi-
nantur. Ubi
prescriptum car-
e solum. Dam-
natio tum san-
tum egra.
q Cap. 6. ubi
Tract. de Mel-
ancholy.

Lampreyes, *Paulus Iovius*, cap. 34. de piscibus fluvial. highly magnifies, and saith, none speak against them but inept and scrupulous, some scrupulous persons; but *Ecles* cap. 33. he abhorreth in all places, at all times, all Physicians de- test them, especially about the Solstice. *Gomefius* lib. 1. cap. 22. de sale doth im- moderately extoll Sea-fish, which others as much vilifie, and above the rest, dried, fowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poore-John, all Schell-fish. *Tim. Bright* excepts Lobstarre and Crab. *Messarius* commends Salmon, which *Brue- rinus* contradicts lib. 22. cap. 17. *Magninus* rejects Congre, Sturgeon, Turbet, Mackerell, Skate.

Carp is a fish of which I know not what to determine. *Franciscus Ben- fuerus* decomps it a muddy fish, *Hippolitus Salviatus* in his booke de Pis- cium natura & preparatione, which was printed at Rome in fol. 1554. with most elegant pictures, esteems Carp no better than a slimy watery meat. *P. Iovius* on the other side, disallowing Tench, approves of it; so doth *Dubru- tius* in his booke of Fish-ponds. *Freitagius* extols it for an excellent whol- some meat, and puts it amongst the Fishes of the best rank; and so do most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controversie is easily decided, in my judgment, by *Bruerinus* lib. 22. cap. 13. The difference riseth from the site and nature of Pools, sometimes muddy, sometimes sweet; they are in taste as the place is from whence they be taken. In like manner almost we may conclude of other fresh fish. But see more in *Rondeletius*, *Bellonius*, *Oribasius*, lib. 7. cap. 22. *Isaac* lib. 1. especially *Hippolitus Salviatus*, who is *instar omnium solus*, &c. Howsoever they may be wholesome and approved, much use of them is not good; *P. Forestus* in his Medicinall observations, relates that *Carthusian* Fryers, whose living is most part fish, are more subject to melancholy than any other order, and that hee found by experience, being sometimes their Physician ordinary at Delph in Holland. He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well liking, that by solitary living and fish-eating be- came so misaffected.

Amongst hearbs to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons disallowed, but especially Cabbage. It causeth troublesome dreames, and sends up blacke vapours to the braine. *Galen* loc. affect. lib. 3. cap. 6. of all hearbs condemnes Cabbage; and *Isaac* lib. 2. cap. 1. *anima gra- vitatem facit*, it brings heaviness to the soule. Some are of opinion, that all raw hearbs and Sallers breed melancholy blood, except Buglosse and Let- tice. *Crato* consil. 21. lib. 2. speaks against all hearbs and worts, except Bor- rage, Buglosse, Fennell, Parsly, Dill, bawme, Succory. *Magninus* regim. sanitatis 3. part. cap. 31. *omnes herbe simpliciter male, via cibi*, All hearbs are simply evil to feed on (as he thinkes :) So did that scoffing Cooke in *Plan- tus* hold,

— Non ego cenam condio ut alii coqui solent,
Qui mihi condita prae in patinis proferunt,
Boves qui cocturas faciunt, herbasq; aggerunt.
Like other Cookes I doe not supper dresse,
That put whole Meddowes into a platter,

And

And make no better of their Guests than Beeves,
With hearbs and grasse to feed them fatter.

Our Italians and Spanyards doe make a whole dinner of hearbs and sal- lets (which our said *Plautus* calls *cenae Terrestris*, *Horace*, *cenae sine sanguine*) by which meanes, as he followes it,

* Hic homines tam brevem vitam colant—
Qui herbas hujusmodi in alvum suum congerunt,
Formidolosum dictu, non esu modo,
Quas herbas pecudes non edunt, homines edunt.

x *Plautus* it id.

Their lives that eat such hearbs, must needs be short,
And 'tis a fearefull thing for to report,
That men should feed on such a kinde of meate,
Which very juments would refuse to eate.

They are windie, and not fit therefore to be eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in every Husbandman and Herbalist. Rootes, *Esi quorundam gentium opes sint*, saith *Bruerinus*, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onyons, Garlicke, Scallions, Turnups, Carrets, Radishes, Parsnips; *Crato* lib. 2. consil. 11. disallowes all Roots, though a some approve of Parsnips and Potatoes. *Magninus* is of *Crato's* opinion, *They trouble the minde, sending grosse fumes to the braine, make men mad*, especially Garlicke, Onyons, if a man liberally feed on them a yeare together. *Guiane- rius* Tract. 15. cap. 2. complains of all manner of Roots, and so doth *Brueri- nus*, even Parsnips themselves, which are the best, lib. 9. cap. 14. *pastinacarum usus succos gignit improbos*. *Crato* consil. 21. lib. 1. utterly forbids all manner of fruits, as Peares, Apples, Plumms, Cherries, Strawberries, Nuts, Medlers, Serves, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, and putrifie it, *Magninus* holds, and must not therefore be taken, *via sibi, aut quan- titate magna*, not to make a meale of, or in any great quantity. *Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africk*, because they live so much on fruits, eating them thrice a day. *Laurentius* approves of many fruits, in his Tract of Melancholy, which others disallow, & amongst the rest Apples, which some likewise commend, Sweetings, Pairmains, Pip- pins, as good against Melancholy; But to him that is any way inclined to, or touched with this malady, *Nicholas Piso* in his Practicks, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits *Bruerinus* out of *Galen*, excepts Grapes and Figges, but I finde them like- wise rejected. All Pulse are naught, Beanes, Pease, Fitches, &c. They fill the Braine (saith *Isaac*) with grosse fumes, breed black thicke blood, and cause troublesome dreams. And therefore that which *Pythagoras* said to his Schol- lers of old, may be for ever applied to Melancholy men, *ab fabis abstinent*, Eate no Pease, nor Beanes; yet to such as will needs eate them, I would give this counsell to prepare them according to those rules that *Arnoldus Vil- lanovanus*, and *Freitagius* prescribe, for eating and dressing Fruits, Hearbs, Roots, Pulse, &c.

y Quare vesti-
us altitudi-
sue quijq; con-
sulet, qui la-
prium paren-
tum memor, cas
plane vel omile-
ru vel parce de-
gustavit. Kerslei-
us cap. 4. de cro-
usu med.

z In Miraculo
de Horto P.
Crescent. Herba-
stem, &c.

Rootes.
a Cap. 13. part. 3
Bright in his
Tract. of Mel.

b Intellectum
turband, produ-
cunt in aniam.

c Andros (in-
quit Magnin.)
quod si quis ex
his per annum
continuo com-
dat, in infirmam
caderet. cap. 13.

Frutis.
Improbi succi
sunt. Cap. 12.

d De rerum va-
rietat.

e In Fessa pleriq;
magis, quod
fructus com-
dant ter in die.

f Cap. de Mal.
Lib. 1. cap. 9.

Pulse.

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Spices.
g. Brig. l. cap. 6.
ex. ps. Honey.
h. Her. apud
Scoltizon con-
fil 186.

Spices cause hot and head melancholy, and are for that cause forbid-
den by our Physicians, to such men as are inclined to this melody, as Pepper,
Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. a Some ex-
cept Honey, to those that are cold it may be tolerable, but ^h *Dulcia se in bilem*
vertunt, they are obstrusive. *Crato* therefore forbids all Spice, in a consulta-
tion of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid*
sanguinem adurit: so doth *Fernelius* consil. 45. *Guianerius* tract. 15. c. 2. *Mer-*
curialis consil. 189. To these I may adde all sharpe and sowre things, luscious
and over sweet, or Fat, as Oyle, Vineger, Verjuice, Mustard, Salt; as sweet
things are obstrusive, so these are corrosive. *Gomesius* in his bookes *de sale*
lib. 1. cap. 21. highly commends Salt; so doth *Codronckus* in his *Tract de sale*
Abstruhii: *Lemn. l. 3. cap. 9. de occult. nat. mir.* yet common experience findes
Salt, and salt meates to be great procurers of this disease. And for that cause
belike those *Egyptian* Priests abstained from Salt, even so much as in their
bread, *ut sine perturbatione anima esset*, saith mine Author, that their soules
might be free from perturbations.

Bread.

1. Ne comedat
crustum, et ole-
um, quia gignit
adustum. Sc. 6.
S. 4.

Bread that is made of baser graine, as Pease, Beans, Oates, Rye, or ^h over
had baked, crustie and black, is often spoken against, as causing melancholy
juyce and winde. *Ioh. Maior* in the first book of his history of *Scotland*, con-
tends much for the wholesomenesse of Oaten Bread; It was objected to him
then living at *Paris* in *France*, that his Countrey-men fed on Oates and base
graine, as a disgrace; but he doth ingenuously confesse, *Scotland, Wales*, and a
third part of *England*, did most part use that kinde of Bread, that it was as
wholesome as any graine, and yielded as good nourishment. And yet *Wecker*
out of *Galen*, calls it horse meat, and fitter for juments, than men to feed on.
But read *Galen* himselfe *lib. 1. de cibis boni & mali succi*, more largely dis-
cussing of Corne and Bread.

Wine.

1. Timon in his
dram.

h. Ex. tui pa-
rentis bibulum,
dum sit in me-
lancholia, et in
dram.

All black Wines, over hot, compound, strong thick drinks, as Muscadine,
Malmsey, Allegant, Rumny, Brownsbastard, Metheglen, and the like, of
which they have 30 severall kindes in *Muscovy*, all such made drinks are
hurtfull in this case, to such as are hot, or of a sanguine cholerick complexi-
on, young, or inclined to head melancholy. For many times the drinking of
wine alone causeth it. *Arculanus* cap. 16. in 9. *Rhasis*, puts in Wine for a
great cause, especially if it be immoderately used. *Guianerius* Tract. 15. cap. 2.
tells a story of two Dutchmen, to whom he gave entertainment in his house,
that ^h *in one monthes space were both melancholy by drinking of wine*, one did
naught but sing, the other sigh. *Galen. lib. de causis morb. cap. 3.* *Matthiolus*
on *Dioscorides*, and above all other *Andreas Bachius* lib. 3. c. 18, 19, 20. have
reckoned up those inconveniences that come by Wine. Yet notwithstanding
all this, to such as are cold, or sluggish melancholy, a cup of Wine is good
Physick, and so doth *Mercurialis* grant, consil. 25. in that case, if the tempe-
rature be cold, as to most melancholy men it is, Wine is much commended,
if it be moderately used. Cider and Perry are both cold and windy drinks,
and for that cause to be neglected, and so are all those hot spiced strong
drinks.

Cider, Perry.

Beere.

1. Had. tui
dram. 1. 1.
o. id. tui g. 1.
1. 1. 1. 1. 1.

Beere, if it be over-new or over-stale, over-strong, or not sod, smell of the
cask, sharpe or lowre, is most unwholsome, frets and gaules, &c. *Henricus*
Ayrenus in a consultation of his, for one that laboured of *Hypochondriacal*
melancholy

melancholy discommends Beere. So doth ^o *Crato* in that excellent counsell
of his, *lib. 2. consil. 21.* as too windie because of the Hop. But hee meanes
belike that thicke blacke *Bohemian* Beere used in some other parts of
= *Germany*,

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m About Dan-
zig in Spruce,
Hamburg, Lyp-
sch.

— *nil spicius illa*
Dum bibitur, nil clarius est dum mingitur, unde
Constant, quod multas feces in corpore linquat.

Nothing comes in so thicke
Nothing goes out so thinne,
It must needs follow then
The dregs are left within.

As that old ^a Poet scoffed, calling it *Sygie monstrum conforme paludi*, a mon-
strous drinke, like the river *Syxx*. But let them say as they list, to such as are
accustomed unto it, ^{is} *a most wholsome* (so ^o *Polidor Virgil* calleth it) and a
pleasant drinke, it is more subtrill and better for the Hop that rarifies it, hath
an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius*
approves, *lib. 2. sect. 2. Instit. cap. 11.* and many others.

n *Henricus A-*
bronzensis.
o *Petrus Lucan-*
us in Spruce,
lib. 1.

Waters.

Standing Waters, thick and ill coloured, such as come forth of Pooles,
and Motes, were hempe hath been steeped, or slimy fishes live, are most un-
wholsome, putrified, and full of mites, creepers, slimy, muddy, uncleane, cor-
rupt, impure, by reason of the Suns heat, and still standing; they cause foule
distemperatures in the body and minde of man, are unfit to make drinke of,
to dresse meat with, or to be ^a used about men inwardly or outwardly. They
are good for many domesticall uses, to wash horses, water Cattle, &c. or in
time of necessity, but not otherwise. Some are of opinion, that such far stan-
ding waters make the best Beere, and that seething doth defecate it, as ^a *Cer-*
dan holds, *lib. 13. subtil. It mends the substance and savour of it*, but it is a para-
doxe. Such Beere may be stronger, but not so wholsome as the other, as ^a *Io-*
bertus truly justifieth out of *Galen*, *Paradox dec. 1. Paradox 5.* that the seeth-
ing of such impure waters doth not purge or purifie them. *Pliny* lib. 31. c. 3. is
of the same Tenent, and *P. Crescentius agricul. lib. 1. & lib. 4. cap. 11, &c.*
45. *Pamphilus Herilachus, l. 4. de nat. aquarum*, such waters are naught, not to
be used, and by the testimony of ^a *Galen*, breed Agues, Dropsies, Pleuresies,
Splenesick and melancholy passions, hurt the eyes, cause a bad temperature, and
ill disposition of the whole body, with bad colour. This *Iobertus* still maintaines,
Paradox lib. 1. part. 5. that it causeth bleere eyes, bad colour, and many loath-
some diseases to such as use it: This which they say, stands with good rea-
son; for as Geographers relate, the water of *Asiracan* breeds wormes in
such as drinke it. ^a *Axius*, or as now called *Verduri*, the fairest river in *Ma-*
cedonia, makes all Cattle blacke that taste of it. *Aleacman* now *Pelega*, ano-
ther streame in *Theffaly*, turnes Cattle most part white, *si potius ducas. 1. Au-*
banus Bohemus referres that ^a *Siruma*, or Poke of the *Bavarians* and *Syrians*
to the nature of their waters, as ^a *Munster* doth that of the *Valesians* in the
Alpes, and ^a *Bodine* supposeth the stuttering of some families in *Aquitania* a-
bout *Labden*, to proceed from the same cause, and that the filth is derived from
the water to their bodies. So that they that use filthy, standing, ill-coloured,
thick,

p *Galen l. 1. de*
san. tuend. Ca-
usanda sunt aqua
que ex stagnis
hauriuntur, et
que turbide et
male olentes, &c.
q *Immiscuum rad-*
ix et bene oleu-
tem.

r *Concordia has*
uaria collatione
non emendari.

s *Lib. de bonita-*
te aqua, hydron-
is auge, febres
putridas, splene-
tices, nec oculi,
malum habi-
tuum corporis et
colorum.

t *Magnus: ni-*
gritatem indu-
cit si pecora bi-
berint.

u *Aqua ex mi-*
xtura caule
frumetis facit.
x *Cosm. lib. 3.*
cap. 36.

y *Matth. lib. 1.*
cap. 5. *h. l. 1.*
m *Labden in*
Aquitania ab-
aque, quod hi
morbi et, apud
in corporis dis-
minui.

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2. Plinius.

ry milke-sop, a clowne, of no bringing up, that will not drinke, fit for no company; he is your onely gallant, that playes it off finest, no disparagement now to stagger in the streets, reele, rave, &c. but much to his fame and renowne; as in like case *Epidicus* told *Theoprio* his fellow servant, in the 2. Poet. *Adipol facinus improbum*, one urged, the other replied; *At jam alii fecerunt idem, erit illi illa res honoris*, 'tis now no fault, there be so many brave examples to beare one out; 'tis a credit to have a strong brain, and carry his liquor well: the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, life and soule, *Tam dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *Vi magna pars non aliud vite premium intelligat*, their chiefe comfort, to be merry together in an Ale-house or Taverne, as our moderne *Muscovites* doe in their *Mede-Innes*, and *Turkes* in their *Coffa-houses*, which much resemble our *Tavernes*: they will labour hard all day long to bee drunke at night, and spend *totius anni labores*, as *St. Ambrose* addes, in a tippling feast; convert day into night, as *Seneca* taxeth some in his times, *pervertunt officia noctis & lucis*; when we rise, they commonly goe to bed, like our *Antipodes*, *Nosq. ubi primus equis oritur afflavit anhelis*,

Illis sera rubens accendit lumina vesp.

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

—— *Noctes vigilabat ad ipsum*

Mane, diem totum stercebat.

Symdiris the *Sybarite* never saw the *Sunne* rise or set, so much as once in twenty yeares. *Perres*, against whom *Tully* so much inveighs, in Winter hee never was extra lectum, viz extra lectum, never almost out of bed, still wenching, and drinking; so did hee spend his time, and so doe *Myriads* in our dayes. They have *gymnasia biborum*, schooles and rendezvous, these *Cenantes* and *Lapisha*, tosse pots, and boles, as so many bats, invent new tricks, as *Sawfages*, *Anchoves*, *Tobacco*, *Caveare*, pickled *Oysters*, *Herrings*, *Fumados*, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking *Antidotes*, *so carry their drinke the better*: *and when naught else serves, they will goe forth, & conveyed out to empty their gorge, that they may returne to drinke a fresh*. They make lawes, *insanas leges, contrabibendi fallacias*, and bragge of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, *quid ego vidio?* *Pf. Cum coronâ pisdolum ebrium tuum*—— And when they are dead, will have a *Can of Wine* with a *Marons* old woman to be engraven on their tombes. So they triumph in villany, and justifie their wickednesse, with *Rablaiz* that *Fredericus Lucian*, drunkennesse is better for the body than *Physick*, because there be more old drunkards than old *Physicians*. Many such frothy arguments they have, inviting and incouraging others to doe as they doe, and love them dearly for it (no glew like to that of good-fellowship.) So did *Alcibiades* in Greece, *Nero*, *Bonofus*, *Heliogabalus* in Rome, or *Alegabalus* rather, as hee was stiled of old, (as *Ignatius* proves out of some old coynes.) So do many great men still, as *Heresbachius* observes. When a Prince drinkestill his

cycs

eyes stare, like *Bisias* in the Poet, —— (*ille impiger hantis*

Spumantem vino pateram)—— and comes off cleerly, found *Trum-*

pets, *Fife* and *Drums*, the spectators will applaud him, *the Bishop himselfe* (if hee believeth them not) with his *Chaplain* will stand by and doe as much, *O dignum principe haustum*, 'twas done like a Prince. Our *Dutchmen* invite all *commers* with a *pale* and a *dish*, *velut infundibula integras obbas exhauriunt*, & in monstrous poculus, ipsi monstrous monstruosus epotant, making barrels of their bellies. *Incredibile dictu*, as one of their owne Country-men complaines: *Quantum liquoris immodestissima gens capias*, &c. How they love a man that will be drunke, crowne him and honour him for it, hate him that will not pledge him, stabbe him, kill him; a most intollerable offence, and not to be forgiven. Hee is a mortal enemy that will not drinke with him, as *Munster* relates of the *Saxons*. So in *Poland*, he is the best servitor, and the honestest fellow, saith *Alexander Gaguinus*, *that drinketh most healths to the honour of his master*, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best, when as a *Brewers* horse will beare much more than any sturdy drinker, yet for his noble exploits, in this kinde, hee shall be accounted a most valiant man, for *Tam inter epulas fortis vir esse potest ac in bello*, as much valour is to be found in feasting, as in fighting, and some of our *City Captaines*, and *Carpet Knights* will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some againe are in the other extreme, and draw this mischief on their heads by too ceremonious and strict diet, being over precise, *Cockney-like*, and curious in their observation of meats, times, as that *Medicina statica* prescribes, just so many ounces at dinner, which *Leptinus* enjoynes, so much at supper, not a little more, nor a little lesse, of such meate, and at such houres, a diet drinke in the morning, *Cock-broth*, *China-broth*, at dinner, *Plumbe-broth*, a *Chicken*, a *Rabbit*, ribbe of a *Rack of Mutton*, winge of a *Capon*, the merry-thought of a *Hen*, &c. to founder bodies this is too nice and most absurde. Others offend in overmuch fasting; Pining a dayes, saith *Guianerius*, and waking nights, as many *Moores* and *Turkes* in these our times doe; *Anchorites*, *Monkes*, and the rest of that superstitious rank (as the same *Guianerius* witnesseth that he hath often seeme to have happened in his time) through immoderate fasting, have beene frequently mad. Of such men belike *Hippocrates* speaks, 1. *Aphor. 5.* when as he saith, *They more offend in too sparing diet, and are worse dammed, than they that feed liberally, and are ready to surfeit.*

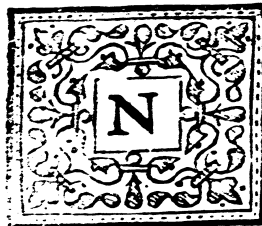
Inter a medium excedens. 2. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis saepe accidit qui tanto cum servare Deo servare cupiunt per se fa error tam quon plerumque videtur.

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Uig.
m. litem si causi
pota. o is Epi-
sopo Sacerdotum,
cum turgentem
pateram exhaure
princeps.

n. Tobemus in
Saxonia. de
immoderate et
immoderate ad
ipsum hunc, ut
in computatione
bus suis non cy-
thra solum et
cantibus sat in-
suadere possunt,
sed immoderatum
multa a appo-
nant, et scitella
infecta hortan-
tur quonlibet
ad hunc potare.
o. Dicitur incredi-
bile, quantum
hujusce liquoris
in modestia gens
capiat, plus po-
tarent amiffi-
cium habent, et
ferre currunt;
nam: cussimum e
contra qui non
vult, et fide et
cultum expiant.
p. Qui potare re-
cuse, postis ha-
bitur, et cade
nominequam res
expiantur.
q. Qui melius
bibit pro salute
domini, melior
habetur minister.
r. Grac. Poeta
apud Stobaeum,
sc. 18.
b. Qui die je-
junant, et nocte
vigilant, facile
cadunt in melan-
cholicum; et qui
jejunant, quod maxime efficiuntur, ipse vidi saepe. In tenui vultu egri delinquent, ex quo fit ut majori officio detrimendo majore,

Customs of diet, Delight, Appetite, Necessitie, how they cause or hinder.



No rule is so general which admits not some exception; to this therefore which hath bene hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custome somewhat detracts, and qualifies, according to that of *Hippocrates* 2. *Aphorism.* 50.^d *Such things as we have bene long accustomed to, though they be evil in their owne nature; yet they are lesse offensive.* Otherwise it might well be objected, that it were a meere tyrannieto live after those strict rules of Physick; for custome doth alter nature it selfe, and to such as are used to them it makes bad meats wholesome and unseasonable times to cause no disorder. Cider and Perry are windy drinkes, so are all fruits windy in themselves, cold most part, yet in some shires of England, Normandy in France, Guipuscoa in Spaine, 'tis their common drinke, and they are no whit offended with it. In Spaine, Italy, and Affrick, they live most on roots, raw hearbs, Camels milke, and it agrees well with them; which to a stranger will cause much grievance. In Wales, *lacticius vescuntur*, as *Humfry Llyud* confesseth, a *Cambro-Brittain* himselfe, in his elegant Epistle to *Abraham Ortelius*, they live most on white meats: in Holland on Fish, Roots, Butter; and so at this day in Greece, as *Belonius* observes, they had much rather feed on fish than flesh. With us *Maxima pars vestrus in carne consistit*, we feed on flesh most part, saith *Polidor Virgil*, as all Northerne countreyes doe; and it would be very offensive to us to live after their diet, or they to live after ours: We drinke Beere, they Wine; they use Oyle, we Butter; we in the North are great eaters, they most sparing in those hotter Countries; and yet they and we following our owne customs, are well pleased. An *Aethiopian* of old seeing an *European* eat bread, wondred, *quemado stercorebus vescens viverimus*, how wee could eate such kinde of meats; so much differed his Country-men from ours in diet, that mine Author inferres, *si quis iborum victum apud nos emulari vellet*; if any man should so feed with us, it would be all one to nourish as *Cicuta*, *aconitum*, or *Hellebor* it selfe. At this day in *China* the common people live in manner altogether on roots and hearbs, and to the wealthie, Horse, Ass, Mule, Dogs, Cat. flesh is as delightfull as the rest, so *Mat. Riccius* the Jesuite relates, who lived many yeares amongst them. The *Tartars* care not for meate, and most commonly horse-flesh, drinke milke and blood, as the *Moscovites* made of old.

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europeans* for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet *Scaliger* accounts them a sound and

Part I. Sect. 2.

wirty nation, living an hundred yeares ; even in the civilest country of them they doe thus, as *Benedict* the Jesuit observed in his travels from the great *Mogors* Court by land to *Paquin*, which *Riccus* contends to be the same with *Cambulu* in *Cataia*. In *Scandia* their bread is usually dryed fish, and so likewise in the *Shetland* Iles : And their other fare, as in *Island*, saith *Dith. martus Bleskenius*, Butter, Cheefe, and fish; their drink, water, their lodging on the ground. In *America* in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits. There be of them too that familiarly drink* salt Sea-water, all their lives, eate* raw meat, grasse, and that with delight. With some, Fish, Serpents, Spiders ; and in divers places they eate mans flesh raw, and roasted, even the Emperour *Metazuma* himselfe. In some coasts againe, one tree yeelds them Coquerout s, meat and drink, fire, fuell, apparell; with his leaves, oyle, vinegar, cover for houses, &c. and yet these men going naked, feeding course, live commonly 100. yeares, are seldom or never sick ; all which diet our Physitians forbid. In *Westphalia* they feed most part on fat meats and wourts, knoeckle deep, and call it *cerebrum Iovis* : in the Low countries with roots, in *Italy* Frogs and Snailes are used. The Turkes, saith *Busbequius*, delight most in fryed meats. In *Muscovy*, Garlick and Onyons are ordinary meat and sauce, which would be pernicious to such as are unaccustomed unto them, delightfome to others; and all is* because they have been brought up unto it. Husbandmen and such as labour, can eat fat bacon, salt grosse meat, hard cheefe, &c. (*ô dura messorum illa*) course bread at all times, goe to bed and labour upon a full stomach, which to some idle persons would be present death, and is against the rules of Physick; so that custome is all in all. Our travellers find this by common experience when they come in far countries, and use their diet, they are suddenly offended, as our *Hollanders* and *English-men*, when they touch upon the coasts of *Africk*, those *Indian Capes* and *Ilands*, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. * *Peregrina, etsi suavia, solent vescentibus perturbaciones insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custome mitigates or makes all good againe. *Attila* by often use, which *Plinie* wonders at, was able to drink poyson ; and a maid as *Curtius* records, sent to *Alexander* from King *Porus*, was brought up with poyson from her infancy. The *Turks*, saith *Bellemius lib. 3. cap. 15.* eate *Opium* familiarly, a dramme at once, which we dare not take in graines. *Garcus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drammes of *Opium* in three dayes ; and yet consulted loquaciously, spake understandingly, so much can custome doe. *Thrasphrastus* speaks of a Shepheard that could eate *Hellebor* in substance. And therefore *Cerdan* concludes out of *Galen*, *Consuetudinem uscuque ferendam, nisi valde malam*, Custome is howsoever to be kept, except it be extreme bad : he adviseth all men to keep their old customes, and that by the authority of * *Hippocrates* himselfe, *dandum aliquid temporis, aetati, regioni, consuecudini*, and therefore to* continue as they began, be it diet, bath, exercise, &c. or whatsoever else.

Another exception is delight, or Appetite, to such & such meats: Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts cap. 6. lib. 2.

K 3

Inst.

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b Quia cum co-
pulatione affluunt
sunt cum, reman-
entem et adu-
complectuntur, ex-
pulsio, et quod dis-
plicat a se ipso.
c Nothing is
gust a good
stomack, as the
saying is.
d Lib. 17. High
Sci.

Insist. sect. 2. The stomach doth readily digest, and willingly entertaine such meats we love most, and are pleasing to us, abhors on the other side such as we distast. Which Hippocrates confirms *Aphorif. 2. 38.* Some cannot endure cheefe, out of a secret Antipathy, or to see a roasted Duck, which to others is a delight some meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to doe that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogges, Cats, Rats, and Men themselves. Three outlaws in *He. 4.* For Boethius being driven to their shifts, did eat raw flesh, and flesh of such fowle as they could catch, in one of the *Hebrides* for some few moneths. These things doe mitigate or disanull that which hath been said of Melancholy meats, and make it more tolerable: but to such as are wealthy, live plentifully, at ease, may take their choice, and refrain if they will; these viands are to be forborne, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

SUBJECT. 4.

Retention and Evacuation a cause, and how.



Retention & Evacuation, there be divers kinds, which are either concomitant, assisting, or sole causes many times of melancholy. * Galen reduceth defect and abundance to this head; others, *¶ All that is separated or remains.* In the first rank of these I may well reckon up Costivenesse, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of melancholy in particular. *¶ Celsus lib. 1. cap.*

3. saith, It produceth inflammation of the head, dulnesse, cloudinesse, headache, &c. *Proper Calenus lib. de atra bile,* will have it distemper not the organ onely, but the mind it selfe by troubling of it; And sometimes it is a sole cause of Madnesse, as you may reade in the first book of *¶ Skenkus* his medicinall observations. A young Merchant going to *Nordeling Faire* in Germany, for ten dayes space never went to stoole; at his returne he was grievously melancholy, thinking that he was robbed, and would not be perfwaded but that all his money was gone: his friends thought he had some *Philtrum* given him, but *Caelinus* a Physitian being sent for, found his Costivenesse alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered. *Trincavellius consuli. 35. lib. 1.* saith as much of a melancholy Lawyer, to whom he administred Physick, and *Rodericus à Fonseca consuli. 85. Tom. 2.* * of a Patient of his, that for 8. dayes was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as *Fernelius* accounts them. *Path. lib. 1. cap. 15.* as suppression of Hemrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of *Venus*: or any other ordinary issues.

* Detention of hemrods, or monthly issues, *Villanovanus Breviar. lib. 1. cap.*

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cap. 18. Arculanus *cap. 15. in 9. Rasis. Vindictus Faventinus pract. mag. Tract. 2. cap. 15.* Bruel, &c. put for ordinary causes. *Fuchsius lib. 2. sect. 5. cap. 30.* goes farther, and saith, that many men unseasonably cured of the hemrods, have beene corrupted with Melancholy, seeking to avoid Scylla, they fall into Charybdis. *Galen lib. de hum. commen. 3. ad sex. 26.* illustrates this by an example of *Lucius Martius*, whom hee cured of madnesse, contracted by this means: And *¶ Skenkus* hath two other instances of two Melancholy and mad women, so caused from the suppression of their monthes. The same may be said of bleeding at the nose, if it be suddenly stoppt, and have been formerly used, as *¶ Villanovanus* urgeth; And *¶ Fuchsius lib. 2. sect. 5. cap. 33.* it selfe maintaines, that without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. *Mathiolus epist. 5. lib. penult.* * avoucheth of his knowledge, that some through bashfulness abstained from *Venus*, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius med. collect. lib. 6. cap. 37.* speaks of some, that if they doe not use carnall copulation, are continually troubled with heavinesse and headach; and some in the same case by intermission of it. Not use of it hurts many; *Arculanus cap. 6. in 9. Rasis*, and *Magnum part 3. cap. 5.* thinke, because it sends appoisoned vapours to the Braine and Heart. And so doth *Galen* himselfe hold, that if this naturall seed be over-long kept (in some parties) it turneth to poison. *Hieronimus Mercurialis* in his Chapter of Melancholy, cites it for an especiall cause of this malady, * *Priapismus, Satyriasis, &c.* *Haliabbas 5. Theor. cap. 36.* reckons up this and many other distastes. *Villanovanus Breviar. lib. 1. cap. 18.* saith, he knoweth many monkes, and widows grievously troubled with melancholy, and that from this sole cause. *Lodovicus Mercatus lib. 2. de mulierum affect. cap. 2. & Rodericus à Castro de morbis mulier. lib. 2. cap. 3.* treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in state maids, nunnas, and widowes, ob suppressionem mensum & venierem omnium, timide, mæstæ, anxie, verecundæ, suspitiosæ, languentes, consiliis inopes, cum summa vitæ & rerum meliorum desperatione, &c. they are melancholy in the highest degree, and all for want of husbands. *Alianus Montalis cap. 37. de melanchol.* confirms as much out of *Galen*: so doth *Wierus, Christoforus à Vega de art. med. lib. 3. cap. 14.* relates many such examples of men, and women, that he had seen so melancholy. *Felix Platter* in the first booke of his observations, * tells a story of an ancient Gentleman in *Alasia*, that married a young wife, and was not able to pay his debts in that kind for a long time together, by reason of his severall infirmities: but she became of this inhibition of *Venus*, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures to have to doe with her, &c. * *Bernardus Paternus* a Physitian, saith, he knew a good honest godly Priest, that because he would neither willingly marry, nor make use of the steele, fell into grievous melancholy for. *Hildegardis physica. 2.* hath such another example of an Italian melancholy Priest, in a consultation had Anno 1580. *Iason Pratensis* gives instance in a married man, that from his

Affectus sive in azorem dicit, et ille edice dicitur et multos morbis correptus, non potuit proflare officium mariti, vix egredere. Illa in interitum sive in interitum propter propter coliditatem de ostendit ad interitum consensum, vixit, vixit, et quoniam non consensum, modo per Allicum: expellit magna clamore. A Vidi faciem optimum et plura quædam nec tametsi nunc: edice symptoma interit.

wives

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b Ob abstinentiam
in concubitu
in incisione in
melancholiam.

c Quia à carnis
et sabbatibus.

d Superfluum
causam causam
pauca.

e Ex excessu cor-
poris spiritus con-
sumitur. Et cace-
at ab hoc fici-
velut immo-
mortalis.

f Ita ex carnis
ut et melancholia
fieri solent sunt
infirmis ab ha-
melancholia
causam.

g Ex caliditate et
ulcere ex causa.

h Gord. cap. 10.
lib. 1. difcom-
mendat colde
bathas noxi-
ous.

i Si cum red-
dunt cap. 10.
lib. 1. quia longius
mouetur in illis
aut in maiori fre-
quentia, aut im-
portuna motus,
habetur putre-
facta.

l Rgo cum supe-
riori quodam
gusto non vidi
adulterium, quia ut
liberetur de
gusto ad balneum
accipit, et de
gusto liberatum,
maneam salu-
tem.

m Philobotomy
in On Schola
Sabbatibus.

n Caliditas et
obstaculum per
se non sufficiens,
magis superfluum
est et obsequium, prout superfluum per se non sufficiens.

o Lib. de fluctibus
Melancholia. Frequens sanguinis missio corpus exstenuat.

p Ob abstinentiam
in concubitu
in incisione in
melancholiam.

q Ob abstinentiam
in concubitu
in incisione in
melancholiam.

r Ob abstinentiam
in concubitu
in incisione in
melancholiam.

s Ob abstinentiam
in concubitu
in incisione in
melancholiam.

t Ob abstinentiam
in concubitu
in incisione in
melancholiam.

wives death abstaining, ^b after marriage, became exceeding melancholy, Rodericus à Fonseca in a young man so misaffected, Tom. 2. consil. 85. To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of Pogginus Florentinus.

Intemperate Venus is all out as bad in the other extreame, Galen lib. 6. de morbu popular. sect. 5. text. 26. reckons up melancholy amongst those diseases which are ^c exasperated by Venus: so doth Avicenna 2. 3. cap. 11. Oribasius loc. citat. Ficinus lib. 2. de sanitate tuenda, Marsilius Cognatus, Montaltus cap. 27. Guianerius Tract. 3. cap. 2. Magninus cap. 5. part 3. ^d gives the reason, because it ^e infrigidates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry, to take heed of, and to avoid it as a mortall enemy. Iacchimus in 9. Rasis cap. 15. ascribes the same cause, and instanteth in a Patient of his, that married a young wife in a hot summer, ^f and so dried himselfe with chamber work, that he became in short space from melancholy, mad: he cured him by moistning remedies. The like example I find in Lelius à Fonte Eugubius consil. 129. of a Gentleman of Venice, that upon the same occasion, was first melancholy, afterwards mad: Reade in him the story at large.

Any other evacuation stopped, will cause it, as well as these above named, be it bile, ^g ulcer, issue, &c. Hercules de Saxonia lib. 1. cap. 16. & Gordonius, verifie this out of their experience. They saw one wounded in the head, who as long as the fore was open, *lucida habuit mentis intervalla*, was well: but when it was stopped, *rediit melancholia*, his melancholy fit seized on him againe.

Artificiall Evacuations are much like in effect, as hot houses, bathes, blood-letting, purging, unseasonably and immoderately used. ^h Bathes dry too much, if used in excess, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates over much. Montanus consil. 137. saith, they over-heat the liver. Ioh. Struthius, Stigmat. artis, lib. 4. cap. 9. contends, ⁱ that if one stay longer than ordinary at the Bathe, goe in too oft, or at unseasonable times, he putrifies the humours in his body. To this purpose writes Magninus lib. 3. cap. 5. Guianerius Tract. 15. cap. 21. utterly disallows all hot baths in melancholy adust. ^j I saw (saith he) a man that laboured of the Gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse. But this judgement varies as the humor doth, in hot or cold: Baths may be good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy bloods; and when these humors heat and boyle, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunely, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: as Ioh. ^k Curio in his 10. Chap. well reprehends, such kinde of letting blood doth more hurt than good: ^l the humors rage much more than they did before, and is so far from avoiding melancholy, that it increaseth it, & weakeneth the sight. ^m Prosper Calenus

observes

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observes as much of all Phlebotomy, except they keepe a very good diet after it: Yea and as ⁿ Leonartus Iacchimus speaks out of his owne experience, ^o The blood is much blacker to many men after their letting of blood, than it was at first. For this cause belike Salust. Salvinianus lib. 2. cap. 1. will admit or heare of no blood-letting at all in this Disease, except it be manifest it proceed from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, ^p and found by long experience, that this kind of evacuation either in head, arme, or any other part did more harme than good. To this opinion of his, ^q Felix Plater is quite opposite, though some winke at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so saved, after they had bene 20. nay 60. times let blood, and to live happily after it. It was an ordinary thing of old in Galens time, to take at once from such men 6. pound of blood, which now we dare scarce take in ounces, sed *viderint medici*, great books are written of this subject.

Purging upward and downward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it ^r weakneth their strength, saith Fuchsius lib. 2. sect. 2. cap. 17. or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better than Apothecaries shops, this, and such like infirmities must needs follow.

Genat. cap. 3. est multum hoc in probasse sciam, immo et hac ratione sanctorum longa observatione cognovi, qui cogerent, sexages annos tam deinde &c. Vires debiles.

SUBJECT. 5.

Bad Ayre a cause of Melancholy.



Ayre is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. ^s If it be impure and foggie, it dejects the spirits, and causeth Diseases by infection of the heart, as Paulus hath it, lib. 1. cap. 49. Avicenna lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus, &c. ^t Fernelius saith, a thick ayre thickneth the blood and humors. ^u Lemnius reckons up

two maine things most profitable, and most pernicious to our bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth (^v Iobertus holds) than the Aire wherein we breathe and live. ^w Such as is the Aire, such be our spirits, and as our spirits, such are our humors. It offends commonly if it be too ^x hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous Aire. Bodine in his 5. Booke de reprob. cap. 1. and 5. of his method of History, proves that hot Countries are most troubled with melancholy, and that there are therefore in Spaine, Africke, and Asia minor, great numbers of mad men, in so much that they are compelled in all Cities of note to build peculiar hospitals for them: Leo ^y Afer lib. 3. de Fessa urbe,

cas, frigidus et siccas, paludinosus, crassus.

a Multa hic in Xenodochia fœmiliarum militum qua frigidissime extenuata servantur.

L

Ortelius

b Lib. med. par-
te 2. cap. 19.
Intellig. quod
in calida regio-
nibus, frequen-
ter accidit ma-
laria, in frigida
autem rariore.
c Lib. 2.
d Holoericon
cap. 1.
e Apollonia
calida maxime
fruges, et
date sunt. Illi
sine causa. f.
g Megasthenes
lib. 2. cap. 1.
h Plinius lib. 2.
i cap. 1. f. ne-
que in istis que
dum sole sunt
sunt, quod
melancholia
creatur.

f Nung lib. 2.
cap. 1. conser-
uat. h. h. h.
i Plinius lib. 2.
cap. 1. f. ne-
que in istis que
dum sole sunt
sunt, quod
melancholia
creatur.

g Nung lib. 2.
cap. 1. conser-
uat. h. h. h.
i Plinius lib. 2.
cap. 1. f. ne-
que in istis que
dum sole sunt
sunt, quod
melancholia
creatur.

h Nung lib. 2.
cap. 1. conser-
uat. h. h. h.
i Plinius lib. 2.
cap. 1. f. ne-
que in istis que
dum sole sunt
sunt, quod
melancholia
creatur.

Ortelius and *Zuinger*, confirme as much: they are ordinary so cholerick in their speeches, that scarce two words passe without railing or chiding in common talk, and often quarrelling in their streets. *Gordonius* will have every man take notice of it: Note this (saith he) that in hot countries it is farre more familiar than in cold. Although this we have now said be not continually so, for as *Acofta* truly saith, under the *Aequator* it selfe, is a most temperate habitation, whollsome aire, a Paradife of pleasure: the leaves ever greene, cooling showres. But it holds in such as are intemperately hot, as *Iohannes a Meggen*, found in *Cyprus*, others in *Malta*, *Apulia*, and the *Holy land*, where at some seasons of the yeare is nothing but dust, their rivers dried up, the aire scorching hot, and Earth inflamed; in so much, that many Pilgrims going bare foot for Devotion sake, from *Ioppa* to *Ierusalem* upon the hot sands, often run mad; or else quite overwhelmed with land, *profundis arenis*, as in many parts of *Africk*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the West wind blowes *involuti arenis transeunt* necantur. *Heracles de Saxonia* a Professor in *Venice*, gives this cause, why so many *Venetian* women are melancholy, *quod diu sub sole degant*, they tarry too long in the Sunne. *Montanus consil. 21.* amongst other causes assigns this; why that *Iew* his Patient was mad, *quod tam multum exposuit se calori & frigori*: he exposed himself so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick paved streets in Summer about noone, they are most part then asleep: As they are likewise in the great *Mogors* Countries, and all over the *East Indies*. At *Aden* in *Arabia*, as *Lodovicus Vertomannus* relates in his travels, they keep their markets in the night, to avoid extremity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lye up to the chinne in water all day long. At *Braga* in *Portugal*; *Burgos* in *Castile*; *Messina* in *Sicily*, all over *Spain* and *Italy*, their streets are most part narrow, to avoid the Sunne beames. The *Turks* wear great Turbants *ad fugandos solis radios*; to refract the Sun beames; and much inconvenience, that hot aire of *Bantam* in *Java*, yeelds to our men, that sojourne there for traffick: where it is so hot, that they that are sick of the *Pox*, lye commonly bleaching in the Sunne, to dry up their sores. Such a complaint I read of those Isles of *Cape Verde* 14 degrees from the *Aequator*, they doe male audire: *†* one calls them the unhealthiest clime of the World, for fluxes, feavers, frenzies, Calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the Aire. The hardiest men are offended with this heat, and stiffest clownes cannot resist it, as *Constantine* affirms *agricult. lib. 2. cap. 45.* They that are naturally borne in such Aire may not endure it, as *Niger* records of some part of *Mesopotamia*, now called *Diar-becha*: *quibusdam in locis saviens estus adeo subiectus est, ut plerq; animalia ferore solis & calis extinguantur*, 'tis so hot there in some places, that men of the Country and cattle are killed with it; and *Adricomius* of *Arabia felix*, by reason of myrrhe, frankincense, and hot spices there growing, the aire is so obnoxious to their braines, that the very inhabitants at some times cannot abide it, much lesse weaklings and strangers. *† Amatus Lucitanus cent. 1. curat. 45.* report of a young maid, that was one *Vincent* a Curriers daughter, some 13. yeares of age, that would wash her haire in the heat of the day (in July) and so let it dry in the sunne, 'to make it yellow, but by that

that meanes tarrying too long in the heat, she inflamed her head, and made her selfe mad.

Cold aire in the other extreame, is almost as bad as hot, and so doth *Montanius* esteem of it *cap. 11.* if it be dry withall. In those Northern countries, the people are therefore generally dull, heavy, & many witches, which (as I have before quoted) *Saxo Grammaticus*, *Olavus*, *Baptista Porta* ascribe to melancholy. But these cold climes are more subiect to naturall melancholy (not this artificiall) which is cold and dry: For which cause *Mercurius Britannicus* belike, puts melancholy men to inhabit just under the Pole. The worst of the three is a *†* thick, cloudy, misty, foggy Ayre, or such as come from fennes, moorish grounds, lakes, muckhills, draughts, sinkes, where any carcasses, or carrion lies, or from whence any stinking fullsome smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physicians, hold that such Aire is unwholsome, and ingenders melancholy, plagues, and what not: *Alexander* a Breitan haven towne in the Mediterranean Sea, *Saint Iohn de Vlma*, an haven in *Nova Hispania*, are much condemned for a bad aire, so as *Dura* in *Albania*, *Lituanie*, *Dismarsh*, *Pomptina paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Rumny* marsh with us; the Hundreths in *Essex*, the Fennes in *Lincolne shire*. *Cardan de rerum varietate, lib. 17. cap. 96.* findes fault with the site of those rich, and most populous Cities in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Vtrecht*, &c. the Aire is bad; and so at *Stockholme* in *Sweden*; *Regium* in *Italy*, *Salisbury* with us, *Hull* and *Linne*: They may be commodious for navigation, this new kind of fortification, and many other good necessary uses; but are they so wholsome? Old *Rome* hath descended from the hills, to the Valley, 'tis the site of most of our new Cities, and held best to build in plaines, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the Aire and site of *Venice*, though the black moorish sands appear at every low water; the Sea, Fire, and Smoak (as he thinks) qualifie the Aire: and *†* some suppose, that a thick foggy ayre helps the memory, as in them of *Pisa* in *Italy*; and our *Camden* out of *Plato* commends the site of *Cambridge*, because it is so neere the Fennes. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant aire, and all that nature can afford, and yet through their own naitineffe and sluttishnesse, immund, and sordid manner of life, suffer their aire to putrifie, and themselves to be choaked up? Many Cities in *Turkie* doe male audire in this kind: *Constantinople* it self, where commonly carrion lies in the street. Some find the same fault in *Spaine*, even in *Madrid* the Kings seat, a most excellent ayre, a pleasant site; but the inhabitants are flovens, and the streets uncleany kept.

A troublefome tempestuous ayre is as bad as impure, rough and foule weather, impetuous windes, cloudy dark dayes, as it is commonly with us, *celum visu fadum*, *† Polidore* calls it a filthy sky, *† in quo facile generantur nubes*: as *Tullies* brother *Quintus* wrote to him in *Rome*, being then *Quaestor* in *Britaine*. In a thick and cloudy ayre (saith *Lemnius*) *men are settricked, sad, and peevish*: and if the Westerne winds blow; and that there be a calme, or a faire sunshiny day, there is a kind of alacrity in mens minds; it cheares up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lampish, and much dejected, angry, waspish, dull, and melancholy. This was *† Virgil*s experiment of old,

L 2

Verum

k Mundus dicitur
et idem, seu Ter-
ra Austriale in-
cognita.
l Crassum et tur-
bidum aer, tristem
efficit animum.

m Commonly
called Scand-
navum in Asia
minor.

n Atlas Geographi-
cis meminit
caligine Pifam
quod creffum
fuit aer.

o Lib. 1. Hist.
Lib. 2. cap. 45.
Aurea dicitur ac
caliginosa aeris i
bommas ex illius,
et subiecti ei, et
cap. 3. flante sub-
solano et Zephy-
ro, maxima in
montibus et in
alacritas exstus,
modisq; creffum
ubi totum solis
splendore misce-
bitur, maxima delectio
maris, signum
de aura caliginosa
et q.
p. Gen.

order) keepe perpetuall silence, never goe abroad. Such as live in prison, or some desert place, and cannot have company, as many of our Country Gentlemen doe in solitary houses, they must either be alone without companions, or live beyond their means, and entertaine all commers as so many hostes, or else converse with their servants and hindes, such as are unequall, inferiour to them, and of a contrary disposition; or else as some doe, to avoid solitarinesse, spend their time with lewd fellowes in Tavernes, and in Ale-houses, and thence addict themselves to some unlawfull disports, or dissolute courses. Divers againe are cast upon this rock of solitarinesse for want of meanes, or out of a strong apprehension of some infirmity, disgrace, or through bashfulnesse, rudenesse, simplicity, they cannot applie themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobet;* this enforced solitarinesse takes place, and produceth his effect soonest in such as have spent their time jovially peradventure, in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desert country Cottage farre off, restrained of their liberty, and barred from their ordinary associates; solitarinesse is very irksome to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horne, or some Sphinx to this irrevocable gulfe, is a primary cause *Piso* calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole dayes, and keep their chambers, to walke alone in some solitary grove, betwixt wood and water, by a brooke side, to meditate upon some delightful and pleasant subject, which shall affect them most; *amabilis insania;* and *mentis gratissimus error*: A most incomparable delight, it is so to melancholize, and build castles in the ayre, to goe smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done; *Blonde quidem ab initio,* saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, *Present, past or to come,* as *Rasis* speaks. So delightful these toyes are at first, they could spend whole dayes and nights without sleep, even whole yeares alone in such contemplations, and phantasticall meditations, which are like unto dreames, and they will hardly bee drawne from them, or willingly interrupt, so pleasant their vaine conceits are, that they hinder their ordinary tasks and necessary businesse, they cannot adresse themselves to them or almost to any study or employment, these phantasticall and bewitching thoughts, so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possesse, overcome, distract, and detain them, they cannot I say goe about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as he (they say) that is lead round about an heath with a *Puck* in the night, they runne earnestly on in this labarinth of anxious and sollicitous melancholy meditations, and cannot well or willingly refraine or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humours, untill at last the Sceane is turned upon a sudden, by some bad object, and they being now habituated to such vaine meditations and solitary places, can endure no company, can ruminate of nothing but

A quibus malum, velut i primaria causa, occasionem assumit.

Et tunc remanet solitudo, et solitudo remanet.

harsh and austere subjects. Feare, sorrow, suspicion, *submissus pudor*, discontent, cares, and wearinesse of life, surprize them in a moment, and they can thinke of nothing else, continually suspecting, no sooner are their eyes open, but this internall plague of Melancholy leazeth on them, and terrifies their soules, representing some dismall object to their mindes, which now by no meanes, no labour, no persuasions they can avoid, *hæret lateri leibalis arundo*, they may not be rid of it, they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitarinesse to be embraced, which the Fathers so highly comended, *Hierome*, *Chrysostome*, *Cyprian*, *Austin*, in whole Tracts, which *Petrarch*, *Erasmus*, *Stella*, and others, so much magnifie in their books; a Paradiſe, an Heaven on earth, if it be used aright, good for the body, and better for the Soule: As many of those old Monkes used it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dyoclesian* the Emperour retired themselves, &c. in that sense, *Vatia solus se vitare*, *Vatia* lives alone which the *Romanes* were wont to say, when they commended a Country life. Or to the bettering of their knowledge, as *Democritus*, *Cleanthes*, and those excellent Philosophers have ever done, to sequester themselves from the tumultuous world, or as in *Plinius villa Laurentiana*, *Tullies Tusculane*, *Iovius* study, that they might better *vacare studiis & Deo*, serve God and follow their studies. Mee thinkes therefore our too zealous innovators were not so well advised in that general subversion of Abbies and religious houses, promiscuously to fling downe all, they might have taken away those grosse abuses crept in amongst them, rectified such inconveniencies, and not so farre to have raved and ragged against those faire buildings, and everlasting monuments of our forefathers devotion, consecrated to pious uses; some Monasteries and Collegiate Cels might have bee well spared, and their revenewes otherwise employed, here and there one, in good townes or Cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous or fit to marry, or otherwise willing to be troubled with common affaires, and know not well where to bestow themselves, to live apart in, for more conveniency, good education, better company sake, to follow their studies (I say) to the perfection of arts and sciences common good, and as some truly devoted Monkes of old had done, freely and truly to serve God. For these men are neither solitary nor idle, as the Poet made answer to the husbandman in *Æſop*, that objected idleness to him; hee was never so idle as in his company; or that *Scipio Africanus* in *Tullies*, *Nunquam minus solus, quam cum solus; nunquam minus otiosus, quam quum esset otiosus*; never lesse solitary than when he was alone, never more busie than when he seemed to be most idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deep meditation comming into *Socrates* minde by chance, he stood still musing, *eodem vestigio cogitabundus*, from morning to noone, and when as then hee had not yet finished his meditation, *perſabat cogitans*, he continued till the evening, the Souldiers (for he then followed the Campe) observed him with admiration, and on set purpose watched all night, but he persevered immoveable *ad exortum solis*, till the Sunne rose in the morning, and then saluting the Sunne, went his wayes. In what humour constant

u. Facilis defectus, et acerbum solitudo. Hieronymus, Chrysostomus, Cyprianus, Augustinus, in whole Tracts, which Petrus, Erasmus, Stella, and others, so much magnify in their books; a Paradisum, an Heaven on earth, si bene sit, bonum pro corpore, et melius pro anime. Sicut multi veterum carceres, solitudinem Paradisum: solum corporibus infestum, iaculo animæ, humi cibum, aqua et verbi vitium, Romanis præstulit delictis.

y ofc.

greatest passions. But let them dispute how they will, let downe in *This*, give precepts to the contrary; we finde that of *Lemnius* true, by common experience; *No mortall man is free from these perturbations*: or if he be so, sure he is either a God, or a blocke. They are borne and bred with us, wee have them from our parents by inheritance, *a parentibus habemus malū hunc affem*, faith *Pelagius*, *Nascitur una nobiscum, alicuique*, tis propagated from *Adam*, *Cane* was melancholy, *as *Adam* hath it, and who is not? Good discipline, Education, Philosophy, Divinity I cannot deny, may mitigate and restrain these passions in some few men at some times, but most part they domineere and are so violent, *that as a torrent, (*torrens velut agere rupto*) beares downe all before, and over-flows his bankes, *sternit agros, sternit fata*, they overcome reason, judgement, and pervert the temperature of the body: *Peritur equis auriga nec audit currus habentis*. Now such a man (saith *Austin*) *tho' so led, in a wise mans eye, is no better than hee that stands upon his head*. It doth doubt by some, *Graviores morbi a perturbationibus, an ab humoribus*, whether humours or perturbations cause the more grievous maladies. But wee finde that our Saviour, *Mat. 26. 41.* most true, *The spirit is willing, the flesh is weak*, we cannot resist: And this of *Philo Judaeus*, *Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health. Vires* compares them to *Windes upon the sea, some only move as those great gales, but others turbulent quite overturne the ship*. Those which are light, easie, and more seldome, to our thinking, doe us little harme, and are therefore contemned of us: Yet if they be reiterated, *as the raine (saith *Austin*) *doth a stone, so doe these perturbations penetrate the minde*: and (as one lervies) *produce an habit of Melancholy at the last*, which having gotten the mastery in our soules, may well be called diseases.

How these passions produce this effect, **grippa* hath handled at large, *occult. Philos. lib. 11. cap. 63. Cardan lib. 14. subul. Lemnius lib. 1. c. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez Met. disput. 18. sect. 1. art. 25. T. Bright cap. 12 of his melancholy Treatise, Wright the Jesuite, in his booke of the passions of the minde, &c.* Thus in brife. To our imagination commeth by the outward sense or memory, some object to be known (residing in the foremost part of the braine) which hee misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Braine to the Heart, by certaine secret channels, and signify what good or bad object was presented; *which immediately bends it selfe to prosecute, or avoid it; and withall, draweth with it other humours to helpe it: so in pleasure, concurre great store of purer spirits, in sadness, much melancholy blood; in ire, choller. If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humours in the body be likewise prepared, and the temperature it selfe ill or well disposed, the passions are longer and stronger. So that the first step and fountaine of all our grievances in this kinde, is *defectiva Imaginatio*, which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humours. By means of which, so disturbed, concoction is hindered, and the prin-

cipall parts are much debilitated; as *D^r Navarra* well declared, being consulted by *Montanus* about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities & thick spirits ingendred with melancholy blood. The other parts cannot performe their functions, having the spirits drawne from them by vehement passion, but faile in sense and motion; so wee looke upon a thing, and see it not; heare, and observe not; which otherwise would much affect us, had wee been free. I may therefore conclude with *Arnoldus*, *Maxima vis est phantasia, & huic uni ferè, non autem corporis intemperiei, omnis melancholice causa est ascribenda*: great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, because it hath so great a stroke in producing this malady, and is so powerfull of it selfe, it will not be improper to my discourse, to make a brieft Digression, and speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of *Bernardus* his opinion, *Such Digressions doe mightily delight and refresh a weary Reader, they are like sawce to a bad stomacke, and I doe therefore most willingly use them.*

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SUBJECT. 2.

Of the force of Imagination.



hat imagination is, I have sufficiently declared in my *Digression of the Anatomie of the soule*. I will only now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continuall and strong meditation, untill at length it produceth in some parties reall affects, causeth this, & many other maladies. And although this *Phantasia* of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindered, and hurt. This we see verified in sleepers, which by reason of humours, and concourse of vapours troubling the *Phantasia*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch ridden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concourse of bad humours, which trouble the *Phantasia*. This is likewise evident in such as walke in the night in their sleep, and doe strange feats: these vapours move the *Phantasia*, the *Phantasia* the *Appetite*, which moving the *animall* spirits, causeth the body to walke up and downe, as if they were awake. *Frascassorius lib. 3. de intellectu.* referres all *Extasies* to this force of Imagination, such as lie whole dayes together in a trance: as that Priest whom *Celsus* speaks of, that could separate himselfe from his senses when he list, and lie like a dead man, void of life and sense. *Cardan* braggs of himselfe, that he could doe as much, and that when he list. Many times such men when they come to themselves, tell strange things of

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f. Timor ad-
c. frigus, cordis
palpitatione m.
vacu defectu m.
a. g. pallor m.
Agrippa lib. 1.
cap. 63. Timi-
di, compe. p. ri-
tus hancu. frigi-
dos. Mene.

c. Effusum ceruicis
f. gressus agni-
ne lumen, quia
mea nunc infat
corrua. F. gressus
a. i. p. Alacrit.
u. Metus non solum
memoria. confertur
nas, sed et insti-
tuta animi omne
et laudabilem co-
mum impedit.
T. huciditas.
x. Lib. de fortitu-
dine et virtute
Alexandri, ubi
prop. res adfuit
terribilis.

a. Sect. 2. Memb. 3.
Subl. 2.

b. Sect. 2. Memb.
4. Subl. 3.

c. Subl. 13. Lib.
1. Timor attrahit ad
se Democritus, ti-
mor et error mul-
tum in hominibus
posuit.

d. Lib. 2. Spectra
cap. 3. Fortiter vero
spectra. idem,
quia minus ti-
ment.

e. Vicia ejus.

f. Sect. 2. Memb.
4. Subl. 7.

g. De virt. et
vitiis.

h. Com. in drif-
tu animi.

for that yeare following. Many lamentable effects this Fear causeth in men; as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speake, or shew themselves in publike assemblies, or before some great personages, as Tully confessed of himselfe, that he trembled still at the beginning of his speech; and Demosthenes that great Orator of Greece before Philippus; It confounds voice and memory, as Lucian wittily brings in Iupiter Tragedus, so much afraid of his auditory, when hee was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use Mercuries help in prompting. Many men are so amazed and astonished with feare, they know not where they are, what they say, what they doe, and that which is worst, it tortures them many dayes before with continuall affrights and suspition. It hinders most honourable attempts, and makes their hearts ake, sad and heavy. They that live in feare are never free, resoluate, secure, never merry, but in continuall paine: that, as Virus truly said, *Nulla est miseria major quam metus*, no greater misery, no racke, nor torture like unto it, ever suspicious, anxious, sollicitous, they are childishly drooping without reason, without judgement, especially if some terrible object be offered, as Plutarch hath it. It causeth oftentimes sudden madnesse, and almost all manner of diseases, as I have sufficiently illustrated in my Division of the force of Imagination, and shall doe more at large in my section of Terrors. Feare makes our Imagination conceive what it list, invites the devill to come to us, as Agrippa and Cardan avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the darke. Wee see this verified in most men, as Lavater saith, *Qua metuunt, fingunt*; what they feare they conceive, and faigne unto themselves; they think they see Goblins, Haggas, Devils, and many times become melancholy thereby. Cardan subtil. lib. 18. hath an example of such an one, so caused to be melancholy (by sight of a bugbeare) all his life after. Augustus Caesar durst not sit in the darke, nisi aliquo assidente, saith Suetonius, *Nunquam tenebris evigilavit*. And 'tis strange what women and children will conceive unto themselves, if they goe over a Church-yard in the night, lye, or be alone in a dark roome, how they sweat and tremble on a sudden. Many men are troubled with future events, fore-knowledge of their fortunes, destinies, as Severus the Emperour, Adrian and Domitian, *Quod scires ultimam vitæ diem*, saith Suetonius, *valde sollicitus*, much tortured in minde because he foreknew his end; with many such, of which I shall speak more opportunely in another place. Anxiety, mercy, pitty, indignation, &c. and such fearfull branches derived from these two stemmes of feare and sorow, I voluntarily omit; read more of them in Carolus Pascalis, b Dandinus, &c.

SUBJECT.

SUBJECT. 6.

Shame and Disgrace causes.



Shame and Disgrace cause most violent passions, and bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum saepe moventur generosi animi* (Felix Plater lib. 3. de alienat. mentu). Generous minds are often moved with shame, to despaire for some publike disgrace. And he, saith Philo lib. 2. de prouid. Dei, *That subjects himselfe to feare, grieve, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery*. It is as forcible a batterer as any of the rest: *At any men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace*, (Tul. offic. l. 1.) *they can scarcely contentment pleasure, beare grief indifferently, but they are quite battered and broken with reproach and obloquy*: (*siquidem vita & fama pari passu ambulant*) and are so dejected many times for some publike injury, disgrace, as a boke on the eare, by their interiour, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it: *Spiritus alios frangit & generosos*: Hieronymus. Aristotle because he could not understand the motion of Euripus, for griefe and shame drowned himselfe: *Calvus Rodiginus antiquar. lec. li. 29. cap. 8. Homerus pudore consumptus*, was swallowed up with this passion of shame, *because he could not unfold the fishermans riddle*. Sophocles killed himselfe, *for that a Tragedie of his was hissed off the stage*: Valer. max. lib. 9. cap. 12. *Lucretia stabbed her selfe, and so did Cleopatra, when she saw, that she was reserved for a triumph, to avoid the infamy*. Antonius the Roman, *after he was overcome of his enemy, for three dayes space sat solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her selfe, and afterwards for very shame, busched himselfe*, Plutarch vitæ ejus. *Apollonius Rhodius wilfully busched himselfe, forsaking his countrey, and all his deare friends, because he was out in reciting his Poems*, Plinius lib. 7. cap. 23. *Ajax ran mad, because his armes were adjudged to Ulysses*. In China 'tis an ordinary thing for, such as are excluded in those famous tryalls of theirs, or should take degrees for shame and grief to lose their wits, *Mat. Riccius expedit. ad Sinas l. b. 3. cap. 9. Hostrius the Fryer, tooke that book which Reuchlin had writ against him, under the name of Epist. obscurorum vitærum, so to heart, that for shame and griefe he made away himselfe*, Iovius in elogiis. *A grave and learned Minister, and an ordinary Preacher at Alcmare in Holland, was one day (as he walked in the fields for his recreation) suddenly taken with a lask or loose-nesse, and thereupon compelled to retire to the next ditch; but being fur-*

ris consilio, etiam Cleopatra postea se interfecit. p. Cum male recitasset Argonautica, ob pudorem exulavit. q. Quidam pro verecundia simul et dolore in infamiam inciderunt, eo quod a literarum gradu in exanimi existerent. r. Hostrius cancellatus adeo graviter ob Reuchlini librum, qui infestior, Epist. obscurorum vitærum, dolore suavit ex pudore famelatus, ut seipsum interfecit. s. Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem, quod illi illum crimine accusaret.

FI O

Qui sedet in
mensa, non me-
ritus suis oris
minis suis oris
taior, edentis e-
vriem, hientis
sientis, &c.

Quando in do-
lecentia sua
erant, laudat
et liberum volup-
tates suas exple-
verint, illi quidam
imponunt dorio-
res constituta
leges.

Laqueum Ate
luctum, sero Re-
gum tumidas ob-
lides atres Res
laqueum felici-
tas.
u Plu alet quā
mella be et.
Non hūmū jacta-
tem tolerat. Pa-
lor lib. cap. 3.
x Non disdema
officium, sed vi-
cium officium vo-
luntatem, non co-
tervas satelli-
tas, sed curat
multitudinem.
* An Placere
relectum.

y Sol. 2. mem.
4. July fall. 6.

futures which youth requires, and they formerly have enjoyed. He sits at table in a soft chaire at ease, but he doth not remember in the meane time, that a tired waiter stands behind him, an hungry fellow ministers to him full; he is athirst that gives him drink (saith *Epicurus*) and is silent whiles he speaks his pleasure; pensive, sad, when he laughs. Pleno se proluit auro; He feasts, revells, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilest many an hunger-starved poore creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of paine and griefe, is in great distresse and sorrow of heart. He loathes and scornes his inferiour, hates or emulates his equall, envies his superiour, insults over all such as are under him, as if he were of another Species, a demi-god, not subject to any fall, or humane infirmities. Generally they love not, are not beloved againe: they tire out others bodies with continuall labour, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seeke all meanes to depresse, even most worthy and well deserving, better than themselves, those whom they are by the lawes of nature, bound to relieve and help, as much as in them lies, they will let them cater-waule, starve, beg, and hang, before they will any wayes (though it be in their power) assist, or ease: so unnaturall are they for the most part, so unregardfull: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proove of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall finde them to be most encumbered with cares, in perpetuall feare, agony, suspicion, jealousy: that as *he* said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it up. *Quem mihi regem dabis* (saith *Chrysostome*) *non curis plenum*? What King canst thou shew me, not full of cares? Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses. *Nihil aliud potestas culminis, quam tempestas mentis*, as *Gregory* seconds him; Sovereignty is a tempest of the Soule: *Sylla* like they have brave titles, but terrible fits: *splendorem titule, cruciatum animo*: which made *Demosthenes* vow, *si vel ad tribunal, vel ad interitum duceretur*: if to be a Judge, or be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their paines are, *stulti nesciunt, ipsi sentiunt*: they feelee, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is no certainty in them; those whom they elevate, they doe as suddenly depresse, and leave in a vale of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poore I reserve for another place, and their discontents.

For particular professions, I hold as of the rest, there's no content or securi-

ty

ty in any; On what course will you pitch, how resolve? To be a Divine 'tis contemptible in the worlds esteeme: To be a Lawyer 'tis to be a wrangler: To be a Physician, *pudet lotii*, 'tis loathed: A Philosopher, a mad man: an Alchymist, a begger: a Poet, *esurit*, an hungry Jack: A Musitian, a player: A Schoole-master, a drudge: An Husband-man, an Emmet: A Merchant, his gains are uncertaine: A Mechanitian, base: A Chyrurgian, fulsome: A Tradesman, a lyar: A Taylor, a Theefe: A Serving-man, a slave: A Souldier, a butcher: A Smith, or a Met-alman, the pot's never from's nose: A Courtier, a parasite: as he could find no tree in the wood to hang himselfe, I can shew no state of life to give content. The like you may say of all ages: children live in a perpetuall slavery, still under that tyrannicall government of Masters: young men, and of riper yeares, subject to labour, and a thousand cares of the world; to treachery, falsehood, and cofenage,

*Incedit per ignes,
Suppositos cineri doloso,*

old are full of aches in their bones, cramps and convulsions, *silicernia*, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glasse, a burden to themselves and others, after 70. yeares, *all is sorrow* (as *David* hath it) they doe not live but linger. If they be found, they feare diseases; if sick, weary of their lives: *Non est vivere, sed valere vita*. One complains of want, a second of servitude, a third of a secret or incurable disease: of some deformity of body, of some losse, danger, death of friends, shipwrack, persecutio, imprisonment, disgrace, repulse, contumely, calumny, abuse, injury, contempt, ingratitude, unkindnesse, scoffes, flouts, unfortunate marriage, single life, too many children, no children, false servants, unhappy children, barrennesse, banishment, oppression, frustrate hopes, and ill successe, &c.

*Talia de genere hoc adeo sunt multa, loquacem ut
Delassare valent Fabium.*

Talking *Fabius* will be tyred before he can tell halfe of them; they are the subject of whole Volumes, and shall (some of them) be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man, attenuate our bodies, dry them, wither them, rivell them up like old apples, make them as so many Anatomies, (*ossa atq; pellis est totus, ita curis macet*) they cause *tempus sedum & squalidum*, cumbersome dayes, *ingrataq; tempora*, slow, dull, and heavy times; make us howle, roare, and teare our haire, as Sorrow did in *Cebes* table, and groane for the very anguish of our soules. Our hearts felle us, as *David* did, *Psal.* 40. 12. for innumerable troubles that compassed him; and we are ready to confesse with *Hezekiah*, *Isay* 58. 17. behold, for felicity I had bitter grief: to weep with *Heraclitus*, to curse the day of our birth, with *Jeremy*, 20. 14. and our stars with *Iob*: to hold that axiome of *Silennus*, *better never so have been born, and the best next of all, to dye quickly*: or if we must live, to abandon the world, as *Timon* did, creep into caves and holes, as our Anchorites; cast all into the Sea, as *Crates Thebanus*: or as *Theophrastus* *Ambrosius*'s 400 auditors, precipitate our selves to be rid of these miseries.

P

SUBJECT.

116

p illorum cogi-
tatio nunquam
est in qua pecu-
nia suppleat di-
tignat. Gualter.
tra 2. 15. cap. 17.
q Hor. 3. Od. 24.
Quo plus facit
potas, plus sitiat
tur aqua.
r Hor. 1. 3. Sat. 6.
O si angulus ille
proximas accedat,
qui me de
format egellum.
s Lib. 3. de lib.
arbit. Immor-
tali studium, et a-
more sanctus be-
bendi.
t Avianus in
inferno est simi-
lis, &c. modum
non habet, hoc
egregium quo plu-
ra habet.
u Erasmus Adag.
chil. 3. cent. 7.
pro. 2. Nulli fi-
dentes omnium
formidans opes,
ideo periculum
malum vocat.
F. uripides: re-
tineat tempesta-
te: ob fructu-
tum, amicitia ne
roget, amicitia
ne laqueus, fures
ne rapiant, bel-
lum immet, pa-
cem timet,
summas, medias,
inf. 101.
x Hill Char.
y Agellius lib. 7.
cap. 1. interdu-
m eo sceleris per-
iculis ob lucrum,
ut vitam propi-
am committunt.
z Lib. 7. cap. 6.
a Omnes per-
iculis verbis agi-
tantur, suspicant
omnes timidi,
fibi, ob eorum
infideli pates,
nunquam quies-
cent. P. 10.
Proem. lib. 14.
b cap. 18. in
lecto jacens in-
terrogat servum an erum prope clausis, an capite, &c. E. lillo surgens nudus et alij, calceis, accensa lucerna omnia obiens
inspectis, et lila somno indolens.

unhappy for the present, and more unhappy in the life to come. Basil. He is a per-
petuall drudge, & restless in his thoughts, & never satisfied, a slave, a wretch,
a dust worme, *semper quod idolo suo immolet, sedulus observat*, Cypr. prolog.
ad sermon. still seeking what sacrifice he may offer to his golden god, *Per fas
& nefas*, he cares not how, his trouble is endlesse, *q crescant divitia, tamen cur-
ta nescio quid semper abest rei*: his wealth increaseth, and the more hee hath,
and were not satisfied. Austin therefore defines covetousnesse, *quarumlibet re-
rum inhonestam & insatiabilem cupiditatem*, an dishonest and unsatiable de-
fire of gaine; and in one of his Epistles compares it to Hell; *which devours
all, and yet never hath enough, a bottomlesse pit*, an endlesse misery; *in quem
scopulum avaritia cadaverosi senes ut plurimum impingunt*, and that which is
their greatest corosive, they are in continuall suspition, feare and distrust. He
thinks his owne wife and children are so many theeves, and goe about to
cozen him, his servants are all false:

*Rem suam perisse, seq. eradicarier,
Et dixit atq. hominum clamat continuo fidem,
De suo tigit oji qua exit foras.*

If his doores creeke, then out he cries anon,
His goods are gone, and he is quite undone.

Timidus Plutus, an old proverbe, As fearfull as *Plutus*: so doth *Aristophanes*,
and *Lucian* bring him in feartull still, pale, anxious, suspicious, and trusting
no man, *They are afraid of tempests for their corne; they are afraid of their
friends lest they should aske something of them, beg, or borrow; they are afraid
of their enemies lest they hurt them, theewes lest they rob them; they are a-
fraid of warre and afraid of peace, afraid of rich and afraid of poore; afraid of all.*
Last of all, they are afraid of want, that they shall die beggars, which makes
they lay up still, and dare not use that they have, what if a deare yeare come,
or dearth, or some losse? and were it not that they are loath to lay out mo-
ney on a rope, they would be hanged forthwith, and sometimes die to save
charges, & make away themselves, if their corne and cattle miscarry; though
they have abundance left, as *Y. Agellius* notes. *Valerius* makes mention of
one that in a famine, sould a Mouse for 200 pence, and famished himselfe:
Such are their cares, & griefes and perpetuall feares. These symptoms are
elegantly expressed by *Theophrastus* in his Character of a covetous man;
*lying in bed, he asked his wife whether she shut the trunks, and chests fast, the
capcase be sealed, and whether the Hall doore bee bolted; and though shee say
all is well, he riseth out of his bed in his shirt, bare foot and bare legged, to see
whether it bee so, with a darke Lanthorne searching every corner, scarce sleeping
a winke all night.* *Lucian* in that pleasant and witty dialogue called *Gallus*,
brings in *Atycillus* the Cobler disputing with his Cocke, sometimes *Pytha-
goras*; where after much speech *Pro* and *Con*, to prove the happinesse of a
meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end,
to illustrate by examples that which he had said, brings him to *Gnyphon* the

Usurer,

Usurers house at mid-night, and after that so *Eucrates*; whom they found
both awake, casting up their accounts, and telling of their money, leane, dry,
pale and anxious, still suspecting least some body should make a hole through
the wall, and so get in; or if a Rat or Mouse did but stirre, starting upon a
sudden, and running to the doore to see whether all were fast. *Plantus* in his
Aulularia, makes old *Euclio*, commanding *Staphyla* his wife to shut the
doors fast, and the fire to be put out, least any body should make that an er-
rant to come to his house; when he washed his hands, he was loath to fling
away the foule water, complaining that he was undone, because the smoak
got out of his rooffe. And as he went from home, seeing a Crow scrat upon
the muck-hill, returned in all haste, taking it for *malum omen*, an ill signe, his
mony was digged up, with many such. He that will but observe their actions,
shall finde thele and many such passages not fained for sport, but really per-
formed, verified indeed by such covetous and miserable wretches, and that
it is,

— manifesta phrenesis

Vi locuples moriaris egenti vivere fato,
A meere madnesse, to live like a wretch, and die rich.

SUBJECT. 13.

Love of Gaming, &c. and pleasures immoderate; causes.



It is a wonder to see, how many poore, distressed, miserable
wretches, one shall meet almost in every path and street, beg-
ging for an almes, that have been well descended, and some-
times in flourishing estate, now ragged, tattered, and ready
to be starved, lingring out a painfull life, in discontent and
griefe of body and minde, and all through immoderate lust, gaming, plea-
sure and riot. 'Tis the common end of all sensuall Epicures and brutish pro-
digals, that are stupified and carried away headlong with their severall
pleasures and lusts. *Cebes* in his table, S. *Ambrose* in his second booke of
Abel and Cain, and amongst the rest *Lucian* in his tract *de Mercede con-
ductu*, hath excellent well deciphered such mens proceedings in his pi-
cture of *Opulentia*, whom he faines to dwell on the top of a high mount,
much sought after by many suitors; at their first comming they are gene-
rally entertained by *Pleasure* and *Dalliance*, and have all the content that
possibly may be given, so long as their money lasts; but when their meanes
faile, they are contemptibly thrust out at a backe doore, headlong, and
there left to *Shame*, *Reproach*, *Despaire*. And hee at first that had so ma-
ny attendants, parasites, and followers, young and lusty, richly arrayed,
and all the dainty fare that might be had, with all kinde of welcome and
good respect, is now upon a sudden stript of all, pale, naked, old, disea-
sed and forsaken, curling his starres, and ready to strangle himself; having no
other company but *Repentance*, *Sorrow*, *Griefe*, *Dispaire*, *Begger*, and *Con-
tempt*, which are his daily attendants to his lives end. As the 8 prodigall
sonne had exquisite musicke, merry company, dainty fare at first; but a sor-
rowfull reckoning in the end; so have all such vaine delights and their fol-
lowers.

117

c Carissimus
tum, vigilans et
fatis supponat.
d Cave quoniam
dicam in ades
intrumfura. Ig-
nem extingui
tolo, ne conse
quidquam sit
quod te quicquam
quartiet. Si bo-
na fortuna veniat
ne intrumfura.
Occide sis fures
ambrosius passalis.
Dixerunt animi
qua domo abso-
lutum est mihi.
Nimis herede
invitum abso nec
quid agam scin.
e Plures equum
profundore, &c.
perit, dum fu-
mus de tigillo
exit foras.
f Iuv. Sat. 14.

120

In Sac. 11.
Sed deficient
crimen: et cre-
cente gula, qui-
te magis exilis
—rima in cen-
trum meris.
1. parian. A.
di. iano.
2. Alex. ab. Alex.
lib. 6. c. 10.
Idem Gerbellus,
lib. 5. sine disc.
1. F. d. M. u. f.

in Legitimum Di-
gesta.

in Epist. Sac. 1.

o Po. ut. in qua-
si finis, in quo
sepe naufragi-
um faciant, fa-
ctum a tam pecu-
nia tuum mentis.
Erat. in Prov.
calicum reuigili.
Cul. 4. c. 10. 7.
Pro. 31.
p. Ser. 33. ad frat.
in Eremo.

q. Libera minis
bona infensum
aeterno re. poris
sedio perant.

c. Melancholy.

their end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, i Catamidiari in Amphitheatro, as by A-
drian the Emperours edict they were of old, decoctores bonorum suorum, so he
calls them, prodigall fooles, to bee publicly shamed, and hissed out of
all societies, rather than to bee pittied or relieved. ^k The Tuscans and
and Boetians brought their bankrupts into the market place in a beare with
an empty purse carryed before them, all the boyes following, where they
sate all day circumstante plebe, to be infamous and ridiculous. At ^l Padua in
Italy they have a stone called the stone of Turpitude, neare the Senate house,
where spendthrifts, and such as disclaime non-payment of debts, doe sit
with their hinder parts bare, that by that note of disgrace, others may
bee terrified from all such vaine expence, or borrowing more than they
can tell how to pay. The ^m Civilians of old set guardians over such brain-
ficke prodigals, as they did over madmen, to moderate their expences, that
they should not so loosely consume their fortunes, to the utter undoing of
their Families.

I may not here omit those two maine plagues, and common dotages of
humane kinde, Wine and Women, which have infatuated and belotted
Myriades of people. They goe commonly together.

*Qui Vino indulget, quemque alea decoquit, ille
In venerem patris—*

To whom is sorrow, saith Salomon, Pro. 23. 39. to whom is woe, but to such
a one as loves drinke: it causeth torture, (vino tortus & ira) and bitterness
of minde, Sirac. 31. 21. Vinum furoris, Jeremy calls it 15. cap. wine of mad-
ness, as well he may, for insanire facit sanos, it makes sound men sicke and
sad, and wife men mad. To say and doe they know not what. Accidit ho-
die terribilis casus (saith ^p S. Austin) heare a miserable accident; Cyrillus sonne
this day in his drinke, Matrem pregnantem nequiter oppressit, sororem viola-
re voluit, patrem occidit ferè, & duas alias sorores ad mortem vulneravit,
would have violated his sister, killed his father, &c. A true saying it was of
him, Vino dari letitiam & dolorem, drinke causeth mirth, and drinke causeth
sorrow, drinke causeth poverty and want (Prov. 21.) shame and disgrace.
Multi ignobiles evasere ob vini potum, & ^p (Austin) amissis honoribus profugi
aberrarunt: Many men have made shipwracke of their fortunes, and
goe like rogues and beggars, having turned all their substance into aurum
porabile, that otherwise might have lived in good worship and happy estate,
and for a few houres pleasure, for their Hilary terme's but short, or free
madness, as Seneca calls it, purchase unto themselves eternall tediousness
and trouble.

That other madness is on women, Apostatare facit cor: saith the wise man
Atque homini cerebrum minuit. Pleasant at first she is, like Dioscorides Rodo-
daphne, that faire plant to the eye, but poyson to the taste, the rest as bitter
wormewood in the end (Pro. 5. 4.) and sharpe as a two-edged sword (7. 12.)
Her house is the way to hell, and goes downe to the Chambers of death. What
more sorrowfull can be said; they are miserable in this life, mad, & cast; and
like

like Oxen to the slaughter: and that which is worse, whoremasters and drun-
kards shall be judged, amittant gratiam, saith Austin, perdunt gloriam, incur-
runt damnationem eternam, They lose grace and glory,

— brevis illa voluptas

Abrogat eternum calis decus—

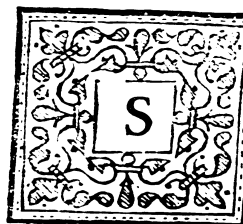
They gaine Hell and eternall damnation.

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Prov. 5.

c. Melanch. cocc.

SUBJECT. 14.

Philantia, or Selfe-love, Vaine-glory, Praise, Honour, Immoderate
applause, Pride, over-much Joy, &c. causes.



Selfe-love, Pride, and Vaine-glory, ^a cecus amor sui,
whch Chrysost. calls one of the devils three great nets;
^x Bernard an arrow which pierceth the soule through,
and slayes it; a sie insensible enemy, not perceived,
are maine causes. Where neither anger, lust, cove-
tousnesse, feare, sorrow, &c. nor any other pertur-
bation can lay hold; this will slyly and insensibly
pervert us, Quem non gula viciat, Philantia superavit,
(saith Cyrian) whom surfeetting could not over-
take, Selfe-love hath overcome. ^y He that hath scorned all money, bribes,
gifts, upright otherwise and sincere, hath inserted himselfe to no fond Imagi-
nation, and sustained all those tyrannicall concupiscences of the body, hath lost all
his honour, captivated by vaine glory. Chrysostome sup. Io. Tu sola animus,
mentemq; peruris gloria. A great assault and cause of our present malady,
although wee doe most part neglect, take no notice of it, yet this is a vio-
lent batterer of our Soules, causeth melancholy and dotage. This pleasing
humour, this soft and whispering popular ayre, Amabilis insaniam; this
delectable Frensie, most irrefragable passion, Mentis gratissimus error,
this acceptable disease, which so sweetly sets upon us, ravisheth our sen-
ses, lullles our soules a sleepe, puffes up our hearts as so many bladders, and
that without all feeling, ^z in so much as those that are misaffected with it, ne-
ver so much as once perceive it, or thinke of any cure. Wee commonly
love him best in this ^a malady, that doth us most harme, and are very
willing to be hurt; adulationibus nostris libenter favemus (saith ^b Hierome)
we love him, we love him for it: ^c O Boniciari suave, suave fuit a te tali hac
tribui; 'Twas sweet to heare it. And as ^d Pliny doth ingenuously confesse to
his deare friend Augurinus, all thy writings are most acceptable, but those espe-
cially that speake of us. Againe, a little after to Maximus, ^e I cannot ex-
presse how pleasing it is to me to heare my selfe commended. Though we smile to
our selves, at least Ironically, when Parasites bedawbe us with false Enco-
mions, as many Princes cannot chuse but doe, Quum tale quid nihil intra se
repererint, when they know they come as farre short, as a Mouse to an Ele-
phant, of any such vertues; yet it doth us good. Though wee seeme many
times to be angry, ^f and blush at our owne praises, yet our soules inwardly rejoyce,
it puffes us up; ^g tis fallax suavis, blandus demon, makes us swell beyond our
bounds,

v. Hor.
x. agilia que
animam pene-
trant, leviter pe-
netrat sed mon-
te insiguit vul-
nus. sup. cant.
y. Qui omnem
pecuniarum con-
temptum habent,
et nulli imago-
niam totius
mundi i. imitri-
cuerunt, et ty-
rannicas corpo-
ris concupiscen-
tias u. immerunt
hi mulieres: ap-
ti a. vana gloria
omnia perit de-
rant.
z. Hac corrupti
non cogitant de
medea.
a. Dn. talem i.
tota avertit
pessum.
b. Ep. ad Eula-
chium, de custod.
virgin.
c. Lys. Ep. ad
Boniciarium.
d. Ep. lib. 9.
Omnia tua scrip-
ta pulcherrima
existimo, maxi-
me tamen illa
que de nobis.
e. Exprimere non
possum quam
sit jucundum,
&c.
f. Hieron. et li-
cet nos indignos
de curia, et cali-
dus rular ora
perfundat, at-
tem ad laudem
suam intrinsecum
animam letantem.

bounds, and forget our selves. Her two daughters are lightnesse of minde, immoderate joy and pride, not excluding those other concomitant vices, which *Isidorus Loricatus* reckons up, Bragging, Hypocrisie, Peevishnesse, and curiositie.

Now the common cause of this mischiefe, ariseth from our selves or others, ^h we are active and passive. It proceeds inwardly from our selves, as we are active causes, from an over-weening conceit wee have of our good parts, owne worth, (which indeed is no worth) our bounty, favour, grace, valour, strength, wealth, patience, meeknesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, our * excellent gifts & fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selves, and thinke all the world esteemes so of us; and as deformed women, easily beleeve those that tell them they be faire, we are too credulous of our owne good parts and praises, too well perswaded of our selves. Wee bragge and venditate our iown workes, and scorne all others in respect of us; *Inflati scientia* (saith *Paul*) our wisdom, ^k our learning; all our geese are swannes, and we as basely esteem and vilifie other mens, as we doe over-highly prize and value our owne. Wee will not suffer them to be in *secundis*, no not in *tertiis*; what? *Mecum confertur Vlisses*? they are *Mures, Musca, culices pra se*, nits and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be farre before him. Onely wise, onely rich, onely fortunate, valorous, and faire, puffed up with this Timpany of selfe conceit; as that proud ⁱ *Pharisee*, they are not (as they suppose) like other men, of a purer and more precious mettle: *Soli rei gerendi sunt efficaces*, which that wise *Periander* held of such: *meditantur omne qui prius negotium, &c.* *Novi quendam* (saith * *Erasmus*) I knew one so arrogant that he thought himselfe inferiour to no man living, like * *Calisthenes* the Philosopher, that neither held *Alexanders* acts, or any other subject worthy of his Penne, such was his insolency; or *Seleucus* King of *Syria*, who thought none fit to contend with him but the *Romanes*, ^o *Eos solos dignos ratus quibuscum de imperio certaret*. That which *Tully* writ to *Atticus* long since, is still in force, ^p *There was never yet true Poet nor Oratour, that thought any other better than himselfe*. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as ^q *Hierome* defines; *A naturall Philosopher is glories creature, and a very slave of rumour, fame, and popular opinion*, and though they write *de contemptu gloriae*, yet as he observes, they will put their names to their bookes. *Vobis & fama me semper dedi*, saith *Trebellius Pollio*, I have wholly consecrated my selfe to you and fame. ^r *Tis all my desire, night and day, 'tis all my study, to raise my name*. Proud ^s *Pliny* seconds him; *Quantum O!* &c. and that vaine-glorious ^t *Orator*, is not ashamed to confesse in an Epistle of his to *Marcus Laccius* ^x *Ardeo incredibili cupiditate, &c.* ^y *I burne with an incredible desire, to have my name registered in thy book*. Out of this fountain proceed all those cracks and bragges, — ^x *speramus carmina fingi* *Pe se linenda cedro, & leni servanda cupresso* — ^y *Non usitata nec tenui ferar*

Hesaut. Tho.

h Nec enim mihi
i a coram
c. 1. 1. 1.* I manibus
illu. 1. 1. 1.
c. 1. 1. 1.i. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.c. 1. 1. 1.
c. 1. 1. 1.
c. 1. 1. 1.

penma. — *nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquer. Dicar qua violens obstrepit Ausidus. — Exegi monumentum are perennius. Iamque opus exegi, quod nec Iovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore mei super alta perennius astra ferar, nomenque erit indelebile nostrum.* (This of *Ovid* I have paraphrased in English.)

And when I am dead and gone,
My corps laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall persevere, &c.

And that of *Ennius*,
Nemo me lachrymis decoret neq. funera fletu
Faxit, cur? volito docta per ora virum.

With many such proud straines, and foolish flashes too common with Writers. Not so much as *Democharus* on the [†] *Topicks*, but he will be immortal. *Typotus de fama*, shall be famous, and well he deserves, because he writ of Fame; and every triviall Poet must be renowned,

† In 66. 8.

— *Plausuque petit clarescere vulgi.*

This puffing humour it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to have their actseternized,

— *Digitomonstrari, & dicitur hic est;*
to see their names inscribed, as *Phryne* on the walls of *Thebes*, *Phryne fecit*; This causeth so many battles,

— *Et noctes cogit vigilare serenas;*

Long journeys,

Magnum iter intendo, sed dat mihi gloria vires,
a little applause, Pride, selfe-love, Vaine-glory. This is it which makes them take such paines, and break out into those ridiculous straines, this high conceit of themselves, to ^z scorne all others; *ridiculo factum & intolerando contemptu*, as ^a *Palamon* the Grammarian contemned *Varro*, *secum & natas & morituras literas jactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, ^b or beare of any thing but their owne commendation, which *Hierome* notes of such kind of men. And as ^c *Austin* well seconds him, *'tis their sole study day and night to be commended and applauded*. When as indeed, in all wise mens judgements, *quibus cor sapit*, they are ^d mad, empty vessels, fungus, beside themselves, detided, & as *Camellus* in proverbio querens cornua, etiam quas habebat aures amisit, their works are toyes, as an Almanack out of date, ^e *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come farre short of that which they suppose or expect. ^f *O puer ut sis vitalis metuo*. Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as ^g *Eusebius* well observes, which have

z De philo de
jicere.
a Sueton lib. de
gram.b Nihil libenter
audient, nisi
laudes suas.c Epist. 56. Nihil aliud dies noctes, cogitant
nisi ut in studiis
suis laudentur ab
hominibus.d Que major
dementia est aut di-
ci, aut excorpiari
potest, quam
sic se gloriam
cruciari. Infaustum
illam dominum
longe fuit a me.e In fine conf. lib.
10. cap. 37.f Mar. 1. 5. 51.
f Mar. 1. 5. 51.
f Lib. 1. 1. 1.
f Lib. 1. 1. 1.

written

written in former ages, scarce one of a thousands workes remains, *nomina & libri simul cum corporibus interierunt*, their bookes and bodies are perished together. It is not as they vainly thinke, they shall surely be admired and immortall, as one told *Philip of Macedon* insulting after a victory, that his shadow was no longer than before, we may say to them,

*Nos demiramur, sed non cum deinde vulgo,
Sed velut Harpyas, Gorgonas, & Furias.*

We marvaile too, not as the vulgar we,
But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire; *quota pars*, how small a part in respect of the whole world, never so much as hears our names; how few take notice of us, how slender a Tract, as scant as *Alcibiades* his land in a Map: *Orbem terrarum victor Romanus habebat*, as he crackt in *Petronius*, all the world was under *Augustus*: and so in *Constantines* time, *Eusebius* brags he governed all the world, *universum mundum preclare admodum administravit*, — & *omnes orbis gentes Imperatori subiecti*: so of *Alexander* it is given out, the 4. Monarchies, &c. when as neither *Greeks* nor *Romans*, ever had the fifteenth part of the now known world, nor halfe of that which was then described. What *Braggadocians* are they and we then? *quam brevis hic de nobis sermo*, as he said, *h. pudebit aucti nominis*, how short a time, how little a while doth this fame of ours continue? Every private Province, every small territory, and city, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as our selves, *Cadwalader* in *Wales*, *Roſſe* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Caſar* in *Rome*, *Alexander* in *Greece*, or his *Hephæſtion*, *omnis atas omniſque populus in exemplum & admirationem venit*. Every town, city, booke, is full of brave Souldiers, Senators, Schollers, and though *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedæmon*, yet as his mother truly said, *plures habet Sparta Bracydameliores*, *Sparta* had many better men than ever he was; and howsoever thou admireſt thy ſelfe, my friend, many an obſcure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thy ſelfe.

Another kind of mad men there is opposite to theſe, that are inſenſibly mad, and know not of it, ſuch as contemne all praife and glory, thinke themſelves moſt free, when as indeed they are moſt mad: *calcant ſed alio faſtu*: a company of *Cynicks*, ſuch as are *Monkes*, *Hermites*, *Anachorites*, that contemne the world, contemne themſelves, contemne all titles, honours, offices: and yet in that contempt, are more proud than any man living whatſoever. They are proud in humility; proud in that they are not proud, *ſepe homo de vane gloria contemptu, vanius gloriatur*, as *Auſtin* hath it, *conf. lib. 10. cap. 38.* like *Dioſgenes*, *intus gloriatur*, they brag inwardly, and feed themſelves ſat with a ſelfe conceit of ſanctity, which is no better than hypocrifiſie. They goe in ſheepes ruſſet, many great men, that might maintaine themſelves in cloath of gold, and ſeeme to be dejected, humble by their outward cariage, when as inwardly they are ſwolne full of pride, arrogancy, and ſelf-conceit.

And

And therefore *Seneca* adviſeth his friend *Lucilius*, ¹ in his attire and geſture, outward actions, eſpecially to avoid all ſuch things as are more notable in themſelves: as a rugged attire, hiſute head, horrid beard, contempt of money, coarſe lodging, and whatſoever leads to fame that oppoſite way.

All this madneſſe yet proceeds from our ſelves, the maine engine which batters us, is from others, we are meerly paſſive in this buſineſſe: from a company of Paraſites and flatterers, that with immoderate praife, and bumbaſt Epithetes, gloſing titles, falſe elogiums, ſo bedawbe and applaud, guild over many a ſilly and undeſerving man, that they clap him quite out of his wits. *Res imprimis violenta eſt*, as *Hierome* notes, this common applauſe is a moſt violent thing, *laudum placenta*, a drumme, fiſe, and trumpet cannot ſo animate, that fattens men, erects and dejects them in an inſtant.

¹ *Palma negata macrum, donata reducit opimum.*

It makes them fat and leane, as froſt doth Conies. = And who is that mortall man that can ſo containe himſelfe, that if he be immoderately commended, and applauded will not be moved? Let him be what he will, thoſe Paraſites will overturne him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — [†] *edictum Domini Dei, noſtri*: and they will ſacrifice unto him, — ^{*} *divinos ſi in paſſaris honores,*

[†] *Utrō ipſi dabimus meritaſq; ſacrabimus aras.*

If he be a ſouldier, then *Themistoſcles*, *Epamiſondas*, *Heſtor*, *Achilles*, *duo fulmina belli*, *triumviri terrarum*, &c. and the valoar of both *Scipio's* is too little for him, he is *invidioſiſſimus*, *ſereniſſimus*, *multis trophæis ornatiſſimus*, *natura dominus*, although he be *lepus galeatus*, indeed a very coward, a milk-ſop, ^{*} and as he ſaid of *Xerxes*, *poſtrema in pugna, primus in fuga*, and ſuch a one as never durſt looke his enemy in the face. If he be a big man, then is he a *Sampſon*, another *Heracles*: if he pronounce a ſpeech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, *the voice of God and not of man*: If hee can make a verſe, *Homer*, *Virgil*, &c. And then my ſilly weake Patient, takes all theſe elogiums to himſelfe; if hee bee a Scholler ſo commended for his much reading, excellent ſtyle, method, &c. he will eviſcerate himſelfe like a ſpider, ſtudy to death,

Laudatus offendit avis Iunonia pennas,

Peacocke-like he will diſplay all his feathers. If he be a ſouldier, and ſo applauded, his valour extoll'd, though it be *impar congreſſus*, as that of *Troilus*, and *Achilles*, *Infelix puer*, he will combat with a Giant, As another *Philippus*, he will ride into the thickeſt of his enemies. Commend his houſe-keeping and he will beggar himſelfe: commend his temperance, hee will ſtarve himſelfe.

— laudatus, virum

Craſſus & immenſum gloria calcar habet.

he is mad, mad, mad, no whoe with him, — *impatiens confortis erit*, he will over the *Alpes* to be talked of, or to maintaine his credin. Commend an ambitious man, ſome proud Prince or Potentate, *Si plui aqua laudabitur* (*ſaith Erasmus*) *crifſus erigit, exiit hominem, Deum ſe putat*, he ſets vp his creſt and will be no longer a man but a God.

— [†] *nihil eſt quod credere de ſe*

Non audeſ quum laudatur diis aqua poteſtas.

How did this worke with *Alexander*, that would needs be *Jupiter's* ſon, and goe like *Hercules* in a Lionſſkinne? *Domitian* a God, (^{*} *Dominus Deus noſter*

¹ *Epist. 17. illud et admodum, non eorum more facere, sed compiacere, quod in laudum tuo, me eorum vice nota-bile, sunt. Alpe-rum cultum et vitiſum caput, neglegentiam barbam, indistinctum adium, capile huius poſitum, & quicquid ad laudem perverſa, ratiſe-quum, vultu.*
¹ *Per.*
¹ *Quis vero tam bene nota-le ſon metiri ſe mori, ut cum af-fidua et immenſa laudatione non moriam.*
¹ *Hem. Steph.*
¹ *Idem.*
^{*} *Serape.*

^{*} *Justin.*

¹ *Livian. Gloria tantum elatum, non ira, in medi- os hoſtes innere, quod compleretur moris complice ſe parantem, et mo- doſum diſtinctum.*
¹ *Idem. Si le- uis coram ſe Alpes. Audeſ quod, &c. M. R. eris placens, et declamatio ſua.*
¹ *For. Sat. 10.*
¹ *In morie En- com.*
¹ *Juvenal. Sat. 4.*
¹ *Sueton. cap. 15.*
¹ *In Domitiano.*

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• *Erisomias*.

q Antonius ab
a Tentatoribus e-
rectus bonum
se patrem appel-
lari iussit, et pro
deo e remissa-
re redemptus
ledra, et eo ora-
re clatus aucto, et
e sumptuosi,
commissi, suc-
cinctus et
reclusus et pater
reclusus et alex-
andrie mater.
concord.

1. Aliter de nep-
tuno dicitur, tan-
toque ore voca-
tus, ut facillius
mitte et ad i-
deum num-
dea in thalamis
venisset, &c.
S. A. lib. 12.

* De censu 2.
licens. cap. 3.

Sequiasq. su-
perba formam.

Liliaceae Lib. 11.
 Oryzomys n. sp.

vidis sepe in-
genia, luxuriant

[illegible]

р. е. Помпеи: ин-
терьер, с. 110

понеже сме ботаници.

u G leus de re-
bens. Cris = Ger

SECRET FIVE: 01
INSTRUMENTAL 21-

Ατ-με-νι: Cα-λε-
α-νι-ν Αρχι-με-νι-ν

dicti, p^{er} le^{gis} l^{ib}er^{os}
infant^{es}.

x infans pol-
modum corre-
pse ad nimum

1. *Chrysomelidae*
2. *Curculionidae*
3. *Chrysomelidae*

nam disce fortis
et iuvantia, quib

interam dixit: sed
deus regis comit.

ſter ſic fieri jubet) like the * *Persian Kings*, whose Image was adored by all that came into the City of *Babylon*. *Commodus* the Emperour was so gulled by his flattering parasites, that he must be called *Hercules*.^a *Antonius* the Roman would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*. *Cotys* King of *Thrace*, was married to *Minerva*, and sent three severall messengers one after another, to see if she were come to his bed-chamber. Such a one was *Jupiter Menecrates*, *Maximinus Iovianus*, *Dioclesianus Hercules*, *Sapor* the *Persian King*, brother of the Sunne and Moone, and our modern *Turks*, that will be Godson earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that would whip the Sea, fetter *Neptune*, *ſiſtula jactantia*, and send a challenge to Mount *Athos*: and such are many foolish Princes, brought into a fools Paradise by their parasites. 'Tis a common humour, it cident to all men, when they are in great places, or come to the fullness of honour, have done, or deserv'd well, to applaud and flatter themselves. *Stultitiam suam produnt*, &c. (saith * *Platerus*) your very Tradesmen if they be excellent, will crack and bragge, and shew their folly in excess.

They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they goe smiling to themselves, a perpetuall meditation of their Trophies and plauidres, they runne at the last quite mad, and lose their wits. *Petrarch. lib. x. de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5. booke of wisdome, gives an instance in a Smith of *Millan*, a fellow Citizen of his, ^u one *Galeus derubeis*, that being commended for refinding of an instrument of *Archimedes*, for joy ran madde: *Plutarch* in the life of *Ariaxerxes*, hath such a like story of one *Chamius* a souldier, that wounded King *Cyrus* in battle, and grew thereupon so^r arrogant, that in a short space after he lost his wits. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall unto them, for immoderate joy, and continuall meditation of it, cannot sleepe, nor tell what they say or doe, they are so ravished on a sudden; and with vaine conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* victory, ² came abroad all squalid and submisſe, and gave no other reason to his friends of so doing, than that hee perceived himselfe the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wife and vertuous Lady, ^a *Queene Katherine*, Dowager of *England*, in private talke, upon like occasion, said, that ^b shee would not willingly endure the extremity of either fortune; but if it were, for that of necessity she must undergoe the one, she would be in adversity, because comfort was never wanting in it, but still counsell and government, were defective in the other: They could not moderate themselves.

namque fortunatus. Hoc Fortunatus recte esse habet, quicquid, sapiente Di-
ci ex illis progredere loco. Animus. 2. Processus spiritus
et motus, ut beatus Dei gaudium iure merito habere caperetur. 2. Vnde Hen. 8. b. Nescitis se fortune extrinsecus esse
torem dixit: sed ut necesse sit alterius subinde imponatur, optare se diffidentem ad versus: quod in hoc nulli inquam defuit solentem, ut
tunc nunciamus, &c. Loc. Pr. 15.

SUBJECT

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SUBSEC. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.



*Euonymus Fuchſius Inſtit. lib. 3. ſect. 1. cap. 1. Felix Placer. lib. 3. de
mentis alienar. Herc. de Saxonia Traſſ. poſt. de melanch. cap. 3. ſpeake
of a *peculiar Fury, which comes by overmuch ſtudy. Fernellius
lib. 1. cap. 18. ^d puts Study, contemplation, and continuall me-
ditation as an eſpecial cauſe of madneſſe: and in his 86. ^o ſayes*

cites the same words. To: *Arctulanus* in lib. 9. *Rhasis* ad *Alexandrem* cap. 16. amongst other causes reckons up *studium vehemens*: so doth *Levinus Lemnius*, *lib. de ocul. nat. mirac. lib. 1. cap. 16.* * Many men (saith he) come to this malady by continuall * study, and night-waking, and of all other men, Scholars are most subject to it: and such *Rhasis* addes, 'that have commonly the finest wits, *Com. lib. 1. tra. 9. Marfilus Ficinus de sanis. tuenda. lib. 1. cap. 7.* puts Melancholy amongst one of those five principall plagues of Students, 'tis a common maile unto them all, and almost in some measure an inseparable companion. *Varro* be-like for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, reticke, are common Epithimes to Schollers: And * *Plutinius* therefore in the institution of Princes, would not have them to be great students. For (as *Machiavel*) study weakens their bodies, dulls the spirits, abates their strength and courage; and good schollers are never good souldiers; which a certaine Goite well perceived, for when his countrymen came into Greece, and would have burned all their bookes, he cried out against it, by all meanes they should not do it, * leave them that plague, which in time will consume all their vigor, and marriall spirits. The * *Turkes* abdicated *Cornelius* the next heire, from the Empire, because he was so much given to his booke: and 'tis the common Tenet of the world, that Learning duls and diminisheth the spirits, and so per consequens produceth melancholy.

Two maine reasons may be given of it, why students should be more sub-
ject to this malady than others. The one is, they live a sedentary, solitary life,
sibi & musis, free from bodily exercise, and those ordinary disports which
other men use: and many times if discontent and idlenesse consume with it,
which is too frequent, they are precipitated into this gulf, on a sudden: but
the common cause is overmuch study; too much learning (as ¹ Festus told
Paul) hath made thee mad; tis that other extreme which effects it. So did
Trincavelinus lib. 1. consil. 12. & 13. finde by his experience, in two of his
Patients, a young Baron, and another that contracted this malady by too ye-
cement study. So *Forestus de morbis lib. 10. observ. 12.* of a young Divines Pa-
tient, that was mad, and said, 'hee had a Bible in his head.' *Agrippinus Epi-
scopus de sanis. cunctis lib. 1. cap. 1. 5. 4. & lib. 2. cap. 16.* gives many reasons,
why students doe more often than others: The first is their negligence

hanc ita fit. Vt ad arma transfundenda placeat mirabiles futuri fut. = *Kaiser Trutz* high. = A.G. 1889. = *Nimier* sui
 diis melancolicus erant, dicunt fit. *Rubrum* in capite habens. = *Car. melancolicus* *negligens*, *indignus* *discrepans*
 vixit et eorum animi se dissipet cogitant.

R

• *oiber*

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other men looke to their tooles, a Painter will wash his pencills, a Smith will looke to his hammer, anvil, forge: an husbandman will mend his plough-irons, and grinde his hauberk if it bee dull; a Faulkner or Huntsman will have an especiall care of his Hawkes, Hounds, Horses, Dogges, &c. A Musitian will string and unstring his Lute, &c. onely Schollers neglect that instrument, their braine and spirits (I meane) which they daily use, and by which they range over all the world, which by much study is consumed. Vide (saith Lucian) ne funiculum nimis insendendo, aliquando abrampas: See thou twist not the rope to hard, till at length it breake. Ficinus in his fourth chap. gives some other reasons; Saturne and Mercury, the Patrones of Learning, are both drie Planets: and Origanus assignes the same cause, why Mercurialists are so poore, and most part beggers; for that their President Mercury had no better fortune himselfe. The Destinies of old, put poverty upon him as a punishment; since when, Poetry and Beggery, are Gemelli, twin borne brats, inseparable companions:

And to this day is every scholler poore,
Grosse gold from them runnes headlong to the boore:

Mercury, can helpe them to knowledge but not to money. The second is contemplation, which dries the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation above in the head, the stomacke and liver are left destitute, and thence come blacke blood and crudities by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale, &c. The same reasons are repeated by Gomezius lib. 4. cap. 1. de sale, Nymanus orat. de Imag. Io. Vossius lib. 2. cap. 5. de peste: and something more they adde, that hard Students are commonly troubled with gouts, catarrhes, rhumes, cecexia, bradioppsia, bad eyes, stone and collicke, crudities, oppilations, vertige, windes, consumptions, and all such diseases as come by overmuch sitting; they are most part leane, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate paines, and extraordinary studies. If you will not beleeve the truth of this, looke upon great Tostatus and Thomas Aquinas workes, and tell mee whether those men tooke paines? penuse Austin, Hieron, &c. and many thousands besides.

Qui capis optatam cursu contingere metam,

Multa iulis, secitque puer, sudavit & alsi.

He that desires this wished goale to gaine,
Must sweat and freeze before he can attaine,

and labour hard for it. So did Seneca, by his owne confession ep. 8. Nor did he spend idle parts of the night I keepe mine eyes open tired with waking, and not slumbering in their continuall sake. Heare Tully pro Archia Poeta: whilst others loitered, and took their pleasures, hee was continually at his booke: so they doe that will be Schollers, and that to the hazard (I say) of their healths, fortunes, wits, and lives. How much did Aristotle and Ptolomy spend?

Studiosi sunt Catilini & antiquum bene colorum, propter debilitatem digestiva sanitatis, multiplicatur in eis superfluitas. La. Vossius part. 2. cap. 5. de peste. Nullus mihi per otium dixeris, partem noctis studiis dedisti, non vero somno, sed oculis vigilia fatigatos, cadentesque in operam detores.

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unus regni pretium they say, more than a Kings ransom; how many crownes per annum, to perfect arts, the one about his History of Creatures, the other on his Almagest? How much time did Ihebei Benchora employ, to finde out the motion of the eight spheare? 40 yeares and more, some write: how many poore Schollers have lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, wealth, &c. and benesse, to gaine knowledge? for which, after all their paines in the worlds esteeme they are accounted ridiculous and silly fooles, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Looke for examples in H. lib. 1. de mania & delirio: read Trincavellius l. 3. consil. 36. &c. 17. Montanus consil. 233. Garcus de iud. c. genit. cap. 23. Mercurialis consil. 86. cap. 25. Prose: Calenus in his Brooke de atriâ bile: Go to Bedlam and aske. Or if they keepe their wits, yet they are esteemed scrubs and fooles by reason of their carriage: after seven yeares study — statim nocturnus exit,

Plerumque & risum potius quatit.

Because they cannot ride an horse, which every Clowne can doe; salute and court a Gentlewoman, carve at table, cringe and make congies, which every common swather can doe, & as populus ridet &c. they are laughed to scorne, and accompted silly fooles by our Gallants. Yea many times, such is their misery, they deserve it: a meere Schooller, a meere Ass.

Obstipo capite, & gigantes lumine terram,
Murmura cum secum, & rabsa silentia rotum,
Aque experiedo truantur verba labella,
Aegroti veteris medicantur somni a gigni
De nihilo nihilum; in nihilum nil posse reverti.

— who doe leane awry

Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as twere ballancing,
Each word upon their out stretcht lip, and when
They meditate the dreames of old sick men,
As, Out of nothing, nothing can be brought;
And that which is, can ne're be turn'd to naught.

Thus they goe commonly meditating unto themselves, thus they sit, such is their action and gesture. Fulgus lib. 8. cap. 7. makes mention how Th. Aquinas supping with King Lewis of France, upon a sudden knocked his fist upon the table, and cryed, conclusum est contra Manicheos, his wits were a woolgathering, as they say, and his head busied about other matters, when he perceived his error, he was much abashed. Such a story there is of Archimedes in Hieronius, that having found out the new way how much gold was mingled with the silver in King Hierons crowne, ran naked forth of the bath and cryed, when I have found: and it is commonly so intire to his studies, that hee never perceived what was done about him, when the City was taken, and the soldiers were ready to raffe his house, hee took no notice of it, S. Bernard told all day long by the Lemnian lake, and asked at last where hee was, Marcellus lib. 2. cap. 4. It was Democritus carriage alone that made the Abderites

suppose

Ioannes Hantichius holicus, nat. 1516. crudus in nimis studis in Ptolemae inciderit. Montanus instances in a Frenchman of Tolosa.

Cardinalis Cacus, ob laborem, vigilam, & diuturnam studii fatigatus Melancholicus. Pers. Sat. 3. They cannot fiddle but as Theophrastus fiddle, hee could make a small town become a great City.

Pers. Sat. Ingenium (sibi) quod vanae sompni Athlona & septem studiis annos dedit, instauraque;

Libris & curis status locumque dedit, Pleuraque & visu

Polium quatit. Horap. l. lib. 2. Translated by M. R. Mollay. Thomas habere confusus diu se de argum. mento cogitasse. Plutarchus Marcellus, Nec satis artem captem, nec milites in damnumurrentes, adhibuit studiis.

Lib. 2. cap. 18.

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suppose him to have beene mad, and send for *Hippocrates* to cure him: if hee had beene in any solemne company, hee would upon all occasions fall laughing. *Theophrastus* saith as much of *Heracitus*, for that hee continually wept, and *Laertius* of *Menedemus Lampficus*, because he ran like a mad man, saying, he came from hell as a spie, to tell the devills what mortall men did. Your greatest Students are commonly no better, filly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly businesse; they can measure the heavens, range over the world, teach others wisdom, and yet in bargaines and contracts they are circumvented by every base Tradesman. Are not these men fooles? and how should they be otherwise, but as so many sots in Schooles, when (as * he well observed) they neither heare nor see such things as are commonly praised abroad? how should they get experience, by what means? I know in my time many Schollers, saith *Æneas Sylvius* (in an Epistle of his to *Gaspar Scitike* Chancelour to the Emperour) excellent well learned, but so rude, so filly, that they had no common civility, nor knew how to manage their domestick or publike affaires. *Paglarensis* was amazed, and said his Farmer had surely colened him, when he heard him tell that his Sow had eleven pigges, and his Ass had but one foale. To say the best of this profession, I can give no other testimony of them in generall, than that of *Pliny* of *Isaem*; He is yet a Scholler, than which kinde of men there is nothing so simple, so sincere, none better, they are most part harmlesse, honest, upright, innocent, plaine dealing men.

Now because they are commonly subject to such hazards, and inconveniences, as dorage, madnesse, simplicity, &c. *To Voschius* would have good Schollers to be highly rewarded, and had in some extraordinary respect above other men, to have greater privileges than the rest, that adventure themselves and abbreviate their lives for the publike good. But our Patrons of learning are so farre now adayes, from respecting the *Muses*, and giving that honour to Schollers, or reward which they deserve, and are allowed by those indulgent privileges of many noble Princes, that after all their paines taken in the Universities, cost and charge, expenses, irksome houres, laborious tasks, wearisome dayes, dangers, hazards, (barred interim from all pleasures which other men have, mewed up like hawkes all their lives) if they chance to wade through them, they shall in the end be rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty and beggery. Their familiar attendants are,

* *Pallentes morbi, luctus, curaque laborque*
Et meum, & malesuada fames, & turpis egestas,
Terribiles visu forma —

Griefe, labour, care, pale sicknesse, miseries,
Feare, filthy poverty, hunger that cries,
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other trades and professions after some seven yeares apprenticeship, are enabled by their craft to live of themselves. A marchant adventures his goods at sea, and though his hazard be

great,

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great, yet if one ship returne of foure, he likely makes a saving voyage. An husbandmans gaines are almost certaine; *quibus ipse Jupiter nocere non potest* (tis * *Calos* Hyperbole, a great husband himselfe;) only Schollers, mee thinkes are most uncertaine, unrepeated, subject to all casualties, and hazards. For first, not one of a many proves to be a Scholler, all are not capable and docile, * *ex omni ligno non fit Mercurius*: we can make *Maisters* and officers every yeare, but not Schollers: Kings can invest Knights and Barons, as *Agismond* the Emperour confessed, Universities can give degrees; and *Ta quod* er, & *populo quilibet esse potest*; but he nor they, nor all the world can give learning, make Philosphers, Artists, Orators, Poets: we can soone say as *Seneca* well notes, *O virum bonum, o divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuose vestitum, Calamistratum, bene olentem, in auro corporis immendio cinctum*; but tis not so easily performed to finde out a learned man. Learning is not so quickly got, though they may be willing to take paines, to that end sufficiently informed & liberally maintained by their Patrons and Parents, yet few can compass it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take paines; they are either seduced by bad companions, *vel in praelium impingunt, vel in poculum*, and so spend their time to their friends griefe and their owne undoings. Or put case they bee studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labour in the world like unto study. It may bee, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *eris interitis*, with a body of brasse, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expenses, he is fit for preferment, where shall he have it? he is as faine to sleeke as he was (after twenty yeares standing) at the first day of his comming to the University. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are employed is to teach a Schoole, turne Lecturer or Corat, and for that he shall have *Faulkners wages*, *Libri stipendium*, and his diet, or some small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they doe but a yeare or two) as inconstant, as * they that cried *Mosanna* one day, and crucified him the other; serving-man like, he must goe looke a new master: if they doe what is his reward?

* *Hoc quoque ita manat pueris elementis doctus*
Occipit exarctis in vicis alba senectus.

Like an Ass, he weares out his time for provender, and can draw a *stump rod*, *solum tritum & lucram*, saith * *Hedus*, an old come growne, an ensigne of his felicity, hee hath his labour for his paine; a *modicum* to keepe him till hee bee decrepit, and that is all. *Grammaticus non est felix, &c.* If hee bee a trencher Chaplaine in a Gentlemans house, as it befell * *Emborum*, after some leaven years service, he may perchance have a Living to the halfe, or some small Rectory with the mother of the mares at length, a poore kinswoman, or a crackt Chamber-maid, to have and to hold during the time of his life. But if hee offend his good Patron, or displease his Lady Mistres in the meane time,

Ducunt

* *Duceunt Plana velut iussu ab Hercule Cacus,*
Poneurque foras, si quid tenuerunt unquam

Hiscere as Hercules did by Cacus, he shall be

dragged forth of doores by the heels, away with him. If he bend his forces to some other studies, with an intent to be a *secret* to some Noble man, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one under another, and in so many trades-mens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for

* *As colit astra.*

Poets, Rhetoricians, Historians, Philosophers, Mathematicians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleve that pleasant tale of *Socrates*, which he told faire *Phaedrus* under a Plane-tree, at the banks of the river *Ilex*, about noone when it was hot, and the Grasshoppers made a noise, he tooke that sweet occasion to tell him a tale, how Grasshoppers were once Schollers, Musicians, Poets, &c. before the *Muses* were borne, and lived without meat and drinke, & for that cause were turned by *Iupiter* into Grasshoppers. And may be turned againe, *In Tybin Cead*, or *Lyciorum rarus*, for any reward I see they are like to have: or else in the meane time, I would they could live as they did without

any viaticum, like so many *Manucodiatæ* those Indian birds of *Paradise*, as we commonly call them, those I meane that live with the ayre, and dew of heaven and need no other food: for being as they are, their *Rhetorick* only serves them, to curse their bad fortunes, and many of them for want of meanes are driven to hard shifts; from Grasshoppers they turne Humble-Bees and Wasps, plaine Parasites, and make the *Muses*, Mules, to satisfy their hunger starved panches, and get a meales meat. To say truth, 'tis the common fortune of most Schollers, to be servile and poore, to complaine pittifully, and

lay open their wants to their respectlesse patrons, as *Cardan* doth, as *Xilander*, and many others: And which is too common in those dedicatory Epistles, for hope of gaine, to lye, flatter, and with hyperbolicall eulogiums and commendations, to magnifie and extoll an illiterate unworthy idiot, for his excellent vertues, whom they should rather as *Machiavel* observes, vilify, and raile at downe right for his most notorious villanies and vices. So they prostitute themselves as Fiddlers, or mercenary Trades-men, to serve great mens turnes for a small reward. They are like *Indians*, they have store of gold; but know not the worth of it: for I am of *Synesius* opinion, * *King Hieron* more by *Simonides* acquaintance, than *Simonides* did by his: they have their best education, good institution, sole qualification from us, and when they have done well, their honour and immortality from us, we are the living tombes, registers, and as so many trumpeters of their fames: what was *Achilles* without *Momer*? *Alexander* without *Arian* and *Curtius*? who had knowne the *Cæsar*, but for *Suetonius* and *Dion*?

* *Fixerunt sortes ante Agamemnona*

Muli: sed omnes illachrymabiles

Urgentur, ignotique longa

Noctes, carens quia uale facto.

they

they are more beholden to Schollers, then Schollers to them: but they under-value themselves, and so by those great men are kept downe. Let them have that *Encyclopedian*, all the learning in the world, they must keep it to themselves, * *live in base esteeme, and starve, except they will submit*, as *Budem* well hath it, so many good parts, so many ensignes of *Aris*, vermes, bee slavishly obnoxious to some illiterate potentate, and live under his insolent worship, or honour, like Parasites, *Qui tanquam mures alienum panem comedunt*. For to say truth, *aries hæ non sunt Lucrativæ*, as *Guido Bonas* that Astrologer could fore-see, they bee not gainefull arts these sed *esuriemes & famelice*, but poore and hungry.

* *Dai Galenus opes, dai In Finianus honores,*

Sed genus & species cogitur ire pedes:

The rich Physitian, honour'd Lawyers ride,

Whil'st the poore Scholler foots it by their side.

Poverty is the *Muses* Patrimony, and as that Poeticall divinity teacheth us, when *Iupiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Heiron* forsaken of all sisters, and I beleve it was, because they had no portion.

Calliope longum celebs cur vixit in ævum?

Nempe nihil dotis, quod numeraret, erat.

Why did *Calliope* live so long a maid?

Because she had no dowry to be paid:

Ever since all their followers are poore, forsaken, and left unto themselves. In so much, that as *Petronius* argues, you shall likely know them by their clothes. There came, saith he, by chance into my company, a fellow not very spruce in his clothes, to looke on, that I could perceiue by that note alone hee was a Scholler, whom commonly rich men hate: I asked him what hee was, hee answered; a Poet; I demanded againe why hee was so ragged, hee told mee this kinde of learning never made any man rich.

* *Qui Pelago credit, magno se favore tollit,*
Qui pugnis & prostra petis, præcingitur auro:
Vili adulator picto jacet ebruius ostro,
Sola pruinae siccæ facundia pannis.

A Merchants gaine is great that goes to Sea,

A Souldier embossed all in gold:

A Flatterer lies fox'd in brave array,

A Scholler only ragged to behold.

All which our ordinary Students, right well perceiving in the Universities, how unprofitable these Poeticall, Mathematicall, and Philosophicall studies are, how little respected, how few Patrons; apply themselves in all haste to those three commodious professions of Law, Physicke, and Divinitie, sharing themselves betweene them, * rejecting

* *Invenio*
& Plectus
re jacet, ad-
mem locum
habens, nisi
artibus variis
que iniquis,
impetier, ob-
noxie, suppa-
ritando fasti-
bus subiectis
proterve inso-
lentique po-
tentia, Lib. 1.
de contempt.
verum fortis-
tatum,
** Buchanan.*
elec. lib.

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rejecting these Arts in the meane time, History, Philosophy, Philology, & lightly passing them over, as pleasant toyes, sitting onely table talke, and to furnish them with discourse. They are not so behovefull: he that can tell his money hath Arithmetick enough: Hee is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne use. The best Opticks are, to reflect the beames of some great mens favour and grace to shine upon him. He is a good Enginer that alone can make an instrument to get preferment. This was the common Tenent and practise of Poland, as C. Omerus observed not long since, in the first booke of his history; their Universities were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betooke himselfe to Divinitie, *hoc solum in votis habens, optimum sacerdotum*, a good Personage was their aime, This was the practise of some of our neare neighbours, as * *Lippius* inveighs, they thrust their children to the study of Law and Divinity, before they bee informed aright, or capable of such studies. *Scilicet omnibus artibus amittat spes lueri, & furiosior est cumulus arri, quam quicquid Graci Latineque delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & praesentis consilii regum, o pater o patria?* so he complained, and so may others. For even so we finde, to serve a great man, to get an office in some Bishops Court (to practise in some good Towne) or compass a Benefice, is the marke wee shoot at, as being so advantagious, he high way to preferment.

* Epistol. quest.
lib. 4. Ep. 22.

Although many times, for ought I can see, these men faile as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Civill Law with us so contracted with Prohibitions, so few causes, by reason of those all devouring municipall Lawes, *quibus nihil illiteratum*, saith * *Erasmus*, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Schollers, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to bee compassed at such deare rates, that I know not how an ingenuous man should thrive amongst them. Now for Physicians, there are in every Village so many Mountebanks, Empiricks, Quack-salvers, Parascitians, as they call themselves, *Cassici & saniculae*, so * *Clenard* tearmes them, Wisards, Alchemists, poore Vicars, cast Apothecaries, Physicians men, Barbers, and Good wives, professing great skill, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as *J.* he said, litigious, Idlers,

*Quibus loquacis assiduum arrogantia est,
Peritis parum aut nihil,
Nec ulla mica literarii salis,
Crumen imulga natio:
Loquaculeia turba, livum strophe,
Maligna litigantium cohor, rogati vultures,
Laverna alumni, Agyria, &c.*

which

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Which have no skill but prating arrogance,
No learning, such a purple-milking nation:
Gown'd vultures, theeves, and a litigious rout
Of coseners, that haunt this occupation,

that they cannot well tell how to live one by another, but as he jested in the Comedy of clocks, they were so many, *major pars populi arida septem fame: & Plautus*. they are almost starved a great part of them, and ready to devour their fellows, * *Et noxia calliditate se corripere*; such a multitude of pertisoggers and Empericks; such impostors, that an honest man knowes not in what sort to compose and behave himselfe in their society, to carry himselfe with credit in so vile a rout, *scientiae nomen*, for *sumptibus parium & vigilis profueri dispendes, postquam &c.*

Last of all to come to our Divines, the most noble profession and worthy of double honour, but of all others the most distressed and miserable. If you will not believe me, heare a briefe of it, as it was not many yeares since preached at Pauls crosse, * by a grave Minister then, and now a reverend Bishop of this land. *We that are bred up in learning, and destituted by our Parents to this end, we suffer our childhood in the Grammar schoole, which Austin calls magnam tyrannidem, & grave malum, and compares it to the torments of martyrdom, when we come to the University, if we live of the Colledge allowance, as Phalaris objected to the Leontines* *non videretur aliis quicquam, need of all things but hunger and feare; or if we be maintained but partly by our Parents cost, doe expend in unnecessary maintenance, bookes and degrees, before we come to any preferment, five hundred pounds, or a thousand markes. If by this price of the expence of time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poore Personage, or a Vicarage of 50 l. per annum, but we must pay to the Patron for the lease of a life (a spent and out worn life) either in annuall pension, or above the rate of a copy hold, and that with the hazard and losse of our soules by Simony and perjury, & the forfeiture of all our spirituall preferments, in esse and posse, both present and to come. What father after a while will be so improvident, to bring up his sonne to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring up his sonne in that course of life, which by all probability and necessity, cogit ad turpia, enforcing to sinne, will enangle him in simony and perjury, when as the Poet saith, Invitatus ad haec aliquis de ponte negabit: a beggers brai taken from the bridge where hee sits a begging, if hee knew the inconvenience, had cause to refuse it. This being thus, have not wee fished faire all this while, that are initiate Divines, to finde no better fruits of our labours, *hoc est cur palles, cur quis non prandeat hoc est?* doe wee macerate our selves for this? Is it for this we rise so early all the yeare long? * *Leaping* (as he saith) *out of our beds, when wee heare the bell ring, as if we had heard a thunder clap. If this be all the respect, reward and honour we shall have, a strange leves calamitas, & scinde Thalia li-bellor: let us give over our bookes, and betake our selves to some other course of life: to what end should wee study? Quid me literalis stulti docere parentes, what did our parents meane to make us schollers, to make us faine to seeke of preferment after twenty yeares study, as we were at first: why doe we take such paines? Quid tantum insanus juvenis impalescere charis? If there**

be

4 Joh. Howson
4 Novembris
1597. the Ser-
mon was printed
by Arnold
Hartfield.

6 Pers. Sat. 3.

* 2 lecto ex-
fientes, ad su-
bitum tinnitum
nabuli pulsum
quasi fulmine
terrati. 1.
c. Mori.
d. Mori.

* Cicero.
dial.

* T. p. lib. 2.

* 10. Don's
Epodon. lib. 3.
c. 3.

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be no more hope of reward, no better encouragement. I say againe; *Frangere leues calamos, & scinde Thalia libellos*; let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, or stop bottels with them, turne our Philosophers gownes, as *Cleantes* once did into millers coates, leave all, and rather betake our selves to any other course of life, than to continue longer in this misery. * *Præstat demiscalpia radere, quam literariis monumentis magnarum facorem emendicare.*

Yes, but me thinks I heare some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they have just cause to complaine; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more than manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse us; both are faulty, they and we: yet in my judgement, theirs is the greater fault, more apparant causes, and much to be condemned. For my part, if it be not with me as I would, or as it should, I doe ascribe the cause, as * *Cardan* did in the like case; *meo infortunio potius quam illorum sceleri*, to * mine owne infelicity, rather than their naughtinesse: Although I have beene baffled in my time by some of them, and have as just cause to complaine as another: or rather indeed to mine owne negligence; for I was ever like that *Alexander* in * *Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many yeares familiarly with rich *Crassus*, was even as poore when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he travelled with *Crassus* he borrowed an hat of him, at his returne restored it againe. I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they and I parted as we met, they gaue me as much as I requested, and that was—

And as *Alexander ab Alexandro Genial: d. er. lib. 6. cap. 16.* made answer to *Hieronymus Massianus*, that wondred, *quomodo plures ignavos & ignobiles ad dignitates & sacerdotia promotos quodlibet videret*, when other men rose, still he was in the same state, *eodem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as therest. He made answer that he was content with his present estate, was not ambitious, and although ob-jurgandus suam segnitiam accusaret, cum obscure soris homines ad sacerdotia & pontificatus exacerbat. he chid him for his backwardnesse, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexander's* bookes) yet by some overweening and wellwishing friends, the like speeches have beene used to me; but I replied still with *Alexander* that I had enough, and more peradventure than I deserved; and with *Libanius Sophista* that rather chose (when honours and offices by the Emperour were offered unto him) to be *salus Sophista*, quam *salus Magistratus*. I had as live be still *Dionysius junior*, and *privus privatus*, si mihi jam daretur opus, quam *salus fortis Doctor*, *salus Dominus*. — Sed quorsum hæc? For the rest, 'tis on both sides

facinus

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facinus de eorum, to buy and sell livings, to detain from the Church, that which Gods and mens Lawes have bestowed on it; but in them most, and that from the covetousnesse and ignorance of such as are interested in this businesse, I name covetousnesse in the first place as the root of all these mischiefs, which *Achan* like, compels them to commit sacrilege, and to make Simoniacall compacts, (and what not) to their own ends; that kindles Gods wrath, brings a plague, vengeance, & an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they have it. And others when they have with riot and prodigality, embelished their estates, to recover themselves, make a prey of the Church, robbing it, as * *Julian* the Apostate did, spoile Parsons of their revenues (in keeping halfe back, as a great man amongst us observes:) and that maintenance on which they should live: by meanes whereof, Barbarisme is increased, and a great decay of Christian Professors: for who will apply himselfe to these divine studies, his house, or friend, when after great paines taken, they shall have nothing whereupon to live? But with what event doe they these things?

* *Onesque totis viribus conamini,
At inde meiss accidit miserrima.*

They toyle and myle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, and as common experience evinceth, accursed themselves in all their proceedings. With what face (as * *hee* quotes out of *Austin*) can they expect a blessing or inheritance from Christ in Heaven, that defraude Christ of his inheritance here on earth? I would all our Symoniacall Patrons, and such as detain Tithes, would read those judicious Tracts of *St Henry Spelman*, and *St James Sempill* Knights; those late elaborate and learned Treatises of *D. Tully*, and *Mr. Mornay*, which they have writtten of that subject. But though they should read, it would be to no small purpose, *claves licet & mane celo confinis*; thunder, lightning, preach hell and damnation, tell them 'tis a sinne, they will not beleeve it; denounce and terrifie, they have *conscientia*, they do not attend, as the enchanted Adder, they stop their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the *David* in *Plautus*, *Euge, optime*; they cry and applaud themselves, with that *Miser*, *simulacrum* in *Horace*, *concepit in arca*; say what you will, *quosque madidat* as a dog barks at the Moone, to no purpose are your sayings. Take ye off heaven, let them have money. A base, prophane, Epicurean, Hypocriticall reason for my part, let them pretend what zeale they will, counterfeite Religion, blot the worlds eyes, burne themselves, and stuffe out the greater with Church families, shine like so many Peacockes, so cold is my charity, so dead is my love, that I shall never thinke better of them, than that they are rotten crabs, their bones are full of Epicurean hypocrisie, and Athesistall marrow, that they are worse than Heathens. For as *Dionysius Halicarnassensis* observes in *iq. lib. 7. Primum locum* *Græci* and *Barbarians* observe all religion, *ritus*, and late not break them for fear of offending Gods, but in Simoniacall con-

S 2

tracters, Barbari &c.

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tracters, our senselesse *Achans*, nor stupified *Patrons*, feare neither God nor di-
vell, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no
no great sin, &c. And though they be daily punished for it, and they doe ma-
nifeftly perceive, that as he said, Frost and Fraud come to foule ends; yet as
* *Chrysostome* followes it, *Nulla expensâ sit correctio, & quasi adversus malitia ho-*
minum provocetur, crescit quotidie quod puniatur: they are rather worse than better,
— *iramque animos a crimine sumunt*, and the more they are corrected, the
more they offend: but let them take their course, * *Rode caper vires*, goe on still
as they begin, 'tis no sin, let them enjoyce secure, Gods vengeance will over-
take them in the end, and these ill gotten goods as an Eagles feathers, * will
consume the rest of their substance: It is * *aurum Tholosanum*, and will pro-
duce no better effects. * *Let them lay it up safe, and make their conveyances never*
so close, Locke and Shu doore, faith Chrysostome, yet fraud and covetousnesse, two most
violent theeves, are still included, and a vile gaine will gotten, will subvert the rest of
their goods. The Eagle in *Ælope*, seeing a peece of flesh, now ready to be sa-
crificed, sweep it away with her claws, & carried it to her nest; but there was
a burning coale stuck to it by chance, which unawares consumed her, young
ones, nest and all together. Let our Symoniack Church-chopping Patrons,
and sacrilegious Harpyes, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *succesit odium in*
litteris ab ignorantia vulgi; which * *Junius* well perceived: this hatred & con-
tempt of learning, proceeds out of * Ignorance, as they are themselves barba-
rous, idiots, dull, illiterate, and proud, so they esteeme of others.

Sint Mecanæ, non deerunt Flacce Marones:

Let there be bountifull Patrons, and there will bee painfull Schollers in all
Sciences. But when they contemne Learning, and thinke themselves suffi-
ciently qualified, if they can write and read, scamble at a peece of Evidence,
or have so much Latine as that Emperour had, * *qui nescit dissimulare, nescit*
trare, they are unfit to doe their country service, to performe or undertake
any action or employment, which may tend to the good of a Common-
wealth, except it be to fight, or to doe country Justice, with common sense,
which every Yeoman can likewise doe. And so they bring up their children,
rude as they are themselves, unqualifi. d, untaught, uncivill most part. * *Quis*
est nostris juramine legitime institutus literis? Quis oratores aut Philosophos tam
quis quæ historiæ legist, illam rerum agendarum quasi animam? præcipiam
parentes vota sua, &c. 'twas *Lippus* complaint to illiterate countrymen, it may
be ours. Now shall these men judge of a Schollers worth, that have no worth,
that knowes not what belongs to a students labours, that cannot distinguish
betweene a true scholler, & a drone, or him that by reason of a voluble tongue
a strong voice, a pleasing tone, and some rivantly *Pothambean* helpees, steales
and gleames a few notes from other mens Harverts, and so makes a fairer shew,
than hee that is truly learned indeed: that thinkes it no more to preach, than
to speake, * *or to run away with an empty Cart*; as a grave man said; and there-
upvillifie us, and our paines; scorne us, and all learning. * Because they
are rich, and have other meanes to live, they thinke it concerns them not
to know, or to trouble themselves with it; a fitter taske for younger bro-
thers,

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thers, or poore mens sonnes, to be pen and Inkhorne man, pedanticall slaves,
and no whit befitting the calling of a Gentleman, as *Frenchmen* and *German*
commonly doe, neglect therefore all humane learning, what have they to doe
with it? Let *Marriners* learne Astronomy; Merchants Factors study Arith-
meticke; Surveyers get them Geometry; Spectacle-makers Opticks; Land-
leapers Geography; Towne-Clarks Rhetoricke; what should he doe with a
spade, that hath no ground to dig; or they with Learning, that have no use of
it? Thus they reason, and are not ashamed to let *Marriners*, *Prentises*, and the
basest servants be better qualified than themselves. In former times, Kings,
Princes, and Emperours were the only Schollers, excellent in all faculties.
Julius Cæsar mended the yeare, and writ his owne Commentaries,

— * *media inter prælia semper,*
Stellarum cœlique plagis, superisque vacavis.

* *Anonius, Adrian, Nero, Seve. Jul. &c.* * *Michael the Emperour, and Isaacus*, were
so much given to their studies, that no base fellow would take so much paines:
Orion, Perseus, Alphonsus, Ptolomeus, famous Astronomers: *Sabor, Mithridates,*
Lysimachus, admired Physitians: *Plato's* kings all * *græx* that Arabian Prince,
a most expert Jueller, and an exquisite Philosopher; The Kings of *Ægypte*
were Priests of old, and chosen from thence, — *Idem rex hominum, Phœbique*
sacerdos: but those heroicall times are past; the *Muses* are now banished in
this bastard age, *ad sordida tuguriola*, to meaner persons, and confined alone
almost to Universities. In those daies, Schollers were highly beloved, * ho-
noured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; Ho-
race by *Mecænis*: Princes companions; deare to them, as *Anacreon* to *Poly-*
crates; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocra-*
tes the Philosopher 50. talents, because he was poore, *visu rerum aut eruditione*
præstantes viri, mensis olim regum adhibiti, as *Philostrophus* relates of *Adrian* &
Lampridius of *Alexander Severus*: famous *Clarks* came to these Princes
Courts, *velut in Lyceum*, as to an University, and were admitted to their tables,
quasi drom epulis accumbentes; *Archilampus* that *Macedonian* King would not wil-
lingly sup without *Euripides*, (amongst the rest he dranke to him at supper
one night and gave him a cup of gold for his paines) *delectatus poeta suavi ser-*
mine, & it was fit it should be so: Because as * *Plato* in his *Protagoras* well faith,
a good Philosopher as much excels other men, as a great King doth the
Commons of his Country; And againe, * *quoniam illi nihil deest, & minime e* *hæc præ-*
egere solent, & disciplinæ quæ proficiuntur, soli à contemptu vindicare possunt, they
needed not to beg so basely, as they compell * *Schollers* in our times to
complaine of poverty, or crouch to a rich chuffe for a meales meat, but could
vindicate themselves, and those Arts which they professed. Now they would,
and cannot: for it is held by some of them, as an axiome, that to keepe them
poore, will make them study; they must be dieted, as horses to a race, not
pampered, * *Alendos volum, non aginandos, ne melioris mem in flammula extingua-*
tur: a fat bird will not sing, a fat dog cannot hunt; and so by this depression
of theirs, * some want meanes, others will, all want * *incouragement*, as being
taken almost: and generally contemned. 'Tis an old saying, *Sint Mecæna-*
tes non deerunt Flacce Marones, and 'tis a true saying still. Yet oftentimes I may
S 3 not

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* *Chil. 4. Cent.*
1. 2. 2. 2. 1.

Had I done
as others did,
put my selfe
forward, I
might have
happily bene
as great a man
as any of my
equals.

nox d. ny it the maine fault is in our selves. Our Academicks too frequently offend in neglecting patrons, as **Erasmus* well taxeth, or making ill choice of them; *negligimus oblatos aut amplectimur parum aptos*, or if we get a good one, *non studemus mutuis officiis favorem ejus alere*, we doe not plye and follow him as we should. *Idem mihi accidit Adolescenti* (saith *Erasmus*) acknowledging his fault, & *gravisime peccavi*, and so may I say my selfe, I have offended in this and so peradventure have many others. We did not *spondere magnatum favoribus, qui cæperunt nos amplecti*, apply our selves with that readinesse we should: idleness, love of liberty, *immodicus amor libertatis effecit ut diu cum perfidis amicis*, as he confesseth, & *peritaci paupertate colluctarer*, bashfulness, melancholy, r. n. our ownesse cause many of us to be too backward and remisse. So some offend in one extreame, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complaine *desse Mæcenates*, want of encouragement, want of meanes, when as the true defect is in our owne want of worth, our insufficiency: did *Mæcenatus* take notice of *Horace* or *Virgil* till they had shewed themselves first, or had *Bæcius* and *Mæcius* any patrons? *Egregium specimen dedit*, saith *Erasmus*, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many doe, with such base flattery, parasiticall colloging, such hyperbolicall elogies they doe usually insinuate, that it is a shame to heare and see. *Immodica laudes conciliant invidiam, potius quam laudem*, and vaine commendations derogate from truth, and we thinke in conclusion, *non melius de laudato, prius de laudante*, ill of both, the commender and commended. So we offend, but the maine fault is in their harshnesse, defect of patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How deare to *Alexander* was *Aristotle*, *Demetrius* to *Philis*, *Solon* to *Cæsus*, *Anaxarcus* and *Trechianus* to *Augustus*, *Cassius* to *Vespasian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hieron*? how honoured?

In Catullus,
Luc. 11.

Sed hæc prius fuere, nunc recondita
Senem quiete, those daies are gone:
Es spes, & ratio studiorum in Cæsare tantum:

Nemo est qui
non Phæbus
hic nobis, &
intuitu laben-
tem reddat.

As he said of old, we may truly say now, he is our *Amaler*, our *Sunne*, our sole comfort and refuge, our *Prothom*, our common *Mæcenus*, *Jacobus munificus*, *Jacobus pacificus*, *mytha Musarum*, *Rex Platonicus*: *Grande decus, columenq; nostrum*: A famous Scholler him selfe, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well knowne, that as *Paterculus* of *Cato*, *Iam ipsum laudare nefas sit*: and which * *Pliny* to *Trajan*. *Seria te carmina, bonique æternus annalium, non hæc brevis & pudenda prædicatio colat*. But he is now gone, the *Sunne* of ours set, and yet no night followes,

* *Pliny.** *Virgil.*

— *Sol occubuit, nox nulla sequita est.*
in his roome — * *aurus aliter*

Aulus, *simili fronde fecit virga metallo*, and long may he raigne and flourish amongst us.

Let

Let me not be malicious, and lie against my *Genius*; I may not denie, but that wee have a sprinkling of our Gentry, here, and there one, excellently well learned, like those *Fuggeri* in *Germany*, *Du Barrias*, *Du Plejús*, *Sadael* in *France*, *Picus Mirandula*, *Schoetus*, *Barotius* in *Italy*;

Apparent vari naves in gurgite vasto.

But they are but few in respect of the multitude, the major part (and some againe excepted, that are indifferent) are wholly bent for Hawkes and hounds, and carried away many times with intemperate lust, gaming, and drinking. If they read a booke at any time, (*si quid est interm ois à venatu, poculis, aleis, scortis*) tis an English Chronicle, *S. Huon of Bordeaux*, *Amadis de Gaule*, &c. a play-booke, or some pamphlet of Newes, and that at such seasons onely, when they cannot stirre abroad, to drive away time, & their sole discourie is dogs, hawkes, horses, and what Newes? If some one have bene a traveller in Italy, or as far as the Emperours Court, wintered in *Orleans*, and can court his Mistress in broken French, weare his clothes neatly in the newest fashion, sing some choyce Out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat and to be admired: ¹ Otherwise hee and they are much at one; no difference betwixt the Master and the Man, but worshipfull titles: winke and choose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governours too sometimes, statesmen, magistrates, noble, great, and wise by inheritance.

Mistake me not (I say againe) *Vos ô Patrium sanguis*, you that are worthy Senators, Gentlemen, I honour your names and persons, and with all submission, prostrate my selfe to your censure and service. There are amongst you, I doe ingeniously confesse, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreths which I never saw, no doubt, or heard of, pillars of our common-wealth, whose worth, bounty, learning, forwardnesse, true zeale in Religion, and good esteeme of all Schollers, ought to be consecrated to all posterity: but of your rank there are a deboshed, corrupt, covetous, illiterate crew againe, no better than stocks, ² *rum pecus* (testor *Deum*, non mihi videri dignos *jugenui hominis appellatio-* ne) barbarous *Thracians*, & *quis ille ibrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what E- pierbers to give them, enemies to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard taske masters they prove) they take away their straw, and compell them to maketh their number of brick: they commonly respect their owne ends, com- modity is the steere of all their actions, and him they prefer in conclusion, as a man of greatest gifts, that will give most; no penny, * *no Pater no ster*, as the saying is: *Nisi preces auro sulcas, amplius irruas: ut Cerberus ossa*, their at- tendants and officers must be bribed, feed and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Roma vendita*, tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without mony. A Clark may offer him selfe, approve his worth, lear- ning

Ramus enim
sermone sensus
communis in illa
Fortuna. Luc.
Sat. 8.

Quis enim
geniosum di-
xit hunc
qui Indignus
genere, & præ-
claro nomine
ta illa insignis.
Luc. Sat. 8.

Geotemen in
the Country,
no whit infe-
rior, if not to
bee preferred
for divers kind
of learning to
many of our
Academicks.
Ipse lect Mus-
æ viciæ comi-
tatus Homere,
Nul tam attu-
leri. J. B. Home-
re Sat. 1.
Et legat bis-
toros auctores
noverit omnes
Tanquā naves
digitales nos.
Luc. Sat. 7.

Juvenal.

ning, honesty, religion, zeale, they will commend him for it; but — * *probitus laudatur & alger*. If he be a man of extraordinary parts, they will flocke after off to heare him, as they did in *Apuleiu*, to see *Pysche*: *multis mortales confuebam ad videndum seculi decum, speculum gloriosum: laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regum, cupidus ejus nuptiarum petitor accedit; mirantur quidem divinam formam omnes, sed ut simulacrum fabre politum mirantur*; many mortall men came to see faire *Pysche* the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture; none would marry her, *quod indurata*, faire *Pysche* had no money. * So they doe by learning;

** didici jam dives avarus
Tantum admirari, tantum laudare disertos,
Ut pueri Junonis aem* —

Your rich men have now learn'd of latter daies

To admire, commend, and come together

To heare and see a worthy Scholler speake,

As children doe a Peacocks feather.

He shall have all the good words that may be given, & a proper man, and 'tis pity he hath no preferment, all good wishes, but inexorable, indurate as he is, he will not preferre him, though it be in his power, because he is *induratus* he hath no money. Or if he doe give him entertainment, let him be never so well qualified, plead affinity, consanguinity, sufficiency, he shall serve 7. yeares, as *Jacob* did for *Rachel*, before he shall have it. * If he will enter at first, he must get in at that *Simoniack* gate, come off soundly, and put in good security to performe all covenants, else he will not deale with, or admit him. But if some poore scholler, some parson chaffe will offer himselfe; some Trencher Chaplaine, that will take it to the halves, thirds, or accept of what he will give, he is welcome; be comfortable, preach as he will have him, he likes him before a million of others; for the best is alwayes best cheap: and then as *Hierom* said to *Cromatius*, *patella dignum operculum*, such a Patron, such a Clark; the cure is well supplied, and all parties pleased. So that is still verified in our age, which * *Chrysostome* complained of in his time, *Qui opulentes sunt in ordinem parafitorum cogunt eos. & ipsos tanquam canes ad mensas suas emittunt; cumque impudenter Venientes iniquarum cenarum reliquis differunt, iidem pro arbitrio abutentes*: Rich men keepe these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose. * *As children doe by a bird or a butterflye in a string, pull in and let him out as they list, doe they by their trencher Chaplaines, prescribe, commend*

their wits, in and out as to them it seems best. If the Patron be precise, so must his Chaplaine be; if he be papisticall, his Clark must be so too, or else be turned out. These are those Clarks which serve the turne, whom they commonly entertaine, and present to Church livings, whilst in the meane time we that are University men, like so many hide-bould Calves in a Pasture, tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as so many candles, illuminate our selves alone, obscuring one anothers light, and are not discerned here at all, the least of which, translated to a dark poome, or to some Country benefice, where it might shine apart, would give

a faire light, and be scene over all. Whilst we lye waiting here as those sick mendid at the poole of * *Behejda*, till the Angell stirr'd the water, expecting a good houre, they step betweene, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travell, earnest suit of our selves and friends, we obtaine a small Benefice at last: our misery begins afresh, we are suddenly encountered with the flesh, world, and Divell, with a new onser; we change a quiet life for an ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and scarce yet settled, we are called upon for our Predecessors averages, first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt ritle, as it befell *Cleward Of Brabant*, for his rectory and charge of his *Begine*, he was no sooner inducted, but instantly sued, *cepimus*; (* saith he) *strenue litigare, & implacabili bello confingere*: at length after ten yeares suit, as long as *Troyes* siege, when hee had tired himselfe, and spent his mony, he was faine to leave all for quietnesse sake, and give it up to his adversary. Or else we are insu'ted over, and trampled on by domineering officers, fleeced by those greedy *Harpyes* to get more fees, we stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peevish Puritans, perverse Papists, a lascivious rout of Atheisticall *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they think well gotten that is had from the Church, and by such uncivill, harsh dealings, they make their poore Minister weary of his place, if not his life: and put case they be quiet, honest men, make the best of it, as often it falls out, from a polite & terse Academick, he must turne rustick, rude, melancholise alone, learne to forget, or else, as many doe become Maulsters, Graziers, Chapmen, &c. (now banished from the Academy, all comerce of the Muses, and confined to a country village, as *Ovid* was from *Rome* to *Pontus*), and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac nox & sumus) idē reatus manet, idem nobis, & si non multo gravius, crim'n obijci potest: nostrā enim culpā sit, nostrā incuriā, nostrā avaritiā, quoddam tam frequētes, foedatq; fiant in Ecclesiā nundinationes, (*templum est vanae, deusq;*) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarū Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio sit. Quod tot Resp. malis afficiatur, a nobis seminarium; ultro malum hoc accersimus, & quāvis contumeliā, quāvis interim miserīā digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indies sine delectu pauperes alumni, terræ filii, & cujuscunq; ordinis homunciones ad gradus certatim admittantur? qui si definitiorem, distinctioremq; unam aut alteram memoriter edidicerint, & pro more tot annos in dialecticā posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, oratores, aleatores, compotiores, indigni, libidinis voluptatumque administri,

Sponsi Penelope, nebulones, Alcinoique,
modo tot annos in Academiā insamperint, & se pro togatis vendiderint; lucri

Epist. lib. 1.
Ophentis, a-
ad fono tiffu-
dina emellens,
nig plumoca
emacorda, aui
et agento
malico emellum
Cec. Salisburi-
ensis Policrat.
lib. 5. c. 10.
Juvenc. Sat. 7.
Seuge bene no-
need Doufa
epod. lib. 2.
— dos ipse si-
cutis, hōque
congruam est.
Quatuor ad-
portus Ecclesi-
as itur ad om-
nes, fanyimis
aut Simoni;
presulis atq;
Dei Hōtōr.

Lib. 5. c. 10.
Gentiles de Ba-
bia matre.

Pro. 1. lib. 1.
imp. rans, in-
dicemegunt,
tongis nōtū
pront nōtū
kōm, a tōtū
C. nōtū, ut
papilone pū-
aut hōmō fō-
dōmōtū, a t
atōtū, a t
lib. 5. c. 10.
tōtū, a t
tōtū, a t
tōtū, a t

Epist. lib. 1.
Jam sufficiens
in locum de-
mortui, protinus
exortum est ad-
versum. &c.
post multas la-
bores, sumptus,
&c.

eri causâ, & amicorum intercessu præsentantur: Adde etiam & magnificis nonnunquam elogiis morum & scientiæ, & jam valedicturi testimonialibus hisce literis, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei suæ & existimationis jacturam proculdubio faciunt. *Doctores enim &*

Professores (quod ait ille) *id unum curant, ut ex professione frequenter, & in multis potius quam legimus, commoda sua promoveant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero, & pecunias emungant, nec multum interest qui sint, literatores an literati, modo pingues, nitidi, ad aspectum speciosi, & quod verbo dicam, pecuniosi sint. * *Philosophastri* licentiantur in artibus, artem qui non habent, * *Eosque sapientes esse jubent, qui nulla prædici sunt sapientiæ, Et nihil ad gradum præterquam velle adferunt.* Theologastri (solvant modo) satis superq; docti, per omnes honorum gradus evolvunt & ascendunt. Atque hinc fit quod tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus in sacro sanctos Theologiæ aditus, illotis pedibus irrumpant, præter invectudam frontem adferentes nihil, vulgares quasdam quisquilias, & scholarium quasdam nugamenta, indigna quæ vel recipiantur in triviis. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius, quam ad aras, quod divinas hæc literas turpiter profuit; hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidii, ob corporis & animi egestatem, aliarum in Repub. partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodo captantes, non ex sinceritate, quod *Paulus ait, sed caponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quam plurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academicis, quæ viros undiquaque doctissimos, omni virtutū genere suspiciendos, abunde producant. Et multo plures utraque habitura, multo splendidior futura, si non hæc sordes, splendidi lumen ejus obfuscarent, obstarer corruptio, & caponantes quædam Harpyæ, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat, tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram polui Theologiam, ac cœlestes Musas quasi prophanum quiddam profutui. *Vilem enim & effronem* (sic enim Lutherus alicubi vocat) *lucelli causam, qui musæ ad molitæ, et nobilium & heroum mensas advocant, in speciem sacerdotii, cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

— Ut nervis alienis mobile lignum — Ducitur —

Assum sequentes, pusiacorum more, in prædæ spem quidam effutunt: obsecundantes Parasiti (* *Erasmus ait*) *quidam docent, dicunt, scribunt, suadent, & tamra conscientiam pro ani, non ut saluarem reddant gregem, sed ut magnificam sibi pareat fortunam. Opiniones quasque & decreta contra verbum Dei astringunt, ne non offendam patrum, sed ut reuam: favorem procerum, & populi plausum sibi; ipsi operi acculeant.* Etenim plerumq; animo ad Theologiam accedunt, non ut rem divinam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expulandum;

landi, quærentes quod *Paulus ait, Non quæ Jesu Christi, sed quæ sua*, non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui villioris fortunæ, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, & dicam Episcopos, hoc malum invadit.

* *Dicite pontifices, in sacris quid facit aurum?*

* *Summos sepe viros transversos agit avaritia, & qui reliquis morum probitate prælucent; hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunque se contrahant, expilant, exhauriunt, abradunt, magnum tamæ suæ, si non animæ naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim luserit, Emerat ille prius, vendere jure potest. Simoniacus enim (quod cum Leone dicam) gratiam non accipit, si non accipit, non habet, & si non habet, nec gratis potest esse; Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impediant, probè sibi conscii, quibus artibus illic pervenerint. * Nam qui ob literas emerisse illos credat, desipit: qui vero ingenii, eruditionis, experientie, probitatis, pietatis, & Musarum id esse pretium putat (quod olim revera fuit, hodie promittitur) planissime insanit. Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis coepit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte derivarunt omnes nequitie. Ne quid obiter dicam de ambitone, Adulatione plusquam aulicâ, ne tristi domicanio laborent, de luxu, de foedo nonnunquam vitæ exemplo, quo nonnullos offendunt, de compotatione Sybaritica, &c. Hinc ille squalor Academicus, irides hac tempestate Camena, quum quisvis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradibus majestatem quandam, ac amplitudinem præ se ferens, miramque sollicitudinem, barba reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus. Quales stantæ (quod ait ille) *quæ sacris in ædibus columnis imponuntur, veluti oneri celeres videntur, ac insudarent, quum revera sensu sunt carentes, & nihil suæ adjuvem firmitatem: Atlantes videri volunt, quum sint statux lapidæ, umbratiles revera homunciones, fungi forsan & bardi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniqua sorte serviant, minimo forsan salario contenti, puris nominibus nuncupari, humiles, obscuro, multoque digniores licet, egestes, inhonorati vitam privam privatam agant, tenuique sepulti sacerdotio, vel in collegiis suis in æternum incarcerationi, in gloriæ delitescant. Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, * hinc ipsa religio (quod cum Secellio dicam) in ludibrium & contemptum adducitur, abjectum sacerdotium (atque hæc ubi sunt, ausim dicere, & putidum * putidi disterium de clero usurpare) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.**

MEMB. 4.

SUBJECT. 1.

*Non-necessary, remote, outward, adventitious, or accidentall
causes: as first from the Nurse.*



F those remote, outward, ambient, Necessary causes, I have sufficiently discoursed in the precedent member, the *Non-necessary* follow; of which, saith ¹ *Euchem*, no art can be made, by reason of their uncertainty, casualty, and multitude; so called *non necessary* because according to ^m *Fernelius* they may be avoided, and used without necessity. Many of these accidentall causes, which I shall entreat of here, might have well been reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this ranke of causes. To reckon up all is a thing impossible; of some therefore most remarkable, of these contingent causes which produce Melancholy, I will briefly speake and in their order.

From a child's Nativity, the first ill accident that can likely befall him, in this kind is a bad Nurse, by whose meanes alone he may be tainted with this "malady from his cradle." *Aulus Gellius lib. 12. ca. 1.* brings in *Phavorinus* that eloquent Philosopher, proving this at large, ^o *that there is the same vertue and propriety in the milk as in the seed, and not in men alone, but in all other creatures: bee* gives instance in a Kid and Lamb, if either of them sucke of the others milk, the Lamb of the Goat, or the Kid of the Ewe, the wool of the one will be hard, and the haire of the other soft. *Gualterus Cambrensis Itinerar. Cambria lib. 1. ca. 2.* confirms this by a notable example which happened in his time. A sow pig by chance sucked a Brach, and when she was growne, ^p *would miraculously hunt: all manner of Deere, and like as well, or rather better than any ordinary bo mil.* His conclusion is, *that man and beasts partake of her nature and conditions, by whose milk they are fed.* *Platon* urgeth it farther, and demonstrates it more evidently, that if a Nurse be ^u *un chaste, unchaste, unhoneest, impudent, drunk,* ^t *cruell or the like,* the child that sucks upon her breast will be so too; all other affections of the mind, and diseases are almost ingrafted, as it were, and imprinted into the temperature of the Infant, by the Nurses milk; as Pox, Leprosie, Melancholy, &c. Can for some such reason would make his servants children sucke upon his wives breast, because by that meanes they would love him and his the better, and in all likelihood agree with them. A more evident example that the minds are altered by milk, cannot be give than that of ^d *Dion* which he relates of *Caligula's* cruelty, it could neither be imputed to father nor mother, but to his cruell nurse alone, that anointed her paps with bloud still when he sucke, which made him such a murderer, and to expresse her cruelty to an haire: And that of *Fileringus* who was a common drunkard, because his nurse was such a one. *Plinius lib. 2. ca. 1.* ^o *one observes* *infantulum delirium facies*, if thee be a foole or drinke, the child she nurseth will take after her, or otherwise be misaffected; Which *Frank* of *Barbarum lib. 2. ca. 1.* *de usu uari*, proves at full, and

Art.

Ant. Guicciarra lib. 2. de Marco Aurelio: the childe will surely participate. For bodily sicknesse there is no doubt to bee made. *Titus, Vespasian's* son was therefore sickly, because the Nurse was so, *Lampridius*. And if we may believe Physicians, many times children catch the pox from a bad Nurse, *Boetius cap. 61. de uener.* Besides evill attendance, negligence, and many grosse inconveniences, which are incident to Nurses, much danger may so come to the childe. ² For these causes *Aristotle Polit. lib. 7. c. 17.* *Phavorinus* and *Marcus Aurelius* would not have a childe put to nurse at all, but every mother to bring up her own, of what condition soever she be, for a sound and able mother to put out her childe to nurse, is *natura intemperies*, so ³ *Gustaf* calls it, tis fit therefore she should be nurse her self; the mother will be more carefull, loving and attendant, then any servile woman, or such hired creatures; this all the world acknowledgeth, *convenientissimum est* (as *Rod. à Castro de nat. mulierum lib. 4. c. 12.* in many words confesseth) *matrem ipsam lactare infantem*, who denies that it should be so? and which some women most curiously observe; amongst the rest, ^y that Queen of France, a Spaniard by birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her childe, she was never quiet till shee had made the infant vomit it up again. But shee was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as ² *Plutarch* doth in his book *de liberu educandu*, and ² *S. Hierome lib. 2. epist. 27. Leta de institut. fil. Mag-ninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, feare, griefe, ^b folly, melancholy. For such passions corrupt the milk, and alter the temperature of the childe, which now being ^c *Ydum & molle lutum*, is easily seasoned and perverted. And if such a nurse may be found out, that will be diligent and carefull withall, let *Phavorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some cases then the mother herself, and which *Donacius* the Physitian, *Nic. Biesius* the politician, *lib. 4. de repub. cap. 8.* approves, ^t *Some nurses are much to be preferred to some mothers.* For why may not the mother be naught, a peevish drunken flurt, a waspish cholerick slut, a crazed peece, a foole, (as many mothers are) unfound as soon as the nurse? There is more choice of nurses then mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would have all children in such cases committed to discreet strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morb. hered.* to prevent diseases and future maladies, to correct and qualifie the childes ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

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Sub-

SUBJECT. 2.

Education a Cause of Melancholy.



Education, of these accidentall causes of Melancholy, may justly challenge the next place, for if a man escape a bad nurse he may be undone by evill bringing up. ^a *Tafon Pratenfis*, puts this of Education for a principall cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too sterne, alway threatening, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry houre in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggars, bugbeares, and hobgoblins, if they cry, or be otherwaies unruly: but they are much too blame in it, many times, saith *Lazarus de spectris*, part. 1. cap. 5. *ex metu in morbos graves incidunt & nocturni dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly done, and upon just occasion. Tyrannicall, impatient, haire brain Schoolemasters, *aridi magistri*, so ^{*} *Fabius* termes them, *Ajaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their lives, ^{*} *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar schollar. *Præceptorum ineptiâ discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in. *S. Austin* in the first booke of his *confess.* and 4. cap. calls this schooling *meticulosam necessitatem*, and elsewhere a martyrdome, and confesseth of himselfe, how cruelly he was tortured in minde for learning Greek, *nulla verba noveram, & servus terroribus & panis, ut noissem, instabatur mihi vehementer*, I knew nothing & with cruell terrors and punishments I was daily compell'd. ^c *Beza* complains in like case of a rigorous schoolmaster in *Paris*, that made him by his continuall thunder and threats, once in a minde to drown himselfe, had he not met by the way with an uncle of his that vindicated him from that miserie for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a Patient nineteen years of age, extremely melancholy, *ob nimium studium, Tardius & præceptoris minas*, by reason of overmuch study, and his ^{*} Tutors threats. Many Masters are hard hearted, and bitter to their servants, and by that meanes do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

Others againe in that opposite extreme, doe as great harme by their too much

^a Lib. de morbis capitu, cap. de mania, Haud poffrema causa fupputatur educatione, inter has mentis aberrationum causas. Injusta correctio

^{*} Lib. 2. cap. 4.

^{*} Idem Et quid maxime nocet, animi in teneris tractamentum nihil eductum.

^c Pre. ad. 1. 1. 1.

^{*} Lib. de morbis capitu, cap. de mania, Haud poffrema causa fupputatur educatione, inter has mentis aberrationum causas. Injusta correctio

much remifnesse, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good courses, by meanes of which their servants, children, Schollars, are carried away with that streame of drunkennesse, idlenesse, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischief themselves. Too much indulgence causeth the like, ^{*} *inepta patris lenitas & facilitas prava*, when as *Mitio*-like, with too much liberty and too great allowance, they feed their childrens humours, let them revell, wench, riot, swagger, and doe what they will themselves, and then punish them with a noise of Musicians;

^{*} *Obsonet, potet, oleat unguent a de meo;*

Amat? dabitur à me argentum ubi erit commodum.

Fores effregit? restituentur: defcidit

Vestem? refarcietur. — faciat quod lubet,

Sumat, consumat, perdat, decretum est patris.

^{*} Idem Ac. 1. 6. 2.

But as *Demeo* told him, *tu illum corrumpi sinis*, your lenity will be his undoing, *prævidere videor jam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine. So parents often erre, many fond mothers especially, dote so much upon their children, like ^{*} *Æsops Ape*, till in the end they crush them to death, *Corporum nutrices, animarum noverce*, pampering up their bodies to the undoing of their souls: they will not let them be corrected or controlled, but still soothed up in every thing they doe, that in conclusion, they bring sorrow, shame, heavinesse to their parents (*Ecclus cap. 30. 8.* 9.) become wanton, stubborn, wilfull, and disobedient; rude, untaught, headstrong, incorrigible, and gracelesse; They love them so foolishly, saith ^{*} *Cardan*, that they rather seeme to hate them, bringing them not up to vertue but injury, not to learning but riot, not to sober life and conversation, but to all pleasure and licentious behaviour. Who is he of so little experience that knows not this of *Fabius* to be true? ^b Education is another nature altering the minde and will, and I would to God (saith he) we our selves did not spoile our childrens manners, by our overmuch cockering and nice education, and weaken the strength of their bodies and mindes; that causeth custome, custome nature, &c. For these causes *Plutarch* in his booke de lib. educ. and *Hierom. epist. lib. 1. epist. 17.* to *Lata de institut. filie*, gives a most especial charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscreet, passionate, bedlam Tutors, light, giddy headed, or covetous persons, and spare for no cost, that they may be well nurtured and taught, it being a matter of so great consequence. For such parents as do otherwise, *Plutarch* esteemes of them, that are more carefull of their shooes then of their leaves his son to a covetous Schoolemaster to be enformed, or to a close *Abby* to fist and learne wisdom together, doth no other, then that he be a learned foole, or a sickly wise man.

^a *am fiam delictis solvimus: mollior ista educatio quam indulgentiam vocamus, nervos omnes. Et mentis & corporis frangit, fit ex via consuetudo, inde natura. Perinde agit ac fœm de calceo fit sollicitus, pedem nihil curat. Iuven. Nil parvum est quam fœm. b* Lib. 3. de sapient. qui avaris pedagogy pueros alendos dant, vel clausos in canobis jejunare fœm & sapere, nihil aliud agunt, nisi ut sint vel non sine fœm eruditi, vel non integra vita sapientes.

Terrours and Affrights causes of Melancholy.

Tully in the 4. of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernicious and violent, and so suddenly alter the whole temperature of the body, move the soule and spirits, strike such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, cap. 3. de mentis alienat.* I speakes out of his experience, then any inward cause whatsoever: and imprints it self so forcibly in the spirits, braine, humors, that if all the mass of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy (for so he tearmes it) had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts. * *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produceth strong effects. This terrour is most usually caused, as *Plutarch* will have, from some imminent danger, when a terrible object is at hand, heard, seen, or conceived, *truly appearing, or in a dream*: and many times the more sudden the accident, it is the more violent.

* *Stat terror animis, & cor attonitum salit,*

Pavi dumq̃, trepidis palpitat uenis iecur.

Their souls's affright, their heart amazed quakes,

The trembling Liver pants it's veins, and akes.

Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, *Laurentius 7. de melan.* The Massacre at *Lions 1572.* in the reign of *Charles the 9.* was so terrible and fearfull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lose their wits *by the sudden sight of some spectrum or devil, a thing very common in all ages, saith Lactant. part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in black (as *Parasitus* records) The Greeks call them *εμψυχοειδεα*, which so terrifie their souls, or if they be but affrighted by some counterfeit divels in jest,

—† ut pueri trepidant, atq. omnia cæcis

In tenebris metunt----

Intenebris metuant----- as children in the dark conceive Hobgoblins, and are sore afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Thence* the Physician fell into an *Hypochondria*, by seeing one sicke of that disease: *Dioscorides lib. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a carcase hath been, for a world would not be alone with a dead man, or lye in that bed many years after, in which a man hath died. As *Basil* a many

[illegible]

little children in the spring time, went to gather flowers in a meadow at the townes end, where a malefactor hung in gibbets; all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one slower then the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, and was so terribly affrighted, that for many dayes she could not rest, eat or sleepe, she could not be pacified, but melancholy, died. ¹ In the same towne another childe beyond the Rhine, saw a grave opened, & upon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it. *Platerus observat. lib. 1.* A Gentlewoman of the same city saw a fat hogge cut up, when the intrals were opened, and a noysome favour offended her nose, the much milked, and would not longer abide: a Physician in presence, told her, as that hogge, so was she, full of filthy excrements, and aggravated the matter by some other lothsome instances, in so much, this nice Gentlewoman apprehended it so deeply, that she fell forthwith a vomiting, was so mightily distempered in mind and body, that with all his art and perswasions, for some months after, he could not restore her to her selfe again, she could not forget it, or remove the object out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended; a man executed, or labour of any fearefull disease, as possession, Apoplexies, one bewitched: or if they read by chance of some terrible thing, the symptoms alone of such a disease, or that which they dislike, they are instantly troubled in minde, agast, ready to apply it to themselves, they are as much disquieted, as if they had seen it: or were so affected themselves. *Hecatas sibi videntur terrere.* ² *Somnia* they dream and continually thinke of it. As lamentable effects are caused by such terrible objects heard, read, or seen, *auditus maximos motus incorpore facit,* as ³ *Plutarch* holds, no sense makes greater alteration of body and minde: sudden speeche sometimes, unexpected news, be they good or bad, *prævisaminus oratio*, will move as much, *animum obruere, & de sede suâ decerere*, as a * *Philosopher* observes, will take away our sleep, and appe-tite, disturbe & quite overturn us. Let them bear witness that have heard those Tragical alarums, outcries, hidious noises, which are many times suddenly heard in the dead of the night by irruption of enemies and accidentall fires, &c. those ⁴ panick feares, which often drive men out of their wits, bereave them of sense, understanding, and all, some for a time, some for their whole lives, they never recover it. They *Midianites* were so affrighted by *Gideons* soldiers, they breaking but every one a pitcher; and ⁵ *Hannibals* army by such a panick feare, was discomfited at the walles of *Rome*. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris, &c.* fell down dead in a sowne. *Edinus* King of *Denmark*, by a sudden sound which he heard, ⁶ was turned into fury with all his men, *Crantzius lib. 5.* *Dan.* ⁷ *hyst. & Alexander ab Alexandro lib. 3. cap. 5.* *Amatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cen. 2. cura 90.* *Cardan sub. tit. lib. 18.* saw one that lost his wits by mistaking of an *Echo*. If one sense alone can cause such violent commotions of the minde, what may we thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in *Italy* Anno 1504. there was such a fearefull earthquake about 11. a clock in the night.

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* Subitaneus
terre motus.† Cepit inde de-
spere cum de-
pendo san-
titi, unde adeo
demerens ut fi-
bi ipsi mortem
inferret.b Historica re-
latio de rebz
Iaponicis Tracl.
2. de legat. re-
gu. Cincensis a
Lodovico Frolo
Iesuita. A.1596. Fuscini
de repente tan-
ta acti caligo
et terramotus,
ut multi capite
dolere, pluri-
mi cor morte
et melancholia
obruerentur.
Tantum tremu-
tum edebat, ut
tonitru frago-
rem imitari vi-
deretur, tan-
tamq. etc. In
urbe Sacai tam
horrificum fuit,
ut homines vi-
sui comites
essent a sen-
bus alienari, morte oppressi et horrendo spectaculo. etc. c Quum subit illius tristissima noctis imago. d Qui solo
aspectu medicine moriebatur ad purgandum. e Sicut viatores si ad saxum impeerint, aut nautae, memores sui casus, non
istis modo que offendunt, sed et similia horrent perpetuo et tremunt.

(as * Beroaldus in his booke de terra motu, hath commended to posterity) that all the citie trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearfull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, et an- naliibus memorandam* (mine author adds) hear a strange story and worthy to be chronicled, I had a servant at the same time called *Fulco Argelanus*, a bold and proper man, so grievously terrified with it, that he was first melancholy, after doted, at last mad, and made away himselfe. At *b Fuscium* in Japona there was such an earthquake, and darknesse on a sudden, that many men were offended with headach, many overwhelmed with sorrow and melancholy. At *Meacum* whole streets and goodly palaces were overturned at the same time, and there was such an hideous noise withall, like thunder, and filthy smell, that their haire stared for feare, and their hearts quaked, men and beasts were incredibly terrified. In *Sacai* another city, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. *Blasius* a Christian the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the remembrance of it out of his minde. Many times, some years following they will tremble afresh at the remembrance, or conceipt of such a terrible object, even all their lives long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Phisician had prescribed unto him, was so much moved, that at the very sight of physick he would be distempered, though he never so much as smelled to it, the box of Physick long after would give him a purge; nay the very remembrance of it did effect it; like Travellers and Sea-men, saith *Plutarch*, that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.

SUBJECT. 4.

Scoffs, Calumnies, bitter Jests, how they cause melancholy.

† Leviter vo-
lunt graviter
vulnerant. Ber-
nardus.
* Enpi sanctas
corpus, mentem
sermo.
† Scilicet cum
est qui a me-
lancholia sui
magis est, non il-
lustre si pendu-
m habuit, ne
mores ipsorum
Satyris suis no-
taret.
Gasp. Barthele-
my parodist

It is an old saying, *A blow with a word strikes deeper then a blow with a sword*: and many men are as much gauled with a calumny, a scurrill and bitter jest, a libell, a pasquill, Satyre, Apologe, Epigram, Stage-plays, or the like, as with any misfortune whatsoever. Princes and Potentates, that are otherwise happy, and have all at command, secure & free, quibus potentia sceleris impunitatem facit, are grievously vexed with these pasquelling libels, and Satyrs: they feare a rayling * *Aretine*, more then an enemy in the field: which made most Princes of his time (as some relate) allow him a liberall pension, that he should not taxe them in his Satyres. The Gods had their *Momus*, Homer his *Zoilus*, Achilles his *Thirsis*, Pelsip his *Demades*: The *Caesars* themselves in Rome were commonly taxed. There was never wanting a *Petronius*, a *Lucian* in those times, nor will be

be a *Rablais*, an *Euphormio*, a *Boccalinus* in ours. *Adrian* the sixth Pope, was so highly offended, and grievously vexed with Pasquillers at Rome, he gave command that statue should be demolished and burned, the ashes flung into the river *Tiber*, and had done it forthwith, had not *Lodovicus Suesannus*, a facetious companion, disswaded him to the contrary, bytelling him, that *Pasquills* ashes would turne to frogs in the bottome of the river, and croake worse and lower then before. — *genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause. The Prophet *David* complains, *Psal. 123. 4.* that his soul was full of the mocking of the wealthy, and of the despitefulness of the proud, and *Pla. 55. 4.* for the voyce of the wicked &c. and their hate; his heart trembled within him, and the terrors of death came upon him: Fear and horrible feare &c. and *Psal. 69. 20.* Rebuke hath broken my heart, and I am full of heaviness. Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouths of such men? for many are of so petulant a spleene, and have that figure *Sarcasmus* so often in their mouths, so bitter, so foolish, as *Balsasar Castilio* notes of them, that they cannot speak, but they must bite; they had rather lose a friend then a jest; and what company soever they come in, they will be scoffing, insulting over their inferiours, especially, over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling, *ex stulto insanum*: a mope or a noddie, and all to make themselves merry:

— † *dummodo risum**Excusat sibi, non hic cuiquam parcat amico,*

Friends, neuters, enemies, all are as one, to make a fool a mad-man is their sport, and they have no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in *Apuleius*, once a day, or else they shall be melancholy themselves; they care not how they grinde & misuse others, so they may exhilarate their owne persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as * *Tully* holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavie, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing Pope, as *Iovius* hath registred in the 4. booke of his life, tooke an extraordinary delight in humoring of silly fellows, and to put gulleries upon them, by commending some, perswading others to this or that; he made *ex stolidis stultissimos, et maxime ridiculos, ex stultis insanos*; soft fellowes, stark noddies; and such as were foolish, quite mad before he left them. One memorable example he recites there, of *Talascamus* of *Purma* a Musician that was so humored by *Leo Decimus*, and *Bibiena* his second in this businesse, that he thought himselfe to be a man of most excellent skill, (who was indeed a ninnie) they made him set foolish precepts, songs, and invent new ridiculous precepts, which they did highly commend, as to tye his arme that playd on the Lute, to make him strike a sweeter stroke, and o the worse to pull down the Arras hangings, because the voyce would be clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Baraballius* of *Caseta*, that he was as good a Poet as *Petrarch*, would have him

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*g levem in vi-
ra ejus gravi-
fime ruit, amo-
fo libellu no-
men sum ad
Pasquilli fla-
rum fuisse la-
cerarum, decre-
vitque ideo fla-
stuum demoliri
&c.*
* *Plato lib. 13.
de legibus. Qui
exificationem
curant, poetas
verecantur, quia
magnam vim
habent ad lau-
dandum et vi-
tuperandum.*
h *Petrarchi
splene cachinnus.*
i *Curial. lib. 1.
Ea quorundam
est inscitia, ut
quarier loqui,
toties mordere
licere sibi pu-
rent.*
k *Ter. Euclyp.
† Hor. ser. lib. 2.
Sat. 4.*

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Immortalitas
et gloria
sue profumit
videtur.

to be made a Laureat Poet, and invite all his friends to his instalment; and had so possessed the poore man with a conceipt of his excellent Poetrie, that when some of his more discreet friends told him of his folly, he was very angry with them, and said: *they envied his honour and prosperitie*: It was strange (saith *Iovius*) to see an old man of 60. years, a venerable and grave old man, so gulled. But what cannot such scoffers doe, especially if they finde a soft creature, on whom they may work: nay to say truth, who is so wise, or so discreet, that may not be humored in this kinde, especially if some excellent wits shall set upon him; he that mads others, if he were so humored, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedie, *Proh Iupiter, tu homo me adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soule, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily pain, or injurie whatsoever; especially if it shall proceed from a virulent tongue, it cuts (saith *David*) like a two edged sword. *They shoot bitter words as arrowes*, Psal. 64. 3. *And they smote with their tongues*, Jer. 18. 18. and that so hard, that they leave an incurable wound behinde them. Many men are undone by this meanes, moped, and so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspicious, cholerick, apt to mistake) and impatient of an injurie in that kinde they aggravate, and so meditate continually of it, that it is a perpetuall corsive, not to be removed, till time weare it out. Although they peradventure that so scoffe, do it alone in mirth and merriment, and hold it, *optimum alieni frui insaniam*, an excellent thing to enjoy another mans madness; yet they must know, that it is a mortall sinne (as *Thomas* holds) and as the Prophet *David* denounceth, they that use it, shall never dwell in Gods tabernacle.

q. 2. de quæst.
75. Irriusio mæ-
tale peccatum.
c. Phil. 15. 3.

Such scurrile jests, flouts, and sarcasmes therefore, ought not at all to be used; especially to our betters, to those that are in miserie, or any way distressed: for to such, *ex numerarum incrementa sunt*, they multiply griefe, and as he perceived, *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixth book of his historie, hath a pretty storie to this purpose, of *Vladislaus* the second king of Poland, and *Peter Darnius*, Earle of *Shrine*; they had been hunting late, and were enforced to lodge in a poor Cottage. When they went to bed, *Vladislaus* told the Earle in jest, that his wife lay softer with the Abbot of *Shrine*; he not able to contain replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queen loved. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad and melancholy for many months: but they were the Earles utter undoing: for when *Christina* heard of it, she persecuted him to death. *Sophia* the Emperesse, *Justinians* wife, broke a bitter jest upon *Nasires* the Eunuch, a famous Captain then disquieted for an overthrow which he lately had: that he was fitter for a distaffe and to keepe women company, then to weild a sword, or to be General of an army: but it cost

(Balthazar Co-
stilius lib. 2. de
curia.

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cost her deare, for he so farre distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the *Lumbards* to rebell, and thence procured many miseries to the Common-wealth. *Tiberius* the Emperor with-held a Legacy from the people of *Rome*, which his Predecessor *Augustus* had lately given, and perceiving a fellow rounde a dead corse in the care, would needs know wherefore he did so, the fellow replied, that hee wished the departed Soul to signifie to *Augustus*, the commons of *Rome* were yet unpaid; for this bitter jest the Emperor caused him forthwith to be slaine, and carry the news himselfe. For this reason, all those that otherwise approve of jests in some cases, and facete Companions, (as who doth not?) let them laugh and be merrie, *rumpantur & ilia Cedro*, 'tis laudable and fit, those yet will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miseri sunt, & erumnesi*, no jesting with a discontented person, 'Tis *Castilio's* caveat, *De somno* Pontanus, and *Galatens*, and every good mans.

Play with me, but hurt me not:

Jest with me, but shame me not.

Comitas is a vertue betwixt Rusticity and Scurrility, two extremes, as Affability is betwixt Flattery and Contention, it must not exceed; but be still accompanied with that *discreta* or innocency, *qua nemini nocet, omnem injuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest, or obloquie, have been overseene, or committed a foule fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *surpis in reum omnis exprobratio*. I speake not of such as generally taxe vice, *Barcly, Gentilis, Erasmus, Agrippa, Fishcartus, &c.* the *Parroists* and *Lucians* of our time, *Satyrists*, *Epigrammatists*, *Comœdians*, *Apologists*, &c. but such as personate, rayle, scoffe, calumnyate, perstringe by name, or in presence offend;

* *Ludit qui stolidâ procacitate,
Non est Sestius ille sed caballus;*

'Tis horse play this, and those jests (as he^r saith) are no better then injuries, biting jests, *mordentes & aculeati*, they are poysoned jests, leave a sting behinde them, and ought not to be used.

* *Set not thy foot to make the blinde to fall,*

Nor wilfully offend thy weaker brother :

Nor wound the dead with thy tongues bitter gall,

Neither rejoice thou in the fall of other.

If these rules could be kept, we should have much more ease and quietnesse then we have, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie* one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse among us.

* *Mart. lib. 1.
epig. 35.*

* *Tales joci ab
injuriis non
possunt discerni.
Galatens fol.
55.
y Pybrac in his
Quadrant 37*

* *Ego hujus mi-
serosarmate &
dementia com-
pistit. Tull. ad
Attic. lib. 35.*

*Losse of liberty, servitude, imprisonment, how they
cause Melancholy.*

O this Catalogue of causes, I may well annex losse of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous shoules to their use, fare walks and gardens, delicious bowers, galleries, good faire and diet, and all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure; have, and doe what they will, but live *aliena quadra*, at another mans table and command. As it is in meats, so is it in all other things, places, societies, sports, let them be never so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israel* were tired with *Manna*, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, & have all things, to another mans judgement, that heart can wish, or that they themselves can desire, *bona si sua norint*: yet they loath it, and are tired with the present: *Est natura hominum novitas avida*; mans nature is still desirous of news, variety, delights; and our wandering affections are so irregular in this kind, that they must change, though it bee to the worst. Batchelors must be married, and married men would be Batchelors; they doe not love their owne wives, though otherwife faire, wife, virtuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, *Et quod modo coverat, odit*, one calling long, *esse in honore juvat, mox displicet*; one place long, *Roma Tybur amor, entosus, Tybure Romam*, that which we earnestly sought, we now contemne. *Hoc quosdam agit ad mortem* (saith *Seneca*) *quod proposita sepe mutando in eadem revolvuntur, & non relinquunt novitati locum, Fastidio capit esse vita, & ipse mundus, & subit illud rapidisimarum deliciarum. Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheele, they run round, without alteration or news, their life groweth odious, the world loathsome, and that which croseth their furious delights, *What? still the same?* *Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it selfe, another Hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery and discontent shall they have, that live in slavery, or in prison it selfe. *Quod tristissimum morte in servitute vivendum*, as *Hermolaus* told *Alexander* in *Curtius*, worse then death is bondage. * *hoc animo scito omnes fortes, ut mortem servituti anteponant*, All brave men at armes (*Tully* holdes) are so affected. *Equidem ego sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith *Boetius*) that accompt servitude, the extremity of misery.

y Misera est
aliens vivere
quadra. Inv.
z Crumbe bu
colla.
Vita me velle
priori.

a Hor.

b De tranquill.
animo.

c Lib. 1.

* Tullius Lepidus
Fam. 10. 37.
d Boetius lib. 1.
paul. cap. 4.

misery. And what calamity doe they endure, that live with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under ground, condemned to the galleys, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of delivery? How are those women in *Turkie* affected, that most part of the year come not abroad; those *Italian* and *Spanish* Dames, that are mew'd up like *Hawkes*, and lockt up by their jealous husbands? how tedious is it to them that live in *Stoves* and *Caves* halfe a year together? as in *Island*, *Mascovy*, or under the Pole it selfe, where they have six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those six non-naturall things at once, good ayre, good diet, exercise, company, sleep, rest, ease, &c. that are bound in chains all day long, suffer hunger, and (as *Lucian* describes it) must abide that filthie stink, and railing of chaires, howling, pitifull out-cries, that prisoners usually make: these things are not only troublesome, but intolerable. They lye nastely amongst rodes and frogs in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Joseph* did, *Psalm* 105. 18. *they hurt his feet in the stocks, the iron entred his soule*. They live solitary, alone, sequestred from all company; but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might *Arculanus* put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Huntades*, *Edward*, and *Richard the second*, *Valerian* the Emperour, *Bajazet* the *Turke*. If it be irksome to misse our ordinary companions and repast for once aday, or an houre, what shall it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heaven to Hell, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him? *Robert Duke of Normandy*, being imprisoned by his youngest brother *Henry the first*, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Matthew Paris*: from that day forward, pined away with griefe. † *Jugurth* that generous Captaine, brought to *Rome* in triumph, and after imprisoned, through anguish of his soule, and melancholy died. † *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of *Devizes* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluerit, mori nescierit*, he would not live, and could not die, betwixt feare of death, and torments of life. *Francis King of France*, was taken prisoner by *Charles the 5th*, and kept in *severe melancholicus*, saith *Guicciardine*, melancholy almost to death; and that in an instant. But this is as cleare as the Sun, and needs no further illustration.

e If there be
any inhabi-
tants.

f In *Island*.
Interdum videtur
colubum vinctum
esse, & in manu
turbat, non
necesse est
vinctum esse
vinctum, ut
miseriam accidet
corporis, sicut
frequentem
torturam, seu
ni brevis in hac
vita, & plane
miseria & in-
tolerabilia.
Sic in *Rhodia*.

h William the
Conqueror
died in
† *Salust.* *Ru-*
man triumpho
deditur nuncius
quod in carceribus
detentus, cum
miseria & perie
i *Caecilius* in
vinctis, miser
senem ita se
et adstruere
bis in carcere
fugit, inter
miseria &
et vincta
miseria, &c.
i *Seneca*.

Poverty and want, causes of Melancholy.

Poverty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright to a wise, understanding, truly regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heaven, as *m Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in hisⁿ place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; weⁿ shun it all, *cane pejus & angue*, we abhor the name of it,

** Paupertas fugitur, totusq; arcescitur orbe,*
as being the fountaine of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any paines, — *extremos currit mercator ad Indos*, we will leave no haven, no coast, no creeke of the world unsearched, though it be to the hazard of our lives, we will dive to the bottom of the sea, to the bowels of the earth, * five, six, seven, eight, nine hundred fathome deep, through all five Zones, and both extremes of heat and cold: we will turne parasites and slaves, prostitute our selves, sweare and lye, damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depresse us.

For looke into the world, and you shall see men most part esteemed according to their meanes, and happy as they are rich: * *Vbiq; tanti quisq; quantum habuit fuit*. If he be likely to thrive, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how virtuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians* tyrant, on whom you may looke with lesse security, then on the Sun: so that he be rich (and liberall withall) he shall be honoured, admired, adored, revered, and highly magnified. *The rich is had in reputation because of his goods*, Eccl. 10. 3. 1. He shall be befriended: for, *riches gather many friends*, Prov. 19. 4. — *multos numerabit amicos*, all 9 happinesse ebbs and flowes with his mony. He shall be accounted a gracious Lord, a *Mecenas*, a benefactor, a wife, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pallas Iovis, & gallina filius alba*: a hopefull, a good man, a virtuous honest man. *Quando ego te Iunonium puerum, & matris partum verè aureum*, as *Tully* said of *Octavianus*, while hee was adopted *Cesar*, and an heire apparent of so great a Monarchy, he was a golden child. All honours, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God blesse his good worship, his honour; every man speaks well of him, every man presents him, seeks and sues to him for his love, favour & protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as

in Com. ad Hebræos.

n Part. 2. Sect. 3.

Mem. 3.

o Quam ad

difficilem mor-

bum puerum tra-

dere formida-

bum. Platarch.

* Lucan. lib. 1.

* As in the following lines at Edinburgh in Germany. Fines Morrison.

* Euripides.

† Tom. 4. dial.

monire pericu-

lo Solem quam

bunc defixu o-

culu licet in-

terret.

p Omne enim

vet. virum, ja-

ma, decem, deci-

mo, humanus;

pulchris divi-

tis parent. Hor.

Ser lib. 2. Sat. 3.

Clarus erit, ju-

ven, iustus, sa-

pient, etiam

rex.

Et quicquid

colit. Hor.

† Et genus, &

fortuna, regna

pericula domus.

Money adds

spiritus, courage,

&c.

† Epist. ult. ad

Atticum.

† Our young

Master, a ha-

towardly gen-

tleman, God blesse him, and hopefull; why? he is heir apparent to the right worshipfull, to the right honourable, &c. † O

multos numerabit amicos. Tully. De officiis. c. 1. §. 1. ubi dicitur, quod cum omnes dicimus, ac quiq; fortunam habet. Plauti. Pseud.

of

of *Herod, Vox Dei, non hominis*, the voice of God, not of man. All the graces, Veneres, pleasures, elegances attend him, * golden Fortune accompanies and lodgeth with him; and as to those *Roman* Emperours, is placed in his chamber.

— *Securâ naviget aurâ,*
Fortunamq; suo temperet arbitrio:

he may sayle as he will himselfe, and temper his estate at his pleasure, Joviall dayes, splendor and magnificence, sweet Musick, dainty fare, the good things and fat of the land, fine clothes, rich attires, soft beds, downe pillowes are at his command, all the world labours for him, thousands of Artificers are his slaves to drudge for him, run, ride, and poast for him: † *Divines* (for *Pythias Philippias*) Lawyers, Physicians, Philosophers, Scholars are his, wholly devoted to his service. Every man seekes his² acquaintance, his kinred, to match with him, though he be an ause, a ninny, a monster, a goose cap, *uxorem ducit Danae*, when, & whom he will, *hunc optant generum Rex & Regina* — he is an excellent² match for my son, my daughter, my niece, &c. *Quicquid calcarerit hic, Rosa fiet*, let him go whether he will, *Tumpets* sound, *Bells* ring, &c. all happinesse attends him, every man is willing to entertaine him, hee sups in^b *Apollo* wherefoever he comes; what preparation is made for his entertainment? fish and fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

† *Da Trebio, pone ad Trebium, vis frater ab illis*
ilibus? — What dish will your good worship eat of?

† *dulcia poma,*
Et quoscunq; feret cultus tibi fundus honores,
Ante Larem, gusset venerabilior Lare dives.
Sweet apples, and what e're thy fields afford,
Before thy Gods be serv'd, let serve thy Lord.

What sport will your honour have? hawking, hunting, fishing, fowling, bulls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good workshops command. Faire houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightful places, they are at hand; † *in aureis lac, vinum in argenteis, adolescentula ad natum speciosa*, wine, wench, &c. a *Turkie* Paradise, a Heaven upon earth. Though he be a silly soft fellow, & scarce have common sense, yet if he be borne to fortunes (as I have said) † *jure hereditario sapere jubetur*, he must have honour and office in his course: † *Nemo nisi dives honore dignus* (*Ambros. offic. 2. 1.*) none so worthy as himself: He shall have it, atq; *esto quicquid servus aut Labeo*. Get mony enough, & command † *Kingdomes, Provinces, Armies, Hearts, Hands, & Affections*; thou shalt have Popes, Patriarks to be thy Chaplains and Parasites; thou shalt have (*Tamberlin*-like) Kings to draw thy Coach, Queenes to bee thy Landresses, Emperours thy foot-stooles, build more Townes and Cities then great *Alexander, Babel* Towers, *Pyramides* and *Mausolean* Tombs, &c. command heaven and earth, and tell the world 'tis thy vassall, auro emitur diadema, argento cœlum panditur, denarius Philosophum conducit, nummus jus cogit, obolus literatum pascit, metallum sanitatem conciliat, & amicos conglutinat. And therefore not without good cause, *Iohn Medices* that rich *Florentine*, when he lay upon his death-bed, calling his sons, *Cosmus* and *Laurence* before him, amongst other sober sayings, repeated this, *Animo quieto digredior, quod vos sanos & divites post merelinquam,*

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It doth me good to thinke yet, though I be dying, that I shall leave you my children, *Sound and Rich*: For wealth swayes all. It is not with us, as amongst those *Lacedemonian* Senators of *Lycurgus* in *Plutarch*, He preferred that deserved best, was most virtuous and worthy of the place, ^b not swiftnesse, or strength, or wealth, or friends carried it in those dayes; but inter optimos optimus, inter temperantes temperantissimus, the most temperate and best. We have no *Aristocracies* but in contemplation, all *Oligarchies*, wherein a few rich men domineer, doe what they list and are priviledged by their greatnesse. They may freely trespassse, and doe as they please, no mandare accuse them, no not so much as murter against them, there is no notice taken of it, they may securely doe it, live after their own lawes, and for their mony get pardons, indulgences, redeeme their soules from Purgatory and Hell itself, — *clausum possidet arcem*. Let them be *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

h. Non fuit a-
pud mortales
illum exce-
ptum certamen,
non inter cele-
stes celestius,
non inter ro-
bustos robustis-
simo, &c.
i. Quicquid il-
li licet.

* *Her. Sen. 5. l. 3.*

k. Cum mortui
divites concu-
rant undiq; a-
vete: Pauperes
ad una vixit
ex multis
vixit.

l. Et modo quid
fuit ignoscit
morigenitas tu-
na, noluisse de
manu ejus num-
mos accipere.
m. He dicit
vixit filius,
fatum, vellet,
and goli. Luc.
multa modo bre-
via gentilem an-
t. Est sanguis
atq; spiritum po-
tencia mortali-
bus.

n. Enimvero
i. Xeno-
p. lib. 8.

o. Intra vasa
est acedia
parvo luctu.
o. Hor.

p. Egere est
indicare & in-
dicare, &c.
q. E. de Nep.

* *Et quoniam perjuris erit, sine gente, cruentus*, they may go to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be ^k honourably interred in *Mausolean* tombs, commended by Poets, registred in histories, have temples and statues erected to their names, — *et manibus illis — nascitur viola*. — If he be bountifull in his life, and liberal at his death, he shall have one to swear, as he did by *Claudius* the Emperour in *Tacitus*, he saw his soule goe to Heaven, and bee miserably lamented at his funerall. *Ambubaiarum collegia*, &c. *Trimalcionis* *Topantia* in *Petronius* recta in caelum abiit, went right to Heaven: a base queane, ^l thou wouldst have scorned once in thy misery to have a penny from her; and why? *modio nummos metijt*, she measured her mony by the bushell. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good ^m outside, hee carries it, and shall be adored for a God, as ^t *Cyrus* was amongst the *Persians*, ob *splendidum apparatusum*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipfull man, beleve it, if you shall examine his estate, he will likely be proved a serving man of no great note, my *Ladies Taylor*, his *Lordships Barber*, or some such gull, a *Falsidius Briske*, *S. Petronell Flash*, a meere outside. Only this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poore, *Prov. 15. 15. all his dayes are miserable*, he is under hatches, dejected, rejected and forsaken, poore in purse, poore in spirit; * *prout res nobis fluit, ita & animus se habet*; ^t *Mony* gives life and soule. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poore, unlikely to rise, come to honour office or good means, he is contemned, neglected, *Frustra sapit, inter li- teras esurit, amicus molestus*. ⁿ If he speake, what babler is thou? *Ecclus.* his nobility without wealth, is ^o *projecta visio algæ*, and he not esteemed: *Nos viles pulli nati infelicitibus orim*, if once poore, we are metamorphosed in an instant, base slaves and vile drudges; ^t for to be poore, is to bee a knave, a foole, a wretch, a wicked, an odious fellow, a common eye-fore, say poore and say all: they are borne to labour, to misery, to carry burdens like

like juments, *pistum stercus comedere* with *Vlysses* companions, and as *Chre- milus* objected in *Aristophanes*, ^t *salem lingere*, lick salt, to empty jakes, say channels, ^p carry out dirt and dunghills, sweep chimnies, rub horse heels, &c. they are ugly to behold, and though earst spruce, now rusty and squalid, because poore, * *immundas fortunas aequum est squalorem sequi*, 'tis ordinari- ly so. ^q Others eat to live, but they live to drudge, ^t *servilis & misera gens ni- bil recusare audent*, a servile generation that dare refuse no taske.

— * *Heus tu Dromo, cape hoc flabellum, ventulum hinc facito* ^q *Plautus*. *dum lavamus*, Sirrah blowe winde upon us while we wash, and bid your fel- low get him up betimes in the morning, be it faire or foule, he shall runne 50 miles a foot to morrow, to carry me a letter to my mistress, *Socia ad pistrina- nam*, *Socia* shall tarry at home and grinde mault all day long, *Tristia* thresh. Thus are they commanded, being indeed some of them as so many foot- stooles for rich men to tread on, blocks for them to get on horse backe, or as ^t *walls* for them to pisse on. They are commonly such people, rude, silly, su- perstitious Ideots, nasty, uncleane, lowly, poore, dejected, slavishly humble: & as ^q *Leo Afer* observes of the commonalty of *Africke*, *naturæ visiores sunt, nec apud suos duces majore in precio quam sicanes essent*: ^t base by nature, and no more esteemed then dogs, *miseram, laboriosam, calamitosam vitam agunt*, & ^t *inopem, infelicem, rudioris asinis, ut è brutis planè natos dicas*: no learning, no knowledge, no civility, scarce common sense, nought but barbarisme amongst them, *belluino more vivunt, neq; calceos gestant, neq; vestes*, like rogues and vagabonds they go bare-footed and bare-legged, leading a la- borious, miserable, wretched, unhappy life, ^u *like beasts and juments*, if not worse: their discourse is currility, their *summum bonum*, a pot of Ale. There is not any slavery which they will not undergo, *Inter illos pleriq; latrinas evacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent*, &c. like those people that dwell in the ^z *Alpes*, chimney sweepers, *Takes*, farmers, dirt daubers, vagrant rogues, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but ^z *beggery*, fulsome nastinesse, squalor, contempt, drudgery, labour, ugliness, hunger and thirst: *pediculorum, & pulicum numerum*: as ^z he well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathreda, rupta caput urna*, he sits in a broken pitcher, or on a block for a chaire, & *maluæ ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hogge, or scrapes like a dogge, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;* as *Chremulus* concludes his speech, as we poore men live now adayes, who will not take our life to be ^z *infelicity*, misery and madnesse?

If they be of little better condition then those hunger-starved beggars, wandering rogues, those ordinary slaves, and day labouring drudges; yet they are commonly so preyed upon by polling officers for breaking laws, by their tyrannizing land-lords, so fleeced and fleeced by perpetuall ^b exactions, that though they doe drudge, fare hard, and starve their *Gemias*, they cannot live in some countries; but what they have is instantly taken from them, the ve-

expressing &c. y. *Chremulus* *Att. 4. Plaut.* ^z *Pauperes dorum omni miseria mortalibus a Venet censura calamitas. Deinde et non possunt, & sic cinque solvere nolunt: Omnis est notum quater tre solvere totum c. Scandia, Africa, Linaea.*

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^t *Plautus* *Att. 4.*
^p *Natum tam*
^q *barbarum, tam*
^r *vile minus*
^s *est, quod non la-*
^t *berissime obire*
^u *velit gens vi-*
^v *lissima.*

^q *Leo Afer* *cap.*
^{ult. l. b. i.} *edunt*
^{non ut bene vi-}
^{vant, sed ut for-}
^{titer laborent.}
^{Hic finis.}

^t *Monaster de*
^{rufficu} *German-*
<sup>ie, Cosmog.
^{cap. 27. lib. 3.}</sup>

^z *Ter. Eunuch.*
^t *Pauper paries*
<sup>factus, quem
<sup>canicula com-
^{mingant.}</sup></sup>

^u *Lib. i. cap. ult.*
^t *Deos omnes*
<sup>in his infensos di-
<sup>cetes: tam pan-
<sup>nos famelictos,
<sup>tot afflicti ma-
^{lu efficiuntur,}</sup></sup></sup></sup>

^z *tanquam pecora*
<sup>quibus splendat
<sup>variorum emor-
^{tuus.}</sup></sup>

^z *Nihil omnino*
<sup>meliores vitas
<sup>degnant, quam
<sup>sera in silvis,
<sup>jumenta in ter-
^{ris. Leo Afer.}</sup></sup></sup></sup>

^z *Onelius in*
<sup>Helvetia. Qui
<sup>habitavit in Co-
<sup>sa valle ut plu-
<sup>rimum latavit,
^{in Ocella valle}</sup></sup></sup></sup>

^z *cultrorum sa-*
<sup>bri sumari in
<sup>Vigetia, fordi-
<sup>dum genus bo-
<sup>minum, quod
^{reputandum}</sup></sup></sup></sup>

^z *canibus victim*
^{parat.}

^z *I write not*
<sup>this any wayes
<sup>to upbraid or
<sup>scotte at, or
^{misuse poore}</sup></sup></sup>

^z *men, but rather*
<sup>to condole and
^{pity them by}</sup>

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ry care they take to live, to be drudges, to maintaine their poore families, their trouble and anxiety takes away their sleep, *Sirac. 31. 1.* it makes them weary of their lives: when they have taken all paines, done their utmost and honest iudeavours, if they be cast behind by sicknesse, or overtaken with years, no man pities them, hard hearted and mercilesse, uncharitable as they are, they leave them so distressed, to beg, steale, murmur and^d rebell, or else starve. The feeling and feare of this miserie compelled those old *Romanes*, whom *Menenius Agrippa* pacified, to resist their governours: out-laws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want meanes to live according to their callings, bring up their children, it breaks their hearts, they cannot do as they would. No greater misery then for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corsives to all kinde of men, especially to such as have been in good and flourishing estate, are suddenly distressed, nobly borne, liberally brought up, and by some disaster and casualty, miserably dejected. For the rest, as they have base fortunes, so have they base mindes correspondent, like Beetles *estercore ortis, estercore vietus, infercore delucium*, as they were obscurely borne and bred, so they delight and live in obscenitie; they are not so thoroughly touched with it.

Angustias animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to be in distresse, they are forsaken of their fellows, most part neglected, and left unto themselves; as poore ** Terence* in *Rome* was by *Scipio*, *Lalio*, and *Furio*, his great and noble friends.

*Nil Publius Scipio profuit, nil ei Lalio, nil Furio,
Tres per idem tempus qui agitabant nobiles facillime,
Horum ille opera ne domum quidem habuit conductitiam.*

'Tis generally so, *Tempora si fuerint nubila solus eris*, he is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flee from him as from a rotten wall, now ready to fall on their heads. *Prov. 19. 4. Poverty separates them from their neighbours.*

** Dum fortuna favet, vultum servatis amici,
Cum cecidit, turpi vertitis ora suaga.*

Whil' st fortune favour'd, friends, you smil'd on me.
But when she fled, a friend I could not see.

Which is worse yet, if he be poore every man contemnes him, insults over him, oppresseth him, scoffs at, aggravates his misery.

*Quum capis quassata domus subsidere, partes
In proclinas omne recumbit omnes.*

When once the tottering house begins to shrink,
Thither comes all the weight by an instinct.

Nay they are odious to their owne brethren, and dearest friends, *Prov. 19. 7. his brethren hate him if he be poore, omnes vicini oderunt, his neighbours hate him, Prov. 14. 20. omnes me noti ac ignoti deserunt*, as he complained in the Comedy, friends and strangers, all forsake me. Which is most grievous, poverty

d Montaigne in his *Essays* speaks of certain Indians in France, that being asked how they liked the country, wondered how a few rich men could keep so many poore men in subjection, that they did not cut their throats.

e Augustus animas angusto in pectore versant

i Prov. 19. 7. though he be instant yet they will not.

** Petronius.*

g Non est qui dilectum aut fratrem obsequium, totumque beneficium non recipit.

h Ovid in Trist.

h. 1. 1. 1. 1.

verty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit*, they must endure jests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat: *m magnum pauperis opprobrium, jubet quidvis & facere & pati.* Hee must turne Parasite, jester, fool, slave, drudge to get a poore living, apply himselfe to each mans humors, to win and please, &c. and be buffeted when he hath all done, as *Vlysses* was by *Melanthis* in *Homer*, bee reviled, and may not so much as mutter against it. He must turne rogue, and villaine; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men thieves, rebels, murderers, traitors, assassins, because of poverty we have sinned, *Ecclus. 27. 1.* sweare, and forswear, beare false witness, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: ** Culpa scelerisq; magistra est*, when a man is driven to his shifts, what will he not do?

si miserum fortuna Sinonem

Finxit, unum etiam mendacemq; improba finget. he will betray his father, Prince, and countrey, turne Turke, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucris causa*, (saith *P. Leo A.* *p. De Africa lib. 1. cap. ult.* ** 4. de legibus.*) *perpetrare nolint.* ** Plato* therefore calls poverty, theevish, sacrilegious, filthy, wicked and mischievous; and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt to doe against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmercifull, unevill, to use indirect meanes to helpe his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppresse, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men thieves, devout assassins, great men to prostitute their wives, daughters and themselves, middle sort to repine, common to mutiny, all to grudge, murmur and complaine. A great temptation to all mischief, it compels some miserable wretches to counterfeit severall diseases, to dismember, make themselves blinde, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. *Jodocus Damhoderius* a Lawyer of *Bruges*, *praxivorum criminal.* *cap. 1. 12.* hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us; we have Dummerers, *Abraham* men, &c. And that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their lives to make away themselves: They had rather be hanged, drowned, &c. then to live without meanes.

*q In mare catiferum, ne te premat aspera aegestas,
Desili, & à celsis corruce Cerne jugis.*

Much better 'tisto break thy neck,
Or drowne thy self i'th' Sea,
Then suffer irksome poverty,
Goe make thy selfe away.

A *Sybarite* of old, as I findeit registred in ** Athenians*, supping in *Phiditjs* in *Sparta*, and observing their hard fare, said it was no marvell if the *Lacedaemonians* were valiant men; for his part he would rather run upon a sword point (and so would any man in his wits) then live with such base diet, or lead so wretched a life. In *Japonia* 'tis a common thing to stifle their children if they be

q Thoug.

** Dipsosiphis lib. 12. Milles potius moriturum (si quis sibi mentis conservet) quam tam vitam ex arum non videtur communem habere.* *† Gaster Vileto Jesu a epi. Japon. lib.*

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desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

(O dulce germen matris, o sanguis meus,
Eheu tepentes, &c. — o flos tener)

* Virg. 4. AEn. howling, roaring, many bitter pangs, (* lamentis gemitus, & famine ululatu
Teiffa fremunt) and by frequent meditation extends so farre sometimes, * they
think they see their dead friends continually in their eyes, observantes imagi-
nes, as Conciliator confesseth he saw his mothers ghost presenting her selfe
still before him. Quod nimis miseri volunt, hoc facile credunt, still, still, still,
that good father, that good sonne, that good wife, that deare friend, runnes in
their mindes: Totus animus hac una cogitatione defixus est, all the yeare long,

* Pliny complaines to Romanus, me thinks I see Virginus, I heare Virgini-
us, I talke with Virginus, &c.

* Te sine, ve misero mihi, lilia nigra videntur,
Pallentesq; rose, nec dulcerubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.

They that are most staid and patient, are so furiously carried headlong by
the passion of sorrow in this case, that brave discreet men otherwise, often-
times forget themselves, and weepe like children many months together, as
* if that they to water would, and will not be comforted. They are gone,
they are gone.

Abfult atra dies & funere merfit acerbo, What shall I doe?
Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos avido sinit edere questus,
Magna adeo iactura premit, &c.

Fountaines of teares who gives, who lends me groanes,
Deepe sighes sufficient to expresse my moanes?
Mine eyes are dry, my breast in pieces torne,
My losse so great, I cannot enough mourne.

So Stroz a Filius that elegant Italian Poet in his Epicedium, bewailes his fa-
thers death; he could moderate his passions in other matters (as hee confes-
seth) but not in this, he yeelds wholly to sorrow,

Nunc futor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantis mentis.

How doth Quintilian complaine for the losse of his sonne, to despaire al-
most: Cardui lament his only childe, in his booke de libris proprijs, and else-
where in many other of his tractes, * S. Ambrose his brothers death? an ego
possum non cogitare de te, aut sine lachrymis cogitare, O amari dies, o flebiles no-
ctes, &c. Gregory Nazianzen that noble Pulcheria? O decorem, &c. flos recens,
pullulans, &c. Alexander, a man of a most invincible courage, after Ephesti-
ons death, as Curtius relates, triduum jacuit ad moriendum obstinatus, lay
three dayes together upon the ground, obstinate to dye with him, and would
neither eat, drinke, nor sleepe. The woman that communed with Esdras (lib.
2 cap. 10.) when her son fell downe dead, fled into the field, and would not re-
turne into the city, but there resolved to remaine, neither to eat nor drinke, but
mourne and fast untill she died. Rachel wept for her children, and would not be
comforted

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comforted because they were not, Mat. 2. 18. So did Adrian the Emperour be-
waile his Antinous; Hercules, Hylas; Orpheus, Euridice; David, Absolon; (O
my deare sonne Absolon) Austin his mother Monica, Niobe her children,
in so much, that the Poets fained her to be turned into a stone, as being stu-
pified through the extremity of griefe. * AEgeus, signo lugubri filij conserma-
tus, in mare se precipitem dedit, impatient of sorrow for his sonnes death,
drowned himselfe. Our late Physicians are full of such examples. Montanus
consil. 242. * had a patient troubled with this infirmity, by reason of her hus-
bands death many yeares together: Trincavelius lib. 1. cap. 14. hath such an-
other, almost in despaire, after his mothers departure, ut se ferme precipitem
daret; and ready through distraction to make away himselfe: and in his 15.
counsell, tells a story of one fifty yeares of age, that grew desperate upon his
mothers death; and cured by Falopius, fell many yeares after into a relapse, by
the sudden death of a daughter which he had, and could never after be reco-
vered. The fury of this passion is so violent sometimes, that it daunts whole
kingdomes and cities. Vespasian's death was pittifully lamented all over the
Roman Empire, totus orbis lugebat, saith Aurelius Victor. Alexander comman-
ded the battlements of houses to be pulled downe, Mules and Horses to have
their manes shorne off, and many common souldiers to be slaine, to accom-
pany his deare Ephestions death. Which is now practised amongst the Tar-
tars, when a great Cham dieth, 10 or 12 thousand must be slaine, men and
horses, all they meet; and among those Pagan Indians, their wives and ser-
vants voluntarily dye with them. Leo Decimus was so much bewailed in
Rome, after his departure, that as Jovius gives out, communis salus, publica
hilaritas, the common safety, all good fellowship, peace, mirth, and plenty
died with him, tanquam eodem sepulchro cum Leone condita lugebantur; for it
was a golden age whilst he lived, * but after his decease an iron season succe-
ded, barbara vis & fœda vastitas, & dira malorum omnium incommoda, warres,
plagues, vastity, discontent. When Augustus Caesar died, saith Paternulus, or-
bis ruinam timueramus, we were all afraid, as if heaven had fallen upon our
heads. * Budeus records, how that at Lewes the 12th his death, tam subito muta-
tio, ut qui prius digitis cælum attingere videbantur, nunc humi derepente serpe-
re, sideratos esse diceret, they that were erst in heaven, upon a sudden, as if they
had bene planet stroken, lay groveling on the ground;

† Concusis cecidere animis, seu frondibus ingens

Sylvæ dolet lapsis — they lookt like cropt trees.

* At Nancy in Loraine, when Claudia Valefia, Henry the second French kings
sister, and the Dukes wife deceased, the temples for fourty daies were all shut
up, no Prayers nor Masses, but in that roome where she was. The Senatours
all seene in blacke, and for a twelve months space throughout the city, they were
forbid to sing or dance. How were we affected here in England for our Titus,
delicia humani generis, Prince Henries immature death, as if all our dearest
friends lives had exhaled with his? † Scanderbegs death was not so much
lamented in Epirus. In a word, as the saith of Edward the first at the newes
of Edward of Caernervan his sonnes birth, immortaliter gavisus, hee
was immortally glad; may we say on the contrary of friends deaths immor-
taliter gementes, we are divers of us as so many turtles, eternally dejected
with it.

m Ovid, Met.
n Plur. vita ejus
o Nobili ma-
trona melan-
cholica ob mor-
tem mariti.

p Ex matris ob-
itu in desperati-
onem incidit.
q Mathias a
Michon. Bote.
Amphibic.
r Lo. Sceroman.
M. Polus l'e-
nerm. lib. 1. c. 54

s perimunt eos
quos in via ob-
vius habent, di-
centes, Ite, &c.
t damno nostro
regi servite in
alia vita. Nec
tam in homines
insaniunt sed in
equos, &c.

u Lib. 4. vitæ e-
jus, auream e-
ratem condide-
rat ad humani
generis salutem
quum nos statim
ab optimi prin-
cipis excessu,
verè jervicam
pateremur, ja-
mem, pestem,
&c.

v Lib. 5. de asse

† Mapb.

* Orellius Iii-
nerario: ob an-
num integrum
a cantu, stipen-
diis et salatio-
nibus tota civi-
tas abstinere
jubeatur.

† See Barletim
de vita et ob.
Scanderbeg.
lib. 13. hist.

u Mat. Paris.

There is another sorrow, which ariseth from the losse of temporall goods and fortunes, which equally afflicteth, and may goe hand in hand with the precedent; losse of time, losse of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my judgement, there is no torture like unto it, or that sooner procureth this malady and mischief:

Ploratur lachrymis amissa pecunia veris:

it wrings true teares from our eyes, many sighes, much sorrow from our hearts, and often causeth habituall melancholy it self, *Guianerius tract. 15. 5.* repeats this for an especiall cause: *Losse of friends, and losse of goods, make man nymen melancholy, as I have often seen by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breviar. lib. 1. cap. 18. ex rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent*, will cause a deepe and grievous melancholy. Many persons are affected like *Irishmen* in this behalfe, who if they have a good scimiter, had rather have a blow on their arme, then their weapon hurt: they will sooner lose their life, then their goods: and the griefe that commeth hence, continueth long (saith *† Plater*) and out of many dispositions, procureth an habit. *Montanus* and *Frisemelica* cured a young man of 22 yeares of age, that so became melancholy, ob amissam pecuniam, for a summe of money which he had unhappily lost. *Sckenkius* hath such another story of one melancholy, because he overthot himselfe, and spent his stocke in unnecessary building. *Roger* that rich Bishop of *Salisbury*, exutus opibus & castris à Rege *Stephano*, spoiled of his goods by King *Stephan*, vi doloris absorptus, atq; in amentiam versus, indecentia fecit, through griefe ran mad, spake and did hee knew not what. Nothing so familiar, as for men in such cases, through anguish of minde to make away themselves. A poore fellow went to hang himselfe, (which *Ausonius* hath elegantly expressed in a neat *† Epigramme*) but finding by chance a pot of mony, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himselfe with that rope which the other man had left, in a discontented humour,

*At qui condiderat, postquam non reperit aurum,
Apravit collo, quem reperit laqueum.*

Such ferall accidents can want and penury produce. Be it by suretiship, shipwrack, fire, spoile and pillage of souldiers, or what losse soever, it boots not, it will worke the like effect, the same defolation in Provinces and Cities, as well as private persons. The *Romanes* were miserably dejected after the battle of *Cannas*, the men amazed for feare, the stupid women tore their hair and cryed. The *Hungarians* when their King *Ladislaus*, and bravest souldiers were slaine by the *Turkes*, *Luctus publicus*, &c. The *Venetians*, when their forces were overcome by the French King *Levis*, the French and Spanish Kings, Pope, Emperour, all conspired against them, at *Cambray*, the French Herald denounced open warre in the Senate: *Lauredane Venetorum dux*, &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Julij*, their territories in the continent, and had now nothing left but the city of *Venice* it selfe, & *nibi quod ipsi* (saith ** Rembus*) *timendum putarent*, and the losse of that was likely to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias*, &c. they were pittifully plunged, never before in such lamentable distresse. *Anno* 1527, when *Rome* was sacked by *Burbonius*, the common souldiers made such

* Lib. 8. *†* *Crat.*
b. 1.

such spoile that faire * Churches were turned to stables, old monuments and bookes, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt. * Their wives and loveliest daughters constuprated by every base cullion, as *Sejanus* daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves dragd along the streets, and put to exquisite torments, to confesse where their mony was hid; the rest murdered on heapes, lay stinking in the streets; Infants braines dashed out before their mothers eyes. A lamentable sight it was to see so goodly a Citty so suddenly defaced, rich citizens sent a begging to *Venice*, *Naples*, *Ancona*, &c. that erst lived in all manner of delights. * Those proud palaces that even now wanted their tops to Heaven, were dejected as low as hell in an instant. Whom will not such misery make discontent? *Terence* the Poet drowned himselfe (some say) for the losse of some of his Comedies, which suffered shipwrack. When a poore man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholar spent many an houres study to no purpose, his labors lost, &c. how should it otherwise be? I may conclude with *Gregory*, *temporalium amor, quantum afficit, cum haeret possessio, tantum quum subtrahitur, urit dolor*; riches do not so much exhilarate us with their possession, as they torment us with their losse.

Next to Sorrow still I may annex such accidents as procure Feare; for besides those Terrors which I have before touched, and many other feares (which are infinite) there is a superstitious Feare, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies and dismall accidents, which much trouble many of us. (*Nescio quid animus mihi praesagit mali.*) As if a Hare crosse the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt falls towards them, a black spot appeare in their nailes, &c. with many such, which *Delrio Tom. 2. lib. 3. sect. 4. Austin Niphus* in his booke de *Augurijs*. *Polidore Virg. lib. 3. de Prodigijs*. *Saraburiensis Policrat. lib. 1. cap. 13.* discusse at large. They are so much affected, that with every strength of Imagination, Feare, and the Devils craft, they pull those misfortunes they suspect, upon their own heads, and that which they feare, shall come upon them, as *Solomon* fore-telleth, *Prov. 10. 24.* and *I say* denounceth, *66. 4.* which if they could neglect and contemne, would not come to passe. *Eorum vires nostra resident. opinione, ut morbi gravitas agrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or lesse. *N. N. dat penas*, saith *† Crato* of such a one, *ut inam non attraheret*: he is punished, and is the cause of it himselfe:

† Dum fata fugimus, fata stulti incurrimus, the thing that I feared saith *Iob*, is fallen upon me.

As much we may say of them that are troubled with their fortunes, or ill destinies fore-scene, *multos angit praesentia malorum*: The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob caelum*, bee it ill accident, or death it selfe: which often falls out by Gods permission; *quia demonem timet* (saith *Chrysostome*) *Deus ideo permittit occidere. Severus, Adrian, Domitian*, can testifie as much, of

* *Templa vana-
mentis munda,
Poliora, in fo-
bulis equorum
& equorum
versis, &c.*
Infule hant
conculcate,
pedite, &c.
* *In oculis ma-
ritarum dilectis
fina conjuges
ab Hispanorum
luxu constipra-
te sunt. Filiae
magnatum ibi-
vis defrutae,
&c.*

* *Uassuanc
urum mensum
suggidacivitas,
& cacuminibus
calum pulvere
visu, ad inferos
n/q; pauci die-
bus dejecta.
Sect. 1. Memb.
4. Sub. 3.
fear from o-
minous acci-
dents, destinies
fore-told.*

* *Accessunt
sibi malum.
c. si non obser-
vum, nihil
valeat. Polido.*

* *Confil. 16. l. 2.
† Harne vouch
harne catch.
† *Gov. Buchen**

of whose feare and suspicion, *Sueton, Herodian*, and the rest of those writers, tell strange stories in this behalfe. ^b *Montanus consil. 31.* hath one example of a young man, exceeding melancholy upon this occasion. Such feares have still tormented mortall men in all ages, by reason of those lying oracles, and juggling Priests; * There was a fountaine in Greece, neere Ceres Temple in *Achaia*, where the event of such diseases was to be knowne; *A glasse let downe by a thred, &c.* Amongst those *Cyanean* rocks at the springs of *Lycia*, was the Oracle of *Thrixenus Apollo*, where all fortunes were fore-told, sicknesse, health, or what they would besides: so common people have beene alwayes deluded with future events. At this day, *Metus futurorum maxime torquet Sinas*, this foolish feare, mightily crucifies them in *China*: as *Mat. petrus*, ad *Lyshew Riccius* the Jesuite informeth us, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, *ut ipse metus fidem faciat*, that feare it selfe and conceipt, cause it to ^k fall out: If he fore-tell sicknesse such a day, that very time they will be sick, *vi metus afflicti in aegritudinem cadunt*; and many times die as it is foretold. A true saying, *Timor mortis, morte peior*, the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortunate and rich men, *is as bitter as gaulle*, *Ecc. 41. 1. In quietam nobis vitam facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his minde; 'tis *triste divorcium*, an heavy separation to leave their goods with so much labour got, pleasures of the world, which they have so deliciously enjoyed, friends and companions whom they so dearly loved, all at once. *Axiochus* the Philosopher was bold and courageous all his life, and gave good precepts *de contemnenda morte*, and against the vanity of the world to others; but being now ready to die himselfe, hee was mightily dejected, *hac luce privabor, his orbabor bonis*; hee lamented like a child, &c. And though *Socrates* himself was there to comfort him, *ubi priusna virtutum jactatio* O *Axioche*? yet he was very timorous and impatient of death, much troubled in his minde, *Imbellis pavor & impatientia*, &c. O *Cleotho*, *Megapetus* the tyrant in *Lucian* exclaimes, now ready to depart, *let mee love a while longer*. * *I will give thee a thousand talents of gold, and two boles besides, which I took from Cleocritus, worth an hundred talents apiece: Woe's mee*, * saith another, *what goodly manners shall I leave! what fertile Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now die so well settled? Leave all, so richly and well provided? Woe's me, what shall I doe? A nimula vagula blandula, quae nunc abibis in loca?*

* Tom. 4. dial. 8.
Carapio. Auri
puri mille ta-
lenta, me b. de
tib. daturum
promitto, &c.
* Indem. Hei
mihi: quare vel
quenda praed-
quam fertiles
agri, &c.
* Adrian.
* Indem. Auri
perfitia circa
retinuit.
* F. L. a. sece-
ra M. m. e. u.
viderat Agla-
us. O. Met. 1.

To these tortures of Feare and Sorrow, may well be annexed Curiosity, that irksome, that tyrannizing care, *nimia sollicitudo*, * *superfluous industry about unprofitable things, and their qualities*, as *Thomas* defines it: an itching humor or a kinde of longing to see that which is not to be seene, to doe that which ought not to be done: to know that * secret, which should not be known, to eat of the forbidden fruit. We commonly molest & tire our selves about things unfit and unnecessary, as *Martha* troubled her selfe to little purpose. Be it in Religion, humanity, Magicke, Philosophy, policie, any action or study, 'tis a needlesse trouble, a meere torment. For what else is schoole divinity, how many doth it puffe: what fruitles questions about the Trinity,

Resurrection

Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endlesse observation of Idle Ceremonies, Traditions: What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall terms? *Socrates* therefore held all philosophers, cavillers and madmen, *circumfabrili Castillatores pro insaniis habuit, palam eos arguens, fuisse Enselinos*, because they commonly sought after such things, *quae nec percipi à nobis neq. comprehendere possent*, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the *Pleiades* are, how farre distant *Perseus* and *Cassiopea* from us, how deep the sea, &c. we are neither wiser as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. *quod supra nos nihil ad nos*, I may say the same of those Gene- thicall itudies, what is Astrology, but vaine elections, predictions? all Magicke, but a troublesome error, a pernicious foppery? Physicke, but intricate rules and prescriptions? Philology, but vaine Criticisines? Logicke, needlesse Sophisines? Metaphysicks themselves, but intricate subtilties, and fruitlesse abstractions? Alcumy, but a bundle of errors? To what end are such great Tomes, why do wee spend so many yeares in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of us, to be so fore vexed about unprofitable toies: *stultus labor est inceptiarum*, to build an house without pinnes, make a rope of sand, to what end? *casu hanc*: He studies on, but as the boy told *S. Austin*, when I have laved the sea dry, thou shalt understand the mytery of the Trinity. He makes observations, keeps times and seasons; and as * *Conradus* the Emperour would * *Ne. Per.* not touch his new Bridle, till an Astrologer had told him a masculine houre, but with what successe? He travels into *Europe*, *Africke*, *Asia*, searcheth every creeke, Sea, City, Mountaine, Gulfe, to what end? See one Promontory (said *Socrates* of old) one Mountaine, one Sea, one River, and see all. An *Alchymist* spends his fortunes to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in *Athens*, *Rome*, what lodging, diet, houses they had, and have all the present newes at first, though never so remote, before all others, what projects, counsels, consultations, &c. *quid Iuno in aurem insusurret Iovi*, whats now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whether goes he, &c. *Aristotle* must find out the motion of *Enripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life. *Pyrrhus* will conquer *Africke* first, and then *Asia*: He will be a sole Monarch, a second immortall, a third rich, a fourth commands. † *Turbine magno spes sollicita in uribus errant*; † *Seneca.* we runne, ride, take indefarigable paines, all up early, downe late, striving to get that, which we had better be without, (*Ardeion's* busie bodies as wee are) it were much fitter for us to be quiet, sit still, and take our ease. His sole study is for words, that they be

— *Lepida lex eis composita ut tessera omnes,*
not a syllable misplaced, to set out a strameneous subject: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole business: both with like profit. His only delight is building, he spends himselfe to get curious pictures, intricate models and plots, another is wholly ceremonious about

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Prætextatus a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his waies all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, pre-
cedency, and the like, which though toys in themselves, and things of no mo-
ment, yet they cause many distempers, much heart-burning amongst us. No-
thing pierceth deeper then a contempt or disgrace, especially if they be ge-
nerous spirits, scarce any thing affects them more, then to be despised or vili-
fied. *Crato* *consil.* 16. lib. 2. exemplifies it, and common experience confirms
it. Of the same nature is oppression, *Eccles.* 77. surely oppression makes a man
mad, losse of liberty, which made *Brutus* venter his life, *Cato* kill himselfe, and
† *Tully* complaine, *Omni hilitatem in perpetuum amisi*, mine heart's bro-
ken, I shall never looke up, or be merry againe, * *hæc jactura intolerabilis*, to
some parties 'tis a most intolerable losse. Banishment a great misery, as *Tyr-*
tus describes it in an Epigram of his,

Nam miserum est patriâ amissa, laribusq; vagari

Mendicum, & timida vocare cibos:

Omnibus invisus, quocunq; accesserit exul

Semper erit, semper spretus egenq; jacet, &c.

A miserable thing 'tis to wander,

And like a begger for to whine at doore,

Contemn'd of all the world, an exile is,

Hated, rejected, needy still, and poore.

In Phœniz. *Polynices* in his conference with *Jocasta* in *Euripides*, reckons up five mis-
eries of a banished man, the least of which alone, were enough to deject some
pusillanimous creatures. Oftentimes a too great feeling of our owne infirmi-
ties or imperfections of body or minde, will rivell us up; as if we be long sick

O beata sanitas, te præsentem, amanum

Verifloret gratijs, absq; te nemo beatus:

O blessed health! thou art above all gold and treasure, *Eccles.* 30. 15. without
thee there can be no happinesse: Or visited with some loathsome disease, of-
fensive to others, or troublesome to our selves; as a stinking breath, deformi-
ty of our limmes, crookednesse, losse of an eye, leg, hand, palenesse, leannes,
rednesse, baldnesse, losse or want of haire, &c. *hic ubi flere capit, diros ictus*
cordis infert, saith *Synesius*, he himselfe troubled not a little *ob come dese-*
ctum, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old
woman, seeing by chance her face in a true glasse, (for she used false flattering
glasses belike at other times, as most Gentlewomen doe) *animi dolore insin-*
saniam delapsa est, (*Calvus Rhodiginus lib. 17. cap. 2.*) ran mad. *Erosheus* the
son of *Vulcan*, because he was ridiculous for his imperfections, flung him-
selfe into the fire, *Lais* of *Corinth* now growne old, gave up her glasse to *Ve-*
nus, for she could not abide to looke upon it. † *Qualis sum nolo, qualis eram*
nequeo. Generally to faire nice peeces, old age and foule linen are two most
odious things, a torment of torments, they may not abide the thought of it.

— * *o deorum*
Quisquis hæc audis, utinam inter errem

Nuda leones,

Antequam turpis macies decentes

Occupet malus, teneraq; succus

Definat

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Definat præda, speciosa quæro
pascere tygres.

To be foule, ugly, and deformed, much better be buried alive. Some are faire
but barren, and that gaules them. *Hannah* wept fore, *did not eat, and was trou-*
bled in spirit, and all for her barrennesse, 1. *Sam.* 1. and *Gen.* 30. *Rachel* said in
the anguish of her soule, *give me a child, or I shall dye*: another hath too many:
one was never married, and that's his hell: another is, and that's his plague.
Some are troubled in that they are obscure, others by being traduced, slan-
dered, abused, disgraced, vilified, or any way injured: *minime miror eos* (as
he said) *qui insane occipiunt ex injuriâ*, I marvaile not at all if offences make
men mad. Seventene particular causes of anger and offence *Aristotle* rec-
kons up, which for brevities sake I must omit. No tydings troubles one; ill
reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a suit,
vaine hopes, or hope deferred another: one is too eminent, another too base
born, and that alone tortures him as much as the rest: one is out of action,
company, imployment; another overcome and tormented with worldly
cares, and onerous businesse. But what tongue can suffice to speake of all?

Many men catch this malady by eating certaine meats, hearbes, rootes, at
unawares, as henbane, nightshade, cicuta, mandrakes, &c. * A company of
yong men at *Agrirentum* in *Sicily*, came into a Taverne, where after they had
freely taken their liquor, whether it were the wine it selfe, or something mixt
with it 'tis not yet known, * but upon a sudden they began to be so troubled in
their braines, and their phantasie so crazed, that they thought they were in a
ship at sea, and now ready to be cast away by reason of a tempest. Wherefore
to avoide shipwrack and present drowning, they flung all the goods in the
house out at the windowes into the street, or into the sea, as they supposed;
Thus they continued mad a pretty season, and being brought before the Ma-
gistrate to give an account of this their fact, they told him (not yet recovered
of their madnesse) that what was done they did for feare of death, and to a-
void eminent danger: the spectators were all amazed at this their stupidity,
& gazed on them still, whilst one of the ancientest of the company, in a grave
tone excused himselfe to the Magistrate upon his knees, *O viri Tristones ego in*
imo jacui, I beseech your deities, &c. for I was in the bottome of the ship all
the while: another besought them as so many sea Gods, to bee good unto
them, and if ever he and his fellows came to land againe, † he would build
an Altar to their service. The Magistrate could not sufficiently laugh at this
their madnesse, bid them sleep it out, and so went his wayes. Many such ac-
cidents frequently happen, upon these unknowne occasions. Some are so caused
by philters, wandring in the sun, biting of a mad dogge, a blow on the head,
stinging with that kinde of Spider called *Tarantula*; an ordinary thing, if wee
may beleieve *Senck lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan.*
lib. 9. Scaliger exercitat. 185. Their symptoms are merrily described
by *Jovianus Pontanus Ant. dial.* how they dance altogether, and are cured by
Musick. *Cardan* speakes of certaine stones, if they be carried about one,
which will cause melancholy and madnesse, he calls them unhappy, as an *A.*
dament, Selenites, &c. which dry up the body, increase cares, diminish sleepe:
Crestas in *Persicis*, makes mention of a Well in those parts, of which if any
mandrink, he is mad for 24. houres. Some lose their wits by terrible objects

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(as else where I have more copiously dilated) and life it selfe many times, as Hippolitus affrighted by Neptune's sea-horses, Athamas by Juno's Furies: but these relations are common in all Writers.

Hic alias poteram, & plures subnectere causas,

Sed jumenta vocant, & Sol inclinatur, eundem est,

Many such causes, much more could I say,

But that for provender my cattle stay:

The sun declines, and I must needs away.

These causes, if they be considered, and come alone, I do easily yeeld, can do little of themselves, seldome, or apart, (an old oke is not felled at a blow) though many times they are all sufficient every one: yet if they concur, as often they doe, *vis unita fortior; Et que non obsunt singula, multa nocent;* they may batter a strong constitution; as Austin said, many graines and small sands sinke a ship, many small drops make a flood, &c. often reiterated; many dispositions produce an habit.

MEMB. 5.

SUBSECT. I.

Continent, inward, antecedent, next causes, and how the body workes on the minde.



As a Purly hunter, I have hitherto beaten about the circuit of the Forrest of this Microcosme, and followed only those outward adventitious causes; I will now break into the inner roomes, and rip up the antecedent immediate causes which are there to be found.

For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemper of the body will cause a distemperature of the soule, and 'tis hard to decide which of these two doe more harme to the other. Plato, Cyprian, and some others, as I have formerly said, lay the greatest fault upon the soule, excusing the body; others againe accusing the body, excuse the soule, as a principall agent. Their reasons are, because *the manners doe follow the temperature of the body*, as Galen proves in his booke of that subject, *Prosper Calenius de Atrabile*, Jason Pratenfis cap. de Mania, Lemnius lib. 4. cap. 16. and many others. And that which Gualter hath commented hom. 10. in epist. Johannus, is most true, concupiscence and originall sinne, inclinations, & bad humors, are radical in every one of us, causing these perturbations, affections, and severall distempers, offering many times violence unto the soule. Every man is tempted by his owne concupiscence (James 1. 14.) the spirit is willing, but the flesh is weak, and rebelleth against the spirit, as our Apostle teacheth us: that me thinkes the soule hath the better plea against the body, which so forcibly inclines us, that we cannot resist, *Nec nos obsistit contra, nec tendere tantum Sufficimus*. How the body being materiall, worketh upon the immateriall soule, by mediation of humours and spirits, which participate of both, and ill disposed organs, Cornelius Agrippa hath discoursed lib. 1. de occult. Philos. cap. 63. 64. 65. Levinus Lemnius lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. insitius. ad op. vit. Perkins lib. 1. Cases of Conf. cap. 12. T. Bright cap. 10. 11. 12.

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in his Treatise of Melancholy. For as Panger, feare, sorrow, obrectation, emulation, &c. *simentis intimos recessus occupant*, saith 9 Lemnius, *corpora quoque infesta sunt, & illi teterrimos morbos inserunt*, cause grievous diseases in the body, so bodily diseases affect the soule by consent. Now the chiefest causes proceed from the Heart, humours, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string or one organ be distempered, all the rest miscarry, *Corpus onustum Hesternis vitijs, animum quoque praeavat una*. The Body is *domicilium animae*, her house, abode, and stay, and as a torch, gives a better light, a sweeter smell, according to the matter it is made of: so doth our soul performe all her actions, better or worse, as her organs are disposed; or as wine favours of the cask where in it is kept; the soul receives a tincture from the body, through which it workes. We see this in old men, children, Europeans, Asians, hot and cold Climes; Sanguine are merry, Melancholy sad, Phlegmaticke dull, by reason of abundance of those humours, and they cannot resist such passions which are inflicted by them. For in this infirmity of humane nature, as Melancthon declares, the Understanding is so tied to, and captivated by his inferiour senses, that without their helpe he cannot exercise his functions, and the Will being weakened, hath but a small power to retrain those outward parts, but suffers her selfe to be overruled by them; that I must needs conclude with Lemnius, *spiritus & humores maximum nocumentum obtinent*, spirits and humours doe most harme in troubling the soule. How should a man choose but be cholericke and angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so per consequens cause melancholy, according to the consent of the most approved Physicians. *Hic humor vel a partu intemperie generatur vel relinquitur post inflammationes, vel trasfor in venis conclusus, vel corporum malignam qualitatem contrahit, u sepe constat in febre hominis melancholicum vel post febrem reddi, aut alium morbum.* Thus humour (as Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus brevior. l. 1. cap. 18. Jacchius comment. in 9. Rhasis cap. 15. Montanus cap. 10. Nicholas Piso cap. de Melan. &c. suppose) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an ague, or some other malignant disease. This opinion of theirs concurs with that of Galen, lib. 3. cap. 6. de locis affect. Guianerius gives an instance in one so caused by a quartan ague, and Montanus consil. 32. in a yong man of 28. years of age, so distempered after a quartan, which had molested him five yeares together. Hildisheim spicel. 2. de Mania, relates of a Dutch Baron, grievously tormented with melancholy after a long ague: Galen. lib. de atrabile cap. 4. puts the plague a cause. Botaldus in his booke de lae vener. cap. 2. the French pox for a cause: others, Phrensie, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hamorods, Hamorogia, or bleeding at nose, menstuous retentions, (although they deserve a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widowes, handled apart by Rodericus a Castro, and Mercatus, as I have else where signified,) or any other evacuation stopped, I have already spoken. Only this I will adde, that this Melancholy which shall be caused by such infirmities, deserves to be tied

ried of all men, and to bee respected with a more tender compassion, according to *Laurentius*, as coming from a more inevitable cause.

SUBJECT. 2.

Distemperature of particular parts, causes.

Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine and his parts, Heart, Liver, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypochondries, Meferack veines; and in a word, saith *Arculanus*, there is no part which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment. *Savonarola Pract. major. rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part, and *Crato in consil. 17. lib. 2.* *Gordonius*, who is *instar omnium, lib. med. partic. 2. cap. 19.* confirms as much, putting the master of Melancholy, sometimes in the Stomacke, Liver, Heart, Brain, Spleene, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.

The Braine is a familiar and frequent cause, too hot, or too cold, ^b through adust blood so caused, as *Mercurialis* will have it, within or without the head, the braine it selfe being distempered. Those are most apt to this disease, that have a hot Heart and moist Braine, which *Montaltus cap. 11. de Melanch.* approves out of *Halyabbas*, *Rhasis*, and *Avicenna. Mercurialis consil. 11.* assigns the coldnesse of the braine a cause, and *Salustius Salviannus med. lect. lib. 2. cap. 1.* will have it arise from a cold and dry distemperature of the braine. *Piso, Benedictus Victorius Faventinus*, will have it proceed from a ^c hot distemperature of the Braine; and ^d *Montaltus cap. 10.* from the Braines heat, scorching the blood. The braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as *Faventinus* calls it, ^e or by vapours which arise from the other parts, and fume up into the head, altering the animal faculties.

Hildeheim spiccl. 2. de Mania, thinkes it may be caused from a ^b distemperature of the heart, sometimes hot, sometimes cold. A hot Liver, and a cold Stomack, are put for usuall causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assigns a hot Liver, and cold Stomack for ordinary causes. *Monavius* in an Epistle of his to *Crato in Scoltzius*, is of opinion, that Hypochondriacall Melancholy may proceed from a cold Liver; the question is there discussed. Most agree that a hot Liver is in fault; ^k The Liver is the shop of humours, & especially causeth melancholy by his hot and dry distemperature. The Stomacke, and Meferack veines doe often concur, by reason of their obstructions, and thence their heat cannot be avoided; and many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypochondriacall melancholy. *Guanerius cap. 2. Tract. 15.* holds the Meferack veines to be a sufficient cause alone. The Spleene concurs to this malady, by all their con-

fents,

fents, and suppression of Hæmroids, dum non expurgat altera causa lien, saith *Montaltus*, if it be ⁿ too cold and dry, & do not purge the other parts as it ought, *Montsil. 23.* *Montanus* puts the ^o spleene stopped for a great cause. *Christophorus Vega* reports of his knowledge, that he hath knowne Melancholy caused from putrefied blood in those seed veines and wombe: ^q *Arculanus* from that menstruous blood turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion.

The Mesenterium, or Midriffe, Diaphragma, is a cause which the ^r Greekes called ^s *epivas*: because by his inflammation, the minde is much troubled with convulsions and dorage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason *Montaltus cap. 10. de causis melan.* will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the braine, roasting the blood, immoderate heate of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as *Galen* holds, all spices inflame the blood solitarie, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dorage. Which opinion *Geraldus de Solo* maintaines in his comment upon *Rhasis*.

quod aromata sanguinem incendunt, solitudo, vigilia, febris præcedens, meditatio, studium, et hec omnia calefaciunt, ego rariū sit, &c. lib. 1. cap. 13. de Melanch.

SUBJECT. 3.

Causes of Head Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in briefe of the three particular species, and such causes as properly appertaine unto them. Although these causes promiscuously concur to each and every particular kinde; and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap. 5. de melan.* but as ^t *Hercules de Saxonia* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salviannus* before mentioned *lib. 2. cap. 3. de re med.* will have it proceed from cold: but that I take of naturall melancholy, such as are foolles and dore; for as *Galen* writes *lib. 4. de puls. 8.* and *Avicenna*, a cold and moist Braine is an inseparable companion of folly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as ^u *Damascen the Arabian lib. 3. cap. 22.* thinkes, and most writers; *Altiomarus* and *Piso* call it ^v an innate burning antemperatenesse, turning blood and choler into melancholy. Both these opinions may stand good, as *Brucel* maintaines, and *Capivaccius*, si cerebrum sit calidius, ^z if the braine be hot, or set forward.

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hot, the animal spirits will be hot, and thence comes madness: if cold, folly. David Crusius Theat. morb. Hermet. lib. 2. cap. 6. de atabile, grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: calidaper accidens, frigidaper se, hot by accident only; I am of Capivaccius minde for my part. Now this humour, according to Salviatus, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that cover the Braine, sometimes in the passages of the Ventricle of the braine, or veines of those ventricles. It followes many times Phrensie, long diseases, agues, long abode in hot places, or under the Sunne, a blow on the head, as Rhasis informeth us: Piso addes foliarines, waking, inflammations of the head, proceeding most part^b from much use of spices, hot wines, hot meats; all which Montanus reckons up consil. 22. for a Melancholy Jew; & Heurnius repeats cap. 12. de Mania: Hot bathes, Garlick, Onions, saith Guainerius, bad ayre, corrupt, much waking, &c. retention of seed or abundance, stopping of hamorrhagia, the Midriffe misaffected; and according to Trallianus l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, & in a word, the abuse of all those 6 non-natural things. Hercules de Saxoni, a, cap. 16. lib. 1. will have it caused from a cautery, or boyle dried up, or any illue. Amatus Lusitanus cent. 2. cura. 67. gives instance in a fellow that had a hole in his arme, after that was healed, ran mad, and when the wound was open he was cured againe. Trincavelius consil. 13. lib. 1. hath an example of a melancholy man so caused by overmuch continuance in the Sunne, frequent use of Venery, and immoderate exercise: And in his consil. 49. lib. 3. from an headpeece overheated, which caused head melancholy. Prosper Calenus brings in Cardinall Casius for a patterne of such as are so melancholy by long study: but examples are infinite.

SUBSECT. 4.

Causes of Hypochondriacall or windie Melancholy.

IN repeating of these causes, I must crambem bis coctam apponere, say that againe which I have formerly said, in applying them to their proper Species. Hypochondriacall or flatuous Melancholy, is that which the Arabians call Myrachiall, and is in my judgement the most grievous and frequent, though Bruel and Laurentius make it least dangerous, and not so hard to be knowne or cured. His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Spleene, Stomack, Liver, Pylorus, Womb, Diaphragma, Meseraick veines, stopping of issues, &c. Montanus cap. 15. out of Galen recites heat and obstruction of those meseraicke veins, as an immediate cause, by which means the passage of the Chylus to the liver is detained, stopped or corrupted, and turned into rumbling & winde. Montanus consil. 233. hath an evident demonstration, Trincavelius another, lib. 1. cap. 12. and Plater a third, observat. lib. 1. for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veines, and bowels: quoniam inter ventriculum & jecur vena effervescunt, the veines are inflamed about the Liver and Stomacke. Sometimes those other parts are together misaffected; and concur to the production

g Exoritur an-
guis ex tunc
obstruuntur,
quibus obstru-
tis problemus rean-
gitur Chyli ad
jecur, corruptus
pituita ex in ra-
gibus et flammis
vertitur.

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duction of this malady: A hot liver and cold stomacke or cold belly: looke for instances in Hollerius, Victor Trincavelius, consil. 35. l. 3. Hildeheim Spi- cel. 2. fol. 132. Solenander consil. 9. pro cive Lugdunensi, Montanus consil. 229. for the Earle of Monfort in Germany, 1549. and Frisimelica in the 233 consultation of the said Montanus. I. Caesar Claudinus gives instance of a cold stomacke & over hot liver, almost in every consultation, consil. 89. for a certaine Count: & con. 106. for a Polonian Baron, by reason of heat the blood is inflamed, and grosse vapours sent to the heart and braine. Mercurialis subscribes to them consil. 86. the stomacke being misaffected, which he calls the being of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. Hermales de Saxonia besides heat, will have the weakness of the liver and his obstruction a cause, facultatem debilem jecinoris, which he calls the minerall of melancholy. Laurentius assigns this reason, because the liver over-hot drawes the meat undigested out of the stomacke, and burneth the humours. Montanus consil. 244. proves that sometimes a cold liver may be a cause. Laurentius cap. 12. Trincavelius lib. 1. consil. and Gualter Bruel seems to lay the greatest fault upon the Spleene; that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much blood sometimes to it, and not expelling it, as P. Cnemianus in a consultation of his noted, tumorem lienis, he names it, & the fountaine of melancholy. Dioscles supposed the ground of this kinde of melancholy, to proceede from the inflammation of the Pylorus, which is the neather mouth of the Ventricle. Others assigne the Mesenterium or Midriffe distempered by heat, the wombe misaffected, stopping of Hemroids, with many such. All which Laurentius cap. 12. reduceth to three, Mesentery, Liver, & Spleene, from whence he denominates Hepaticke, Splenicke, and Misericke Melancholy.

Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-natural things, as Montanus found by his experience, consil. 244. Solenander consil. 9. for a Citizen of Lyons in France gives his reader to understand, that he knew this mischief procured by a medicine of Cantharides, which an unskilfull Physician ministred his patient to drinke ad venem excitandam. But most commonly feare, griefe, and some sudden commotion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. Melancthon tract. 14. chap. 2. de anima, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as Camerarius records in his life, Melancthon himselfe was much troubled with it, & therefore could speak out of experience, Montanus consil. 22. pro delirante Indao, confirms it, grievous symptoms of the mind brought him to it. Randalotius relates of himself, that being one day very intent to write out a Physicians notes, molested by an occasion, he fell into an hypochondriacall fit, to avoid which he drank the decoction of wormewood, and was freed. Melancthon (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant, and would therefore have all men, in some sort to understand the causes, symptoms, and cures of it.

h Stomacho tep-
ido rebus cor-
poris immunda-
tur, ex reli-
quis membris
alimentum capi-
ta, ure.

i Hildeheim.

k Habetis fere
omnes animi sympto-
mata que impe-
diunt concoctio-
nem, etc.
l Vt rarissimum
morbus cum sit,
vile est huius
visceris acci-
dentia confide-
rare, nec leve
periculum ho-
jus causis mor-
bi ignorantibus.

SUBJECT. 5.

Causes of Melancholy from the whole Body.

n lectur aptum
ad generandum
talem humo-
rem, plen natu-
ra imbecillior.
Piso, Aloma-
rus, Guamerius.
o Melancholi-
am, que fit a
redundantia
humoris in toto
corpore, vultus
imprimis gene-
rat qui cum hu-
morem parit.

AS before, the cause of this kind of Melancholy is inward or out-ward. Inward, *when the liver is apt to ingender such an humour, or the spleene weak by nature and not able to discharge his office.* A melancholy temperature, retention of Hæmroids, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially *bad diet, as Piso thinks, pulse, salt meat, shell-fish, cheefe, black wine, &c. Mercurialis out of Averroes and Avicenna condemnes all hearbs: Galen lib. 3. de loc. affect. cap. 7. especially Cabbage.* So likewise feare, sorrow, discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.

Now go and bragge of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall waies, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and silly a creature thou art. *Humble thy self therefore under the mighty hand of God. 1 Pet. 5. 6. know thy selfe, acknowledge thy present misery, & make right use of it. Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortuna*, goods of body, minde, and fortune, *nescis quid serus evenit vesper ferat*, thou knowst not what stormes and tempests the late evening may bring with it. Be not secure then, *be sober and watch, Fortunam reverenter habe*, if fortunate and rich: if sicke and poore, moderate thy self. I have said.

p Ansonius.

SECT. 3.

MEMB. I. SUBJECT. I.

Symptomes, or signes of Melancholy in the body.

* Seneca cont.
lib. 10. cont. 5.

PArrhasius a painter of Athens, amongst those Olynthian captives Philip of Macedon brought home to sell, * bought one very old man; and when he had him at Athens, put him to extreme torture and torment, the better by his example, to expresse the paines and passions of his Prometheus, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poore melancholy man, their symptomes are plaine, obvious and familiar, there needs no such accurate observation or farre fetched object, they delineate themselves, they voluntary bewray themselves, they are too frequent in all places, I meet them still as I goe, they cannot conceal it, their grievances are too well known, I neede not seeke far to describe them.

Symptomes

Symptomes therefore are either 9. universall or particular, saith Gordonius, *lib. med. cap. 19. part. 2. to persons, to species; some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, Cappivaccius: or from starres according to Jovianus Pontanus, de reb. celest. lib. 10. cap. 13. and celestiall influences, or from the humours diversly mixt, Ficinus lib. 1. cap. 4. de sanit. tuenda: as they are hot, cold, natural, unnaturall, intended or remitted, so will Aëtius have melancholias deliria multiformia, diversity of melancholy signes. Laurentius ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signes be, almost infinite, Alsomarus cap. 7. art. med. And as wine produceth divers effects, or that hearb Tortocolla in Laurentius, which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c. so doth this our melancholy humour, worke severall signes in severall parties.*

But to confine them, these generall Symptomes may be reduced to those of the Body or the Minde. Those usuall signes appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From these first qualities arise many other second, as that of colour, blacke, swarty, pale, ruddy, &c. some are impense, rubri, as Montaltus cap. 16. observes out of Galen. lib. 3. de locis affectis, very red and high coloured. Hippocrates in his book *de insaniâ & melan.* reckons up these signes; that they are *leane, wibered, hollow-eyed, looke old, wrinckled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, flaggy beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible and fear.* full dreames, * Anna soror, quæ me suspensam insomnia terrent? The same Symptomes are repeated by Melanelius in his booke of Melancholy collected out of Galen, Ruffus, Aëtius, by Rhasis, Gordonius, & all the Juniors, *con-* unuall, sharp, and stinking belchings, as if their meat in their stomake were putrefied, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, & prone to Venery. Some adde palpitation of the heart, cold sweate, as usuall Symptomes, and a leaping in many parts of the body, saltum in multis corporis partibus, a kinde of itching, saith Laurentius on the superficies of the skin, like a flea-biting sometimes. * Montaltus cap. 21. puts fixed eyes and much twinkling of their eyes for a signe, and so doth Avicenna, oculos habentes palpitantes, trauli, vehementer rubicundi, &c. lib. 3. Fen. 1. Tract. 4. cap. 18. They stutte most part, which he took out of Hippocrates Aphorisms, Rhasis makes head-ach, and a binding heavinesse for a principall token, much leaping of winde about the skinn, as well as stutting or tripping in speech, tale ingestum & hollow eyes, grosse veines, & broad hips. To some too, if they be far gone in mimickall gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouthes & faces, inarticulate voices, exclamations, &c. And although they be commonly leane, hirsute, uncheare-

ria ab ard. Juma. rubeant, corporis tremor, capitis gravado, streptum circa aures et visum ante oculos ad venerem prodigi;
2 Al: maria, Bruel, Piso, Montaltus. Frequentes habent oculorum nictationes, aliqui tamen fixis oculis plerumq. sunt. b. Com.
lib. 1. Tract. 9. Signa hujus morbi sunt plurimum salivæ, sonitus aurium, capitis gravado, lingua ritibus, oculi excoriantur, &c.

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full in countenance, withered, & not so pleasant to behold, by reason of those continuall fears, griefs, and vexations, dull, heave, lazie, restless, unapt to goe about any business, yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias* (Aretius) Migh-ty and often warchings, sometimes waking for a moneth, a year together. *Hercules de Saxonia* faithfully averreth, that hee hath heard his mother sweare, she slept not for seven moneths together: *Trincavelius* Tom. 2. conf. 16. speaks of one that waked 50. dayes, and *Skenius* hath examples of two years, and all without offence. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhaphis* hath it, they covet to eat, but cannot digest. And although they *do eat much*, yet they are leane, ill liking, saith *Aretius*, withered and hard, much troubled with costive-ness, crudities, oppilations, spitting, belching, &c. Their pulse is rare & slow, except it be of the *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmatica artis* lib. 4. cap. 13. To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured, *Urina pauca, acris, biliosa*, (*Aretius*) Not much in quantity, But this in my judgement, is all out as un-certaine as the other, varying so often according to several persons, habits, & other occasions not to be respected in Chronick diseases. *Their Melancholy excrements in some very much, in others little, as the Spleene plays his part,* and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomacke, heaviness of heart and heart ake, and intolerable stupidity and dullness of spirits. Their excrements or stoole hard, black to some and little. If the heart, braine, liver, spleene, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompa-ny, as Incubus, Apoplexy, Epilepsy, Vertigo, those frequent wakings and terrible dreames, intemperate laughing, weeping, sighing, sobbing, bathful-ness, blushing, trembling, sweating, swooning, &c. All their senses are trou-bled, they thinke they see, heare, smell, and touch that which they do not, as shall be proved in the following discourse.

SUBSECT. 2.

Symptomes or signes in the minde.

Fonte.
Laphoria in
lib. de melan-
ch. lib. 1. cap. 6.
de locis affect.
tum et magis
t. 6. dicitur
per se, et in
c. 6.



Arculanus in 9. *Rhaphis* ad *Almanfor*. cap. 16. will have these Symp- tomes to be infinite, as indeed they are, varying according to the parties, for scarce is there one of a thousand that does alike, *Lauren- tius* cap. 16. Some few of greater note I will point at; and amongst the rest, *Fear* and *Sorrow*, which as they are frequent causes, so if they per- sever long, according to *Hippocrates* & *Galen's* Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present

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present melancholy, and habituated, saith *Montanus* cap. 11. and common to them all, as the said *Hippocrates*, *Galen*, *Avicenna*, and all *Neotronics* hold. But as hounds many times run away with a false cry, never perceiving them- selves to be at a fault, so do they. For *Diocles* of old, (whom *Galen* confutes) & amongst the Juniors, *Hercules de Saxonia*, with *Lod. Mercator* cap. 17. lib. 1. de meln. take just exceptions at this Aphorisme of *Hippocrates*, 'tis not al- wayes true, or so generally to be understood, *Fear* and *Sorrow* are no com- mon Symptomes to all melancholy; upon more serious consideration, I finde some (saith he) that are not so at all. Some indeed are sad, and not fearefull; some fearefull and not sad; some neither fearefull, nor sad; some both. Pourer kinde he excepts, fanatical persons, such as were *Cassandra*, *Manto*, *Nicestrate*, *Mopsus*, *Proteus*, the *Sybbils*, whom *Aristotle* confesseth to have been deeply me- lancholy. *Baptista Porta* seconds him, *Physiog.* lib. 1. cap. 8. they were *triple perciti*, daemonicall persons; and such as speake strange languages, are of this ranke; some Poets, such as laugh alwayes, and think themselves Kings, Cardinals, &c. sanguine they are, pleasantly disposed most part, and so con- tinue. *Baptista Porta* confines *Fear* and *Sorrow* to them that are cold; but *Lovers*, *Sybbils*, *Enthusiastes*, hee wholly excludes. So that I thinke I may truly conclude, they are not alwayes sad and fearefull, but usually so; and that without a cause, *timent de nuntio mendis* (*Gordonius*) *quædam momenti non sunt, alioquin non alii* (saith *Altemarius*) yet all likely fear, & some with an ex- traordinary and a mighty fear. *Aretius*. Many fear death, and yet in a com- mrary humour, make away themselves, *Galen* lib. 3. de loc. affect. cap. 7. Some are afraid that heaven will fall on their heads: some they are damned, or shall be. ** They are troubled with scruples of conscience, distrusting Gods mercies, thinke they shall goe certainly to Hell, the Devil will have them, and make great la- mentation.* *Joson Pratenfis*. Fear of Devils, death, that they shall bee so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their deare friends or near allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come near them; that they are all corke, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. *† Montanus* confil. 23. speaks of one that durst not walk alone from home, for fear he should swoone, or die. A second fears every man he meets will rob him, quarrell with him, or kill him. A third dares not venture to walk alone, for fear he should meet the Devil, a thief, bee sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is maleficated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a poole, rock, steep hill, lye in a chamber where crosse beams are, for fear he be tempted to hang, drowne, or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak a loud at unawa- res, some thing unbecoming, unfit to be said. If he be locked in a close roome, he is afraid of being stifled for want of aire, and still carries *Bisbet*, *Aquaviva*, or some strong waters about him, for fear of deliquiums, or being sicke; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake

n. Traict. post in-
mo de Melan-
ch. lib. 1. cap. 16.
1620. per Bol-
zettam Bibliop.
lib. 1. diligenter
hanc rem consi-
deranti potest
quisdam esse
qui non laborant
maiores et ri-
more.

† Prob. lib. 3.
* Physiog. lib. 1.
cap. 8. Quibus
multa frigida
bilis atra stoli-
di et timidi, at
qui calidi, ange-
ri, amasi, di-
vinos, spiritus
instigati, &c.
o Omnes exer-
cent metus et
ristitias, & sine
causa.
p Omnes timent
licet non omni-
bus idem timen-
di modum, & cri-
us Terrar. lib. 2.
Tett. 2. cap. 9.
q Ingenti pau-
te trepidant.
r Multi morient
timent, et tam
sibi ipsi moriem
confiscant, alii
celi ruinam ti-
ment.

* Affligit eos
plena scrupulis
conscientia, di-
vine misericor-
die dissidentes,
Oratio de in-
nam feda la-
mentatione de-
plorantes.
† Rem causa e-
are, si domo ne
deseriet.
c Multi demo-
nes timent, la-
trones, infidas
Avicenna.

1. Alii comburi,
alii de Rege,
Rapi.
2. Ne terra ab-
sorbeatur. Fe-
restum.
3. Ne terra de-
bisca. Gordon.
4. Alii timore
mortis timentur
et mala gratia
principum pu-
tant se aliquid
commisisse, et
ad supplicium
requiri.

5. Alii domesti-
cos timer, alii
omnes. Etiam.
6. Alii timent
infidiam. Aurel.
lib. 1. de morb.
Chiron. cap. 6.
7. Ille charissi-
mus, hic omnes
dominos citra
discrimen timer
Vitz.

8. Hic in lucem
prodire timer,
tenebrae quae-
rit, contra, ille
caliginis fugit
d. Quidam lar-
vum, et malos
spiritus ab ini-
mici veneficiis
et incantationi-
bus sibi putant
obijciari, Hip-
pocrates, poi-
sonem se vene-
ficam suspicere
putat, et de hac
rustare sibi cre-
bro videtur.
Idem Montalme
cap. 21.
9. Etiam lib. 2.
et alij.
10. Tractatum lib.
1. cap. 16.

undertake any business beforehand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are afraid to be burned, or that the ground will sink under them, or swallow them quick, or that the King will call them in question for some fault they never did (Rhasis cont.) and that they shall surely be executed. The terror of such a death troubles them, and they fear as much, and are equally tormented in minde, as they that have committed a murder, and are penitive without a cause, as if they were now presently to be put to death. Plater. cap. 3. de mentis ali-
enat. They are afraid of some losse, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. Trincavellius consil. 13. lib. 1. had a patient that would needs make away himself, for fear of being hanged, and could not be persuaded for three years together, but that he had killed a man. Plater observat. lib. 1. hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath been done, they presently fear they are suspected, and many times betray themselves without a cause. Lewis the 11th. the French King, suspected every man a traitour that came about him, durst trust no officer. Alii formidolosi omnium, alii quorundam (Fracastorius lib. 2. de Intellectu) some fear all alike, some certain men, & cannot endure their companies, are sick in them, or if they be from home. Some suspect a treason still, others are afraid of their dearest and nearest friends. (Melancholus à Galeno, Ruffo, Aetio,) and dare not be alone in the dark, for feare of hobgoblins and devils: hee suspects every thing he hears or sees to be a Devill, or enchanted, and imagineth a thousand Chimera's and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c.

* Omnes se terrent aura, sonus excitat omnis.

Another through bashfulness, suspicion and timorousness will not be seen abroad, loves darkness as life, and cannot endure the light, or to sit in light-some places, his hat still in his eyes, he will neither see, nor be seen by his good will, Hippocrates lib. de Insania & Melancholia. Hee dare not come in company for feare he should be misused, disgraced, overshoot himselfe in gesture or speeches, or be sicke; he thinks every man observes him, aims at him, derides him, owes him malice. Most part they are afraid they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their nearest friends: he thinks something speaks or talks within him, or to him, and he belcheth of the poison. Christopherus à Vega lib. 2. cap. 1. had a patient so troubled, that by no persuasion or physicke, he could be reclaimed. Some are afraid that they shall have every fearfull disease they see others have, heare of, or read, and dare not therefore heare or read of any such subject, no not of melancholy it selfe, least by applying to themselves that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxysme, a man shaking with the palsey, or giddy headed, reeling or standing in a dangerous place, &c. for many dayes after it runnes in their minds, they are afraid they shal be so too, they are in like danger, as Perkins cap. 12. sect. 2. well observes in his Cases of Conscience, and many times by violence of imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, heare the devill named, or any tragicall relation scene, but they quake for feare, Hic

1. somnare sibi videntur (Lucian) they dreame of Hobgoblins, and may not get it out of their minds a long time after they apply (as I have said) all they heare, see, read, to themselves; as Felix Plater notes of some young Physicians, that studying to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (quod iterum monco, licet nauseam parat lectori, malo de-
cem potius verba, decies repetita licet, abundare, quam unum desiderari. I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himselfe for a time worse, and more melancholy then he was before. Generally of them all take this, de inanibus semper conqueruntur, & timent, saith Aretius; they complaine of toys, and fear without a cause, and still thinke their melancholy to be most grievous, none so bad as they are, though it be nothing in respect; yet never any man sure was so troubled, or in this sort. As really tormented and perplexed for toys and trifles (such things as they will after laugh at themselves) as if they were most materiall and essentiall matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare; always afraid of something, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be, troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, & cannot be freed so long as melancholy continues. Or if their minde be more quiet for the present, and they free from forraigne fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomach, spleene, &c. is misaffected, they shall surely have this or that disease; still troubled in body, minde, or both, & through winde, corrupt phantasie, some accidentall distemper, continually molested. Yet for all this, as Jacchinius notes, in all other things they are wise, staid, discreet, and doe nothing unbeseeming their dignity, person, or place, this foolish, ridiculous, and childish feare excepted, which so much, so continually tortures, and crucifies their soules, like a barking dogge that alwaies bawls, but seldome bites, this feare ever molested, and so long as Melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individuall as Saint Cosmus and Damian, fidus Achates, as all writers witnesse, a common symptome, a continuall, and still without any evident cause, harent omnes & frigores eos reddere causam, non possunt, grieving still, but why they cannot tell: Agelasti, maest, cogitabundi, they look as if they had newly come forth of Trophonius denne. And though they laugh many times, and seem to be extraordinary merry (as they will by fits) yet extreame lumpish againe in an instant, dull, and heavy, semel & simul, merry and sad, but most part sad: Si i. Man. Egl. 1. qua placent, abeunt; inimica tenacius harent, sorrow sticks by them still continually gnawing, as the vulture did Titius bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, Heautontimorumenor, vexing themselves, disquieted in minde; with restlesse, unquiet thoughts, discontent, either for their owne, other mens, or publike affaires,

Observat. 1. 1.
Quando iis nil
nocet, nisi quod
multis melancolicis

—rimo tamen
metusq. causa
ne/cius, causa
est metus.
Heintus Au-
striaco.

8 Cap. 15. in. 9.
Rhasis, in multiis
vidi, prater ra-
tionem semper
aliquid timent,
in ceteris tamen
optime se ge-
runt, neq. aliquid
prater dignita-
tem committunt

1. Altomarus
cap. 7. Aretius,
tristes sunt.

1. Ovid. Met. 4.

1. Inquiet ani-
mus.

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such as concerne them not, things past, present or to come, the remembrance of some disgrace, losse, injury, abuse, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frownes upon them, insomuch that *Areteus* well calls it, *angorem animi*, a vexation of the minde. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride,

m Hm. 1. 3. Od.

1.
m Virg.

— *post equitem sedet atra cura*: they cannot avoid this ferial plague, let them come in what company they will, *haeret lateri lathalis arundo*, as to a Deere that is stricke, whether he runne, go, rest, with the herd, or alone, this griefe remains: irresolution, inconstancy, vanity of minde, their fear, torture, care, jealousy, suspition, &c. continues, and they cannot be relieved. So *he* complained in the Poet,

*Domum revertor maestus, atq; animo fere
Perturbato, atq; incerto praegritudine,
At fido occurrunt servi, soccos detrahunt:
Video alios festinare, lectos sternere,
Cenam apparare, pro se quisq; sedulo
Faciebant, quo illam lenirent miseriam.*

He came home sorrowfull, & troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his griefe, and exhortate his person, he was profoundly melancholy, he had lost his sonne, *illud angebat*, that was his *Cordolium*, his paine which could not be removed. Hence it proceeds many times, that they are weary of their lives, and ferial thoughts to offer violence to their owne persons, come into their minds, *tadium vite* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soone tired with all things; they will now tarry, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then againe displeased; now they like, by and by dislike all, wearie of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus lib. 1. cap. 6.* but most part *vitam damnant*, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: *Vivere nolunt, mori nesciunt*: they cannot die, they will not live: they complaine, weepe, lament, and thinke they lead a most miserable life, every poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change lives with them, especially if they be alone, idle, and parted from their ordinarie companie, molested, displeased, or provoked: grief, fear, discontent, wearisomenesse, laziness, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vite solatio delectantur*, as *Ossavius Horatianus* observes, *lib. 2. cap. 5.* they condemne their former dislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and shew rather a necessity to live, then a desire. *Claudius* the Emperour as *Sueton* describes him, had a spice of this disease, for when he was tormented with the paine of his stomack, he had a conceit to make away himselfe

* Cap. 31. Quod stomachi dolore corruptum secessum de consuetudine mori coegit: asse dixit.

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selfe. *Jul. Caesar Claudinus, consil. 84.* had a *Polonian* to his Patient, so affected, that through fear and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch himselfe, and so continued for many years.

Suspicion, & jealousy, are generall Symptomes: they are commonly distrustfull, timorous, apt to mistake, & amplifie, *facile irascibiles*, testy, peevish, & ready to snarle upon every small occasion, *cum amicis simis*, & without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsell, &c. or that any respect, small complement, or ceremony be omitted, they thinke themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in generall, he thinks presently they meane him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconster every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. Hee thinks they laugh or point at him, or do it in disgrace of him, circumvent him, contemne him; every man looks at him, he is pale, red, sweats for feare and anger, lest some body should observe him. He works upon it, and long after, this false conceit of an abuse, troubles him. *Montanus consil. 22.* gives instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and suspicious, *tam facile iratus*, that no man could tell how to carry himselfe in his companie.

Inconstant they are in all their actions, vertiginous, restless, unapt to resolve of any business, they will, and will not, perswaded to & fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once settled, though to the better by oddes, by no counsell or perswasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through feare, *faciunt, & mox facti penitent* (*Areteus*) *avarus, et paulo post prodigi*. Now prodigall, and then covetous, they do, and by and by repent them of that which they have done, so that both waies they are troubled, whether they doe or doe not, want or have, hit or misse, disquieted of all hands, soone weary, and still seeking change, restless, I say, fickle, fugitive, they may not abide to tarry in one place long.

* *Romulus optans, absentem rusticus urbem*

Tollit ad astra

no companie long, or to persevere in any action or business.

* *Et similis regum pueris, pappare minutum*

Poscit, & iratus mamma lallare recusat,

effoones pleased, and anon displeased, as a man thats bitten with fleas, or that cannot sleepe, turnes to and fro in his bed, their restless minde are tossed and varie, they have no patience to read out a book, to play out a game or two, walke a mile, sit an houre, &c. erected and dejected in an instant; animated to undertake, and upon a word spoken againe discouraged.

Extreme Passionate, *Quicquid volunt valde volunt*; and what they desire, they do most furiously seek: anxious ever and very sollicitous, distrust-

Luger *et semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.*
Suspicion.
Jealousie.
Facile in iram incidant. Arer.
Ira sine causa, velocitas ira.
Savonarola.
pract. major.
velocitas ira.
signum. Avicenna lib. 3. Fen. 1.
Tract. 4. cap. 18
Anger sine causa.

Suspicio, diffidentia, symptomatica, Crato Ep. Iulio Alexandrino consil. 189
Scolziji.

Inconstancy.

* Hm.

* Pnf. 84. 3

Passionem.

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ful, and timorous, envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, and still complaining, grudging, peevish, *injuriam mentes*, prone to revenge, soone troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; *cogitabunda* still, very intent, and as

* In his dutch worke picture.

* Howard cap. 7. differ.

* *Albertus Durer* paints melancholy, like a sad woman leaning on her arme with fixed looks, neglected habit, &c. held therefore by some proud, loft, for-tish, or half mad, as the *Abderites* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, judicious, wise & wittie: for I am of that * No-blemans minde, *Melancholy aduanceth mens conceits, more then any humor whatsoever*, improves their meditations more then any strong drink, or sack. They are of profound judgement in some things, although in others, *non re-ite iudicant iniqui*, saith *Fracastorius*, lib. 2. de *Intell.* And as *Arculanus*, c. 16 in 9. Rhafis, tearmes it, *iudicium plerumque perversum, corrupti, cum iudicant honesta inhonesta, & amicitiam habent pro inimicitia*: They count honestie dishonesty, friends as enemies, they will abuse their best friends, and dare not offend their enemies. Cowards most part, *et ad inferendam injuriam timidis-simi*, saith *Cardan*, lib. 8. cap. 4. de *rerum varietate*: Loath to offend, and if they chance to overshoot themselves in word, or deed, or any smal busines or circumstance be omitted, forgotten, they are miserably tormented, & frame a thousand dangers and inconveniences to themselves, *ex musca elephantem*, if once they conceit it: overjoyed with every good rumour, tale, or prosper-ous event, transported beyond themselves: with every small crosse againe, bad news, misconceaved injurie, losse, danger, afflicted beyond measure, per-plexed dejected, astonished, impatient, utterly undone: fearefull, suspicious of all. Yet againe, many of them desperate hairebraines, rash, careless, fit to be Assassins, as being void of all fear and sorrow, according to * *Hercules de Saxonia*, Most audacious, and such as dare walke alone in the night, through deserts and dangerous places, fearing none. They are prone to love, and easie to be taken: *Propensi ad amorem & exandescensiam* (*Montanus* cap. 21.) quick-ly inamored, and dote upon all, love one dearly, till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes*, the present moves most, and the last commonly they love best. Yet some againe *Anterates*, cannot en-dure the sight of a woman, abhorre the sex, as that same melancholy Duke of *Myrcory*, that was instantly sicke, if he came but in sight of them: and that 2 Anchorite, that fell into a cold pallie, when a woman was brought before him.

Humorous they are beyond all measure, sometimes profusely laughing, extraordinary merrie, and then againe weeping without a cause, (which is fa-miliar with manie Gentlewomen) groaning, sighing, pensive, sad, almost dis-tracted, *multa absurda fingam, & a ratione aliena* (saith * *Frambesarius*) they feigne many absurdities, vaine, void of reason: one supposeth himself to be a Dog, Cocke, Beare, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told hee hath a stinking breath, a great nose, that he is sicke, or inclined to such or such a disease, he beleaves it chis bones, and peradventure by force of imaginati-on, will worke it out. Many of them are immoveable, and fixed in their conceits, others vary vpon every object, heard or seene. If they see a stage-play,

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play, they runne upon that a week after; if they heare Musicke, or feedan-cing, they have naught but bag-pipes in their braine; if they see a comba-t, they are all for armes. 2 If abused, an abuser troubles them long after; if eno-fed, that crosse, &c. Restlesse in their thoughts and actions, continually me-ditating, *Velut agri simonia, vana finguntur species*; More like dreames, then men awake, they fainea company of Anticke, phantasticall conceits, they have most frivolous thoughts, impossible to be effected; & sometimes thinke verily they heare and see present before their eyes such phantasmes or gob-lins, they feare, suspect, or conceive, they still talke with, and follow them. In fine, *cogitationes somniantibus similes, id vident, quod alii somniant cogi-tabundi*; Still, saith *Avicenna*, they wake, as others dreame, and such for the most part are their imaginations and conceits, b absurd, vaine, foolish toyes, yet they are c most curious and solicitous, continually, & *supra modum*, *Rha-fis* cont. lib. 1. cap. 9. *præmeditantur de obiqua re*. As serious in a toye, as if it were a most necessary businesse, of great moment, importance, and still, still, still thinking of it: *seviunt in se*, macerating themselves. Though they doe talke with you, and seeme to be otherwise employed, and to your thinking very intent and busie, still that toy runnes in their minde, that fear, that suspi-cion, that abuse, that vexation, that crosse, that castle in the ayre, that cro-chet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. *Nec interrogant* (saith d *Fracastorius*) *nec interrogati recte respondent*. They d e do not much heed what you say, their minde is on another matter; aske fella what you will, they doe not attend, or much intend that businesse they are about, but forget themselves what they are saying, doing, or should other-wise say or do, whither they are going, distracted with their own melan-choly thoughts. One laughs upon a sudden, another smiles to himselfe, a third frownes, calls, his lips go still, he acts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, saith e *Mercurella*, *confid. 11. Itaque concipit* f *Ita mecha-* they have once entertained, to be most intent, wisest, and continually about it: *Immitis occurrat*, do what they may, they cannot be rid of it, against their *quæ sunt homi-* wills they must thinke of it a thousand times over, *Perpetuo molestans, nec* *de receperint,* *oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, *non desunt ea, quæ ciunt, sed he o-minime volunt, cogitare*, if it bee offensive especially, they cannot forget it: they may not rest or sleepe for it.

Crato, e *Laurentius*, and *Fernelius*, put bashfullnes for an ordinary Symp-tome, *subrasticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of mind misaffected, it so far troubles them, that they become quite moped many times, & so disheartned, dejected; they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashfull, they can looke no man in the face; some are more disquieted in this kinde, some lesse, longer some, others shorter, by fits &c. though some on the other side (according to *Fracastorius* h *Lib. 1. de La-* *us*) be *inverecundi & pertinaces*, impudent and peevish. But most part they are very shamefast, and that makes them with *Pet. Blesensis*, *Christopher* & *Wick*, & many such, to refuse honours, offices and preferments, which some-times fall into their monthes, they cannot speake or put forth themselves as others

* Traff. de mel. cap. 2. Noctu ambulans per syl. at. et loca periculosa, ne minem timeat. x Facile amant Alion.

y Bodine. 210 Maier. 211 patrum sel. 203. Paulus. Abbas Eremita tanta solitudine perterritus ut nec vestem, nec cultum mul-ru ferre possit, &c.

Humorous. * Coniunct. lib. 1. 17. Conf.

a Generally as they are pleased or dis-pleased, so are their cogitations pleasing, or displeasing.

b Omnes exer-cent vane in-terit, animi cogitationes. (N. P. f. a. Arg-el.) c aff. due. c Curiosi de re-bus minimis. Aretem.

f Itaque concipit. Itaque mecha-Proprium, ve-quæ sunt homi-nasiones vol-de receperint, non facile desu-niam tot iurbi-115, fampor co-cupit.

h Lib. 1. de La-Conf. 43. e cap. 1. Balthus.

others can, *timor hos*, *pudor impedit illos*, timorousnesse and bashfulnesse hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, & therefore never likely to rise. For that cause they seldome visit their friends, except some familiars: *pauciloqui*, of few words, & oftentimes wholly silent. * *Frambesarius* a Frenchman had two such patients, *omnino aciturnos*, their friends could not get them to speak: *Rodericus a Fonseca* consult. Tom. 2. 85. *consil.* gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat or sleepe, and yet again by fits, apt to bee angry, &c. most part they are, as *Plater* notes, *desides, taciturni, agre impulsu, nec nisi coacti procedunt*, &c. they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of small or no complement, vnsofociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and above all things love *Solitarinessse*. *Ob voluptatem, an ob timorem soli sunt*: Are they so solitary for pleasure (one askes) or paine? for both: yet I rather think for feare and sorrow, &c. *Hinc metuant, cupiuntque, dolent, fugiuntque, nec auras*

* Consult. 15.
et 16. lib. 1.

Solitarinessse.

Virg. AEn. 6.

Respiciunt clausi tenebris, & carcere caco.

Hence 'tis they grieve and feare, avoiding light,
And shut themselves in prison darke from sight.

Il. liad. 3.

As *Bellerophon* in *Hom.*

*Qui miser in sylvis marens errabat opacis,
Ipse sum cor edens, hominum vestigia vitans.*

That wandred in the woods sad all alone,

Forfaking mens society, making great moane.

They delight in foulds & waters, desert places, to walke alone in orchards, gardens, private walks, back-lanes, averse from company, as *Diogenes* in his rub, or *Timon Misanthropus*,¹ they abhorre all companions at last, even their neereft acquaintance, and most familiar friends, for they have a conceipt (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers; *fugiant homines sine causa* (saith *Rhasis*) & odio habent, cont. lib. 1. cap. 9. they will diet themselves, feed and live alone. It was one of the chiefeft reasons, why the Citizens of *Abdera* suspected *Democritus* to bee melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopomenes*,² he forsooke the City, lived in groves and hollow trees, upon a greene banke by a brooke side, or confluence of waters all day long, & all night. *Qua quidem* (saith he) plurimum atra bile vexatis & melancholicis eveniunt, deserti frequentant, hominumque congressum averfantur.³ Which is an ordinary thing with melancholy men. The *Egyptians* therefore in their Hieroglyph. expressed a melancholy man by an Hare sitting in her form, as being a most timorous and solitary creature, *Pterius Hieroglyph. lib. 12.* But this, and all precedent symptoms, are more or lesse apparent, as the humour is intended or remitted, hardly perceived in some, or not at all, most manifest in others. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continue: and howsoever these symptoms bee common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speake in a word, there is nothing

1 Si malum ex-
asperantur, ho-
mines odio ha-
bent, & solita-
ria petunt.

2 Democritum
soler noctes et
dies apud se de-
gere, plerumque
surrem in spe-
lunca, sub o-
mni arborum
umbra vel in
tenebris, &
molli bus terbis
vel ad equarum
crebra, & que-
da stercora, &c.
3 Gaudet tene-
bris, alienisq;
dolor.
Pp. 62. Figula
et salina
sum velut
myricorax in
domicilio. Pas-
ser solitarius
in templo.

nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange, ° such as Painters & Poets durst not attempt, which they wil not really feare, faine, suspect and imagine unto themselves: And that which * *Lud. Vivres* said in jest of a silly country fellow, that kill'd his Ass for drinking up the Moone, *ut lunam mundo redderet*, you may truly say of them in earnest; They will act, conceave all extremes, contrarieties, and contradictions, and that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus seculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamis*) scarce two of two thousand that concur in the same symptomes. The tower of *Babel* never yeelded such confusion of tongues, as this Chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likenesse still; And as in a River we swimme in the same place though not in the same numerical water; as the same instrument affords several lessons, so the same disease yeelds diversity of Symptomes. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

o Et que vix
audet fabula,
monstra parit.
* In cap. 18.
1. 10. de Civ. dei
Lunam ob Af-
no eporam vi-
dens.

SUBJECT. 3.

Particular Symptomes from the influence of Starres,
parts of the body, and humors.

Some men have peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentia caelestes, unde cidentur animi agitudines & morbi corporum.* One saith, diverse diseases of the body and minde proceed from their influences, ° as I have already proved out of *Ptolomy*, *Pontanus*, *Lemnius*, *Cardan*, and others, as they as principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquie, *Hermes*, or whosoever else the author of that tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* rejects; but as I say, ° *Io-*

p Felc. l. 4. c. 5.
r Sect. 2. memb.
1. Subl. 4.

1 De reb. celest.
lib. 10. cap. 13.

2 De indagine
Galenum.

Monomachies,

Monomachies, testy, cholerick, harebraine, rash, furious, and violent in their actions. They will faine themselves Victors, Commanders, are passionate and satyricall in their speeches, great baggers, ruddy of colour. And though they be poore in shew, vile and base, yet like *Telephus* & *Peleus* in the * Poet,

* *Hier. de art. poet.*

Ampullas iactant & sesquipedalia verba,

their mouthes are full of Myriades, and tetrarchs at their tongues end. If the *Sunne*, they will be Lords, Emperours, in conceipt at least, & Monarchs, give Offices, Honours, &c. If *Venus* they are still courting of their mistresses, and most apt to love, amorously given, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments, and the like. Ever in love, and dote on all they see. *Mercurialis* are solitary, much in contemplation, subtle, Poets, Philosophers, and musing most part about such matters. If the *Moone* have a hand, they are all for peregrinations, sea voyages, much affected with travels, to discourse, read, meditate of such things, wandering in their thoughts, divers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liver, Spleene, Meseraicke veines, Heart, Wombe, Stomacke, &c. and most especially from distemperature of Spirits (which as *Hercules de Saxonia* contends, are wholly immateriall) or from the foure humours in those seats, whether they be hot or cold, naturall, unnaturall, innate or adventitious, intended or remitted, simple or mixt, their diverse mixtures, and severall aduptions, combinations, which may be as diversly varied, as those foure first qualities in * *Clavius*, and produce as many severall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* observes, lib. 3. de vino cap. 20. are infinite. Of greater note be these.

If it be naturall Melancholy, as *Lod. Mercatus* lib. 1. cap. 17. de melan. T. Bright cap. 16. hath largely described, either of the Spleene, or of the veines, faulty by excellence of quantity, or thickness of substance, it is a cold & dry humour, as *Montanus* affirms consil. 26. the parties are sad, timorous, & fearful. *Prosper Calenus* in his booke de atabile, will have them to be more stupid then ordinary, cold, heave, dull, solitary, sluggish, *Si multam atram bilem & frigidum habent. Hercules de Saxonia* cap. 19. lib. 7. holds these that are naturall Melancholy, to be of a leaden colour or black, and so doth *Guianerius* cap. 3. traff. 15. and such as thinke themselves dead many times, or that they see, talke with black men, dead men, spirits & goblins frequently, if it be in excess. These Symptomes vary according to the mixture of those foure humours aduult, which is unnaturall melancholy. For as *Trallianus* hath written cap. 16. lib. 7. There is not one cause of this melancholy, nor one humour which begets it, but divers diversly intermixt, from whence proceeds this variety of Symptomes: And those varying againe as they are hot or cold. A Cold melancholy, saith *Benedic. Vittorius Faventinus* pract. mag. is a cause of dotage, & more mild Symptomes, if hot or more aduult, of more violent passions, and furies. *Frascastorius* lib. 2. de intellectu, will have us to consider well of it, with what kinde of Melancholy every one is troubled, for it much avails to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearful, *Phanias* the other impudent and bold; As *Ajax*, *Arma rapit superosque suos*

† *Tract. 7. de Melan.*

uHumidum ca-
tidum, frigidi-
um, fixum.
xComit. 1. cap.
Iohannis de Sa-
crobo. co.
y Si consideret
melancholiam na-
turalem rates

plumbei coloris
aut nigri, flu-
pidi, fixi, ang-
u. Non una me-
lancholice causa
est, nec una hu-
morum causa pa-
reant, et plures
et alius alter
naturus, unde

non omnes ca-
dem sentiant
symptoma.
-Humor frigidi-
d. et d. et cau-
sa causat cau-
das.

h Melancholia
est pars qui
melancholice
naturae, hanc
causam et cau-
sam causat cau-
das.

h Melancholia
est pars qui
melancholice
naturae, hanc
causam et cau-
sam causat cau-
das.

h Melancholia
est pars qui
melancholice
naturae, hanc
causam et cau-
sam causat cau-
das.

h Melancholia
est pars qui
melancholice
naturae, hanc
causam et cau-
sam causat cau-
das.

reus in prelia positi: quite mad or tending to madness: Nunc hos, nunc imper-
at illos. *Bellerophon* on the other side, *solus erat male sanus in agris*, wanders
alone in the woods, one despaire, weeps, and is weary of his life, another
laughs, &c. All which varietie is produced from the severall degrees of heat
and cold, which *Hercules de Saxonia* will have wholly proceed from the
distemperature of spirits alone, animal especially, and those immateriall, the
next & immediat causes of Melancholy, as they are hot, cold, dry, moist, and
from their agitation proceeds that diversity of Symptomes, which he rec-
kons up, in the * 13. chap. of his Tract of Melancholy, & that largely through
every part. Others will have them come from the divers aduultion of the
four humours, which in this unnaturall melancholy, by corruption of
bloud, aduult choler, or melancholy naturall, by excessive distemper of heat
turned, in comparison of the naturall into a sharp by force of aduultion, cause
according to the diversity of their matter, diverse & strange Symptomes, which
T. Bright reckons up in his following chapter. So doth *Arucianus*, accor-
ding to the foure principall humours aduult, and many others.

For example, if it proceed from fleagme, (which is seldome and not so
frequent as the rest) it stirres up dull Symptomes, and a kinde of stupidity,
or impassionate hurt: they are sleepy, saith *Savonarola*, dull, slow, cold, bloc-
kish, asse-like, *Astinam melancholiam*, & *Melanchthon* calls it, they are much gi-
ven to weeping, and delight in waters, ponds, pools, rivers, fishing, fowling, &c.
(*Arnoldus brevior*. 1. cap. 18.) They are pale of colour, sloathfull, apt to
sleep, heave, much troubled with head-ach, continuall meditation, & mutte-
ring to themselves; they dreame of waters, that they are in danger of drow-
ning, and fear such things, *Rhasis*. They are fatter then others that are melan-
choly, of a muddie complexion, apter to spit, sleep, more troubled with
rheume then the rest, and have their eyes still fixed on the ground. Such a pa-
tient had *Hercules de Saxonia*, a widow in *Venice*, that was fat and very slee-
pie still; *Christophorus à Vega* another affected in the same sort. If it be in-
veterate or violent, the Symptomes are more evident, they plainly dote and
are ridiculous to others, in all their gestures, actions, speeches: imagining
impossibilities, as he in *Christophorus à Vega*, that thought he was a tunne of
Wine, and that *Siennois*, that resolved with himself not to pisse, for feare
he should drown all the towne.

If it proceed from bloud aduult, or that there be a mixture of bloud in it,
such are commonly ruddy of complexion, and high coloured, according to *Sa-
lvi Salvianus*, and *Hercules de Saxonia*. And as *Savonarola*, *Vittorius Faven-
tinus* Emper. farther adde, the veines of their eyes be red, as well as their faces.
They are much inclined to laughter, wittie & merry, conceited in discourse,
pleasant, if they be not farre gone, much given to musicke, dancing, and to be
in womens companie. They meditate wholly on such things, and thinke
they see or hear playes, dancing, and such like sports (free from all feare and
sorrow, as *Hercules de Saxonia* supposeth.) If they be more strongly posses-
sed with this kinde of melancholy, *Arnoldus* addes, *Brevior*. lib. 1. cap. 18.
Like him of *Argos* in the Poet, that fate laughing a day long, as if he had
been at a Theatre. Such another is mentioned by *Aristotle*, living at *Abydos*

* *R. de passionibus si à sanguine, putat se videre choreas, musicam audire, ludos, ac c.* * Cap. 2. *Tract. de Melan. q. 11. epif.*
lib. 2. quidam b. u. signobis *Argus*, &c. 1. Lib. de reb. mir.

† Cap. 7. et 8.
Tract. de Mel.

* Signs melan-
cholicæ: incomp-
erit et agitatio-
ne spirituum
fine materia.

c T. Bright cap
16. Tract. Mel.
d Cap. 16 in y.
Rhasis.

c Bright, c. 16.
† Pract. major.
Somnians, pl-
ger, frigidus.

g De anima
cap. de humor.
si à Phlegmate
semper in aquis
fere sunt, et ex-
ca fluxus ple-
rant multum a
et cetera.

h *Pigna* na. *Sci-
nus* ex colore
pallida et alba
Herc. de Saxon.

i *Savonarola*.
k *Almus* cadere
in se, aut sub-
mergi timens.

l *Cuius* rursus et
signitia, et flu-
vius amant so-
les, *Alexand.*

cap. 16. lib. 7.
l Semper se
dormis somno-
lentia cap. 16.
lib. 7.

m *Laurentius*.
n Cap. 6. de mel
Si à sanguine,
vultu rubedo o-
culorum et ja-
ciat, pluvius
rifer.

o *Vene* oculo-
rum sunt rubre,
vide an preces-
sit vini et a-
romatum usus,
et frequens bal-
neum, *Trallian.*

l. 1. 16. an pre-
cessit mora
sub sole.

et inter con-
cordandum mul-
titer dormiens e-
sub felle cade-
ret, et omnes
reliqui qui id
viderent, vider-
ent et bus possi-
dibus, &c.

u. Turbentur
non vulgaris
eruditionis.

x. Si a cholera,
furibundi, inter-
ficiunt se et al-
ios, putant se
videre pugnas,
y. Urina subtri-
lis et ignea, pa-
rum dormiunt.
z. Tristitia, &c.
a. Adbec per-
petrandi, iure re-
trahi ducuntur,
eructant quos-
da toleranti, et
mortem, et ju-
vare exacerbato
audant et ad
supplicia plus
tristantur, int-
rum est quan-
tum bileant in
tremens pati-
entiam.
b. Tales plus
exterius timent,
et continui tri-
stuntur, et ad
supplicia plus
tristantur, int-
rum est quan-
tum bileant in
tremens pati-
entiam.
c. Si a melan-
cholia adusta,
tristitia, de-
pudent, tunc
ant, timent ne-
que videntur pu-
tant se morte
appropinquare.

a town of *Asiaminor*, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himselfe; now clap his hands, and laugh, as if he had been well pleased with the sight. *Wolffius* relates of a countrey fellow called *Brunfellius*, subject to this humour, * That being by chance at a ser-
mon, saw a woman fall off from a forme halfe asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakened, and worse along time following. Such a one was old *Sophocles*, and *Democritus* himselfe had *hilaris delirium*, much in this vaine. *Laurentius* cap. 3. de melan. thinks this kinde of melancholy, which is a little adust with some mixture of bloud, to be that which *Aristotle* meant, when he said melancholy men of all others are most wittie, which causeth manie times a divine ravishment, and a kinde of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. *Mercurialis*, consil. 110. gives instance in a young man his patient, sanguine melancholy, * of a great wit, and excellently learned.

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell, and thinke of such things, battles, combats, and their manhood, furious, impatient in discourse, stiffe, irrefragable and prodigious in their tenents; and if they be moved, most violent, outrageous, * ready to disgrace, provoke any, to kill themselves and others; *Arnoldus* addes, starke mad by fits, y they sleepe little, their urine is subtil and fiery. (*Guianerius*) In their fits you shall heare them speake all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. *Apponensis* in com. in Pro. sec. 30. speaks of a mad woman that spake excellent good Latine; and *Rafis* knew another, that could prophesie in her fit, and foretell things truly to come. * *Guianerius* had a patient could make Latine verses when the moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptoms, when they happen, to proceed from the devill, and that they are rather *demoniaci*, possessed, then mad or melancholic, or both together, as *Jason Fratenfis* thinks, *Immiscet se malignis*, &c. but most ascribe it to the humour, which opinion *Montaltus* cap. 21. itilify maintaines, confuting *Avicenna* and the rest, referring it wholly to the qualitie and disposition of the humour and subject. *Cardan* de rerum var. lib. 8. cap. 10. holds these men of all others fit to be assassinated, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust. This humor, saith he, prepares them to endure death it selfe, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergoe such tortures, ut supra naturam res videatur: he ascribes this generositie, furie, or rather stupiditie, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerates into madnesse.

If it come from melancholy it self adust, those men, saith *Avicenna*, b are usually sad and solitary, and that continually, and in exceise, more then ordinary suspicious, more fearefull, and have long, sore, and most corrupt imaginations; cold and black, bathfull, and so solitarie, that as *Arnoldus* writes, they will endure no company, they dresse of graves still, and dead men, and thinke them-

selves

selves bewitched or dead: if it be extreme, they thinke they hear hideous noises, see and talke d with blacke men, and converse familiarly with devils, and such strange C. imera's and visions, (*Gordonius*) or that they are possessed by them, that some bodie talks to them, or within them. Tales melancholici plerumq; demoniaci, *Montaltus* consil. 26. ex *Avicenna*. *Valescus de Taranta*, had such a woman in cure, that thought she had to do with the devill: and *Gentilis Fulgosus* quest. 55. writes that hee had a melancholy friend, that had a blacke man in the likeness of a souldier, still following him wheresoever hee was. *Laurentius* cap. 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eate no meat as being dead. Anno 1550. an Advocate of *Paris* fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eate or drink, till a kinsman of his, a Scholler of *Bourges* did eate before him, dressed like a corse. The storie saith *Serres*, was acted in a Comedy before *Charles* the ninth. Some thinke they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King *Prætus* daughters, *Hildefheim* spicel. 2. de Mania, hath an example of a Dutch Baron so affected, and *Trincavelius* lib. 1. consil. 11. another of a noble man in his countrey, that thought hee was certainly a beast, and would imitate most of their voices, with many such symptomes, which may properly bee reduced to this kinde.

If it proceed from the severall combinations of these foure humours, or spirits, *Herc. de Saxon*, addes hot, cold, dry, moist, dark, confused, settled, confused, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinks himself a giant, another a dwarfe; one is heave as lead, another is as light as a feather. *Marcellus Donatus* l. 2. cap. 41. makes mention out of *Seneca*, of one *Senecio* a rich man, that thought himself and every thing else hee had, great: great wife, great horses, could not abide little things, but would have great pots to drinke in, great hose, and great shoes bigger then his feet. Like herin *Trallianus*, that supposed she could shake all the world with her finger, and was afraid to clinch her hand together, lest shee should crush the world like an apple in pieces: or him in *Galen*, that thought he was *Atlas*, and sustained heaven with his shoulders. Another thinks himselfe so little, that he can creepe into a mousehole: one fears heaven will fall on his head: a second is a cock; and such a one *Guianerius* saith hee saw at *Padua*, that would clap his hands together and crow. o Another thinks he is a Nightingall, and therefore sings all the night long: another hee is all glasse, a pitcher, and will therefore let no bodie come near him; and such a one *Laurentius* gives out upon his credit, that hee knew in *France*. *Christo- phorus a Vega* cap. 3. lib. 14. *Skenkies* and *Marcellus Donatus* l. 2. cap. 1. have many such examples, and one amongst the rest of a Baker in *Ferrara*, that thought hee was composed of butter, and durst not sit in the sunne, or come near the fire for fear of being melted: of another that thought hee was a case of leather, stuffed with winde. Some laugh, weepe; some are mad, some dejected, moped; some by fits, others continue, &c. Some have a corrupt care, they thinke they hear musick, or some hideous noise as their phantasia conceives, corrupt eyes, some smelling: some one sense, some another. Lewis the eleventh had a conceit every thing did stinke about him, all the

B b 2

odori-

d. Videntur sibi
videre mona-
chos nigros et
demonas, et su-
perstus et mor-
tuos.

e. Quavis nocte
cum demone
coire putavit.
f. Semper fere
visisse militem
nigrum præse-
tem.

g. Anthony de
Verdeur.

h. Quidam ma-
gus bonum e-
mulatum, et pe-
cora se putant,
ut præsit fite.
i. Baro quidam
magus bonum,
et rugitus asino-
rum, et aliorum
animalium vo-
ces effingit.

k. Omnia magna
putabat, uxorem
magnam,
grandes equos,
abbatruit omnia
parva, magna
pocula, et calce-
amenta pedibus
majora.

l. Lib. 1. cap. 15.
putavit se uno
digito posse te-
rum mundum
conterere.

m. Sufficit bu-
maris calum
cum Atlante.

n. Alii callu-
phorus a Vega
cap. 3. lib. 14.
nam timent.

o. Cap. 1. Tract.
15. alius se
gallum putat,
alius sciniam.

p. Trallianus.
Cap. 7. de mel.

q. Anthony de
Verdeur.

odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy French Poet in *Laurentius*, being sick of a fever, and troubled with waking, by his Physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many yeares after, all that came neare him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new cloathes, because he thought still they smelled of it; in all other things wife and discreet, he would talke sensibly, save only in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one legge, affrighted by a wilde boar, that by chance stroke him on the legge: he could not be satisfied his legge was found (in all other things well) untill two *Franciscans* by chance comming that way, fully removed him from the concept. *Sed abunde fabularum audivimus.*

SUBSECT. 4.

Symptomes from Education, custome, continuance of time, our condition, mixt with other diseases, by fits, inclination, &c.

Nother great occasion of the varietie of these symptomes, proceeds from custome, discipline, education, and severall inclinations; *This humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, & dispose men according to their severall studies and callings.* If an ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, and walkes alone, pleasing himselfe with a vaine hope of some future preferment, or present as he supposeth, and withall acts a Lords part, takes upon him to be some statesman or magnifico, makes congies, gives entertainment, looks bigge, &c. *Francisco Sansovino* records of a melancholy man in *Cremona*, that would not be induced to beleieve, but that he was Pope, gave pardons, made Cardinals, &c. *Christophorus a Vega* makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his estate. A covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compasse such & such Mannors, as if he were already Lord of, and able to go through with it; all he sees is his, *re or spe*, he hath devoured it in hope, or else in concept esteemes it his owne; like him in *Athenens*, that thought all the ships in the haven to be his owne. A lascivious *inamorato*, plots all the day long to please his mistresse, acts and struts, and carries himselfe, as if he were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some doe in their morning sleep. *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Eliomora Meliorina*, that constantly beleived she was married to a King, and *would kneele downe and talk with him, as if he had been there present with his associates; and if shee had found by chance a peece of glasse in a muck-hill or in the street, she would say that it was a jewell sent from her Lord and husband.* If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations,

Laurentius cap. 6.

Lib. 3. cap. 14. qui se regem putavit regno expulsum.

Thyrosophist. lib. 1. Thrasylus putavit omnes naves in Piræum portum appellantes suas esse. u. De his. Med. mirab. lib. 2. cap. 1. x. Genibus flexis loquitur cum illo. dicit. & adjacet jam tum putavit. &c.

lations, he is inspired by the holy Ghost, full of the spirit: one while hee is saved, another while damned, or still troubled in minde for his sinnes, the devil will surely have him, &c. more of these in the third Partition of love Melancholy. *A* Scholars minde is busied about his studies, hee applauds himselfe for that he hath done, or hopes to doe, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else with indefatigable paines and meditation, consumes himselfe. So of the rest, all which vary according to the more remisse, and violent impression of the object, or as the humor it selfe is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. *Quedam occulta, quedam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived; let them keepe their owne councill, none will take notice or suspect them. *They doe not expresse in outward shew their depraved imaginations, as Hercules de Saxonia observes, but conceale them wholly to themselves, and are very wise men, as I have often seene, some feare, some doe not fear at all, as such as think themselves kings or dead, some have more signes, some fewer, some great, some lesse, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent.* Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is *melancholicus ad octo*, a second two degrees lesse, a third half way. 'Tis super particular, *sesquialtera, sesquitercia*, and *superbipartiens tertias, quintas, Melancholia*, &c. all those Geometrical proportions are too little to expresse it. *It comes to many by fits, and goes; to others it is continuat: many (saith Faventinus) in Spring and fall only are molested, some once a year, as that Roman Galen speaks of: one, at the conjunction of the Moone alone, or some unfortunate aspects, at such and such set houres and times, like the sea-tides, to some women when they be with child, as Plater notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that ignis fatuus of phantasie, like an *arthritidis* or running gout, 'tis here and there, and in everie joynt, alwaies molesting some part or other; or if the body be free, in a myriade of forms exercising the minde. A second once peradventure in his life, hath a most grievous fit, once in seven yeares, once in five yeares, even to the extremitie of madnesse, death, or dotage, and that upon some serall accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or foure yeares. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most jocund, and of a good complexion; if idle, or alone, all amort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,*

Pectore concipiet nil nisi triste suo.

his countenance is altered on a sudden, his heart heavie, irksome thoughts crucifie his soul, and in an instant he is moped or wearie of his life, he will

y Gordonius, quod sit propheta, & iustitiam a spiritu sancto. Qui forensibus causis injudat, nil nisi arressa cogitat, & supplices libellos, alim non nisi versum facit. P. Forestus. a Gordonius.

** P. ibo non exprimunt, nec omnino, sed alia mente reconducunt, & sunt viri prudentissimi. quos ego sepe novi, cum multi sint sine timore, ut qui se reges & mortuos putant, plura signa quidam habent, pauciora, majora, minora. b Trallianum, lib. 1. 16. alibi intervalla quedam habent, ut etiam consuevit ad ministrant, alibi in continuo de- lio sunt, &c. c Proc. mag. Vere tantum & aurum. d Lib. de humoribus. e Cu anemim. * De mentis alienat. cap. 3.*

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kill himselfe. A fifth complaines in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is 'most pleasant at first, I say, *mentis gratissimus error*, a most delightfome humor, to walke alone, meditate, lye in bed whole daies, dreaming awake as it were, & frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

— *pol me occidistis amici, Non servastis ait!* —

you have undone him, he complaines, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *lata Imaginatio*, his phantastie is crazed, & now habituated to such toyes, cannot but worke still like a fate, the Sceane alters upon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetuall anxiety succeed in their places; so by little and little, by that shoeing horne of idlenesse, and voluntary solitarinesse, melancholy this feral fiend is drawn on, & quantum

vertice ad auras *Ethereas, tantum radice in Tartara tendit*, it was not so delicious at first, as now it is bitter and harsh: a cankered soule macerated with cares & discontents, *tadium vita*, impatience, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it selfe some, unfit for action, and the like. Their bodies are lean and dried up, withered, ugly, their looks harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath bene intended, or according to the continuance of time they have bene troubled.

To discern all which symptomes the better, *Rhasis* the Arabian makes three degrees of them. The first is, *falsu cogitatio*, false concepts and idle thoughts: to misconster and amplify, aggravating every thing they conceive or feare: the second is, *falso cogitatio loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainly to utter their mindes and concepts of their hearts by their words and actions, as to laugh, weepe, to be silent, not to sleepe, eat their meat, &c. the third is to put in practise that which they thinke or speak. *Savonarola Rub. 11. tract. 8. cap. 1. de agitudine*, confirms as much, *when he beginsnes to expresse that in words, which he conceives in his heart, or talks idly, or goes from one thing to another*, which *Gordonius* calles, *nec caput habentia, nec caudam*, he is in the middle way: but when he beginsnes to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madnesse it selfe.

This progresse of melancholy you shall easily observe in them that have beene so affected, they goe smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous.

At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last what said you? but in the end he mutters to himselfe, as

old

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old women doe many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, Divels, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end: Like him in the Poet, *sape ducentos, sape decem servos*, he wil dresse himselfe, and undresse, carelesse at last, growes insensible, stupid or mad. He howles like a wolfe, barks like a dog, and raves like *Ajax* and *Orestes*, heares Musicke and outcries, which no man else hears. As he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in *Springer*, that spake many languages, and said she was possessed: That Farmer in *Prosper Caleni. us*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologne* in Italy. But of these I have already spoken.

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in *Ausonius*, *vane quid affectas* &c. foolish fellow what wilt? if you must needs paint me, paint a voice, & *si mileni si vis pingere, pingesonum*; if you will describe melancholy, describe a phantastical conceipt, a corrupt imagination, vaine thoughts & different, which who can doe? The foure and twenty letters make no more variety of words in divers languages, then melancholy conceipts produce diversity of symptomes in severall persons. They are irregular, obscure, various, so infinite, *Proteus* himself is not so divers, you may aswell make the *Moone* a new coat, as a true character of a melancholy man; as soone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases. As the species be confounded (which I have shewed) so are the symptomes; Sometimes with headache, *Cacexia*, dropsie, stone; as you may perceive by those severall examples and illustrations, collected by *Hilfeshelm speciel. 2. Mercurialis consil. 118. cap 6* & 11. with headach, Epilepsie, *Priapismus. Trincavellus consil. 12. lib. 1. consil. 49.* with gout: *caninus appetitus. Montanus consil. 26. & c. 23. 234. 249.* with falling sicknesse, headach, *Vertigo, Lycanthropia, & c. I. Caesar Claudinus consult. 4. consult. 89. & 116.* with gout, agues, Hemroids, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method: 'Tis hard I confesse, yet I have disposed of them as I could, & will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successively or at severall times.

Which I have bene the more curious to expresse and report, not to upbraide any miserable man, or by way of derision (I rather pitty them) but the better to discern, to apply remedies unto them; & to shew that the best and foundest of us all, is in great danger, how much we ought to feare our own fickle estates, remember our miseries and vanities, examine & humiliate our selves, seek to God, and call to him for mercy, that needs not looke for any rods to scourge our selves, since we carry them in our bowels, and that our soules are in a miserable captivity, if the light of grace and heaven-ly truth, doth not shine continually upon us: and by our discretion to moderate

f. Lacinus Lem-
mar. Iason Pra-
rensis. blanda in
milia.

Her.

f. Facilis def-
cens ac. tri.

h. Virg.

i. Corpus cal-
toreum.

Ep. 67. car. 5.

est jacies mea
pre agitudine
anime.

Lib. 9. ad Al-
manforem.

i. Practica ma-
jore.

in Quam ero
loquutus que
corde concepit,

quum suo. to de
una re ad aliud
transit, neq. ra-
tionem de ali-

quo redit. tunc
est in medio. at
quum incipit
operari que lo-

quutus, in sum-
mo gradu est.

in Cap. 19. Pa-
ris. 2.

Loquitur seum
et ad alios. si
reprejentes.

Aug. cap. 1. l. 1.

de cura pro-
meritis pere-
da Rhafis.

Quum res ad
hoc decem. ut
ea que cogitare
capit ut pro-

in atq. ad
permiscat.

tum per sta-

me. Rhafis.

me. Rhafis.

me. Rhafis.

me. Rhafis.

p. Melancholi-
cus se videre et
audire putat da-
mones. L. vater
de spectris part.
3. cap. 2.
q. 18. i. i. i. i. i.
cap. 3. 1.
i. Michael a mu-
sian.
i. Mallico malef.
i. Lib. de attra-
bile.

u. Part. 1. Subf.
2. memb. 2.
x. De delirio,
melancholia et
mania.

moderate our selves, to bee more circumspect and wary in the midst of these dangers.

MEMB. 2. SUBSECT. I.

Symptomes of head Melancholy.

IF no Symptomes appeare about the stomacke, nor the blood bee misaffected, and feare & sorrow continue, it is to bee thought the Braine it selfe is troubled, by reason of a melancholy iuyce bred in it, or other wayes conveyed into it, & that euil iuyce is from the distemperature of the part, or left after some inflammation. Thus far Pifo. But this is not alwayes true, for blood and hypocondries both are often affected even in head melancholy. * *Hercules de Saxonia* differs here from the common current of Writers, putting peculiar signes of head melancholy, from the sole distemperature of spirits in the Braine, as they are hot, cold, dry, moist, all without master, from the motion alone, and tenebrosity of spirits; of melancholy, which proceedes from humors by aduision, he treats apart, with their severall symptomes and cures. The common signes, if it be by essence in the head, are ruddinesse of face, high sanguine complexion, most part rubore saturato, ² one calls it, a blewish, and sometimes full of pumpels, with red eyes. *Avicenna* lib. 3. *Fen. 2. Tract. 4. cap. 18.* *Duretus* and others out of *Galen. de affect. lib. 3. cap. 6.* ² *Hercules de Saxonia* to this of rednesse of face, adds heavinesse of the head, fixed and hollow eyes. ^b If it proceed from drinessse of the braine, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole moneths together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of excessse of drynes, *Montaltus* adds cap. 17. If it proceed from moisture, dulnes, droulines, headache followes; and as *Salust. Sal. vianus*, cap. 1. lib. 2. out of his own experience found, Epilepticall, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to bluish, and to be red upon all occasions, *praesertim si metus accesserit*. But the chiefest symptome to discern this species, as I have said, is this, that there be no notable signs in the stomack, Hypocondries, or elsewhere, digna, as *Montaltus* tearmes them, or of greater note, because oftentimes the passions of the stomack concur with them. Wind is common to all three species, and is not excluded, onely that of the Hypocondries, is ^d more windy then the rest, saith *Hollerius. Aetius tetrabib. l. 2. sect. 2. cap. 9. & 10.* maintaines the same, if there bee more signes, and more evident in the head then elsewhere, the Braine is primarily affected, & prescribes head melancholy to bee cured by meats amongst the rest, void of winde, and good iuyce, not excluding winde, or corrupt blood, even in head melancholy it selfe: but these species are often confounded, and so are their symptomes, as I have already proved. The symptomes of the minde are superfluous, and continuall cogitations: ^f for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the minde, *Avicenna*. They are very cholerick, and soone hot, solitary, sad, often silent, warchfull, discontent, *Montaltus* cap. 24. If any thing trouble them, they cannot sleepe, but fret themselves

still,

still, till another object mitigate, or time weare it out. They have grievous passions, and immoderate perturbations of the minde, feare, sorrow, &c. yet not so continue, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authoritie of *Galen. lib. de loc. af. irrifores plerumque sunt*, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceived; and as *Rhodericus a Vega* comments on that place of *Galen*, merry, wittie, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Aretius*, they learne without a teacher: and as *Laurentius* supposeth, those feare, h Cap. 6. rall passions and symptomes of such as thinke themselves glasse, pitchers, feathers, &c. speak strange languages, proceed a calore cerebri (if it be in excessse) from the braines distempered heat.

SUBSECT. 2.

Symptomes of windy Hypochondriacall Melancholy.

IN this Hypochondriacall or flatuous melancholy, the symptomes are so ambiguous saith *Crato* in a counsell of his for a Noblewoman, that the most exquisite Physicians cannot determine of the part affected. *Matthew Flaccius* consulted about a Noble marron, confessed as much, that in this maladie he with *Hollerius*, *Fracastrorius*, *Falopius*, and others, being to give their sentence of a party labouring of Hypochondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomack, &c. and therefore *Crato*, *consil. 24. lib. 1.* boldly averres, that in this diversitie of symptomes, which commonly accompany this disease, ^k no physician can truly say what part is affected. *Galen lib. 3. de loc. affect.* reckons up these ordinary symptomes, which all the Neotericks repeat of *Diocles*; only this fault he findes with him, that he puts not Feare and Sorrow amongst the other signes. *Trincavelius* excuseth *Diocles*, lib. 3. *consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appeare not, by reason of his valour and courage. * *Hercules de Saxonia* (to whom I subscribe) is of the same minde (which I have before touched) that Feare and Sorrow are not generall Symptomes, some feare, and are not sad; some be sad and fear not; some neither feare, nor grieve. The rest are these, beside Feare and Sorrow, ^l sharpe belchings, fullsome crudities, heat in the bowels, winde and rumbling in the guts, vehement gripings, paine in the belly and stomack sometimes, after meat that is hard of concoction, much watering of the stomack, and moist spittle, cold sweat, importunus sudor, unseasonable sweat all over the body, as *Ocavius Horatianus* lib. 2. cap. 5. calls it, cold joynts, indigestion, ^m they cannot endure their owne fullsome belchings, continuall winde about their Hypocondries, heat and griping in their bowels, praecordia fursum convelluntur, midriffe and bowels are pulled up, the veines about their eyes looke red, and swell from vapours and

Montaltus, *Brueel*, *Wecker*, &c. m. Circa praecordia de assidua inflatione queruntur, et cum sudore totum corpus importune, frigida articulos saepe patiuntur, indigestione laborant, rictus suus insuaves perhorrescunt, viscerum dolores habent.

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winde,

winde. Their cares sing now and then, *Vertigo* and giddinesse come by fits, turbulent dreames, drinesse, leanness, apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high coloured especially after meales, which symptome Cardinall *Cacius* was much troubled with, and of which he complained to *Prosper Calenus* his physician, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a Maiors feast. That Symptome alone vexeth many. Some againe are black, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that *cardiacapassio*, grieve in the mouth of the stomach, which maketh the patient thinke his heart it self aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard winde, strong pulse, swooning, *Montanus* consil. 55. *Trincavelius* lib. 3. consil. 36. & 37. *Fernelius* consil. 43. *Frambesarius* consult. lib. 1. consil. 17. *Hildesheim*, *Claudius* & c. give instance of everie particular. The peculiar symptomes, which properly belong to each part, be these. If it proceed from the stomacke, saith *Savonarola*, tis full of paine, winde, *Guanerius* addes, *vertigo*, *nausea*, much spitting, &c. If from the myrache, a swelling and winde in the Hypocondries, a lothing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heaviness. If from the liver, there is usually a paine in the right Hypocondrie. If from the spleene, hardness and grief in the left Hypocondrie, a rumbling, much appetite and small digestion, *Avicenna*. If from the Meseraicke veines and liver on the other side, little or no appetite, *Herc. de Saxonia*. If from the Hypocondries, a rumbling inflation, concoction is hindered, often belching, &c. And from these crudities, windie vapors ascend up to the brain which trouble the imagination, and cause fear, sorrow, dulnesse, heaviness, many terrible conceits and Chimeras, as *Lemnius* wel observes, l. 1. c. 16.

n. *Montanus* c. 13. *Wecker*, *Fuchsius* c. 13. *Altomarus* c. 7. *Laurentius* c. 73. *Bruehl*, *Gorden*.

o. *Præf. major*: *dolor in eo et* *ventositas, nausea*.

p. *Ubi aura densa* *et* *blacke and thick cloud covers the Sunne, and intercepts his beames, and* *light, so doth this melancholy vapour obnubilate the mind, inforce it to many absurd thoughts and imaginations, and compell good, wife, honest, discrete men* *(arising to the Braine from the 9 lower parts, as smoke out of a chimney) to* *dote, speake, and doe that which becomes them not, their persons, callings, wisdomes. One by reason of those ascending vapours & gripings, rumbling* *beneath, will not be perswaded but that he hath a serpent in his guts, a viper,* *another frogs. Trallianus* *relates a storie of a woman, that imagined she had* *swallowed an Eele, or a Serpent; and Felix Platerus, observat. lib. 1. hath a* *most memorable example of a countrey man of his, that by chance falling* *into a pit where frogs and frogs-spawn was, and a little of that water swal-* *lowed, began to suspect that he had likewise swallowed frogs-spawne, and* *with that conceipt and feare, his phantasie wrought so farre, that he verily* *thought he had young live frogs in his belly, qui vivebant ex alimento suo,* *that lived by his nourishment, and was so certainly perswaded of it, that for* *many years following, he could not be recused in his conceipt: He studied* *Phylick seven yearstogether to cure himselfe, travelled into Italy, France* *and Germany to conferre with the best physicians about it, and A° 1609. asked* *his counsell amongst the rest; he told him it was winde, his conceipt, &c.* *but mordicus contradicere, & ore, & scriptis probare nitebatur: no saying* *would serve, it was no winde, but recall frogges: and doe you not heare them* *croak?*

croake? Platerus would have deceived him, by putting live frogs into his excrements: but he being a physician himself, would not be deceived, *vir prudens alias, & doctus*, a wife and learned man otherwise, a Doctor of phylick, and after seven yeares dorage in this kinde, a phantasia liberatus est, hee was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commoditie above the rest which are melancholy, these windie flatuous have, *lucida intervalla*, their symptomes and paines are not usually so continuat as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, they are luxurious, incontinent, and prone to Venerie, by reason of winde, & facile amant, quamlibet ferè amant. (*Jason Pratensis*) *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the mind be common with the rest.

SUBSECT. 3.

Symptomes of Melancholy abounding in the whole bodie.

Heir bodies that are affected with this universall melancholy, are most part black, the melancholy juice is redundant all over, hireute they are, and leane, they have broad veines, their blood is grosse and thicke. Their Spleene is weake, and a Liver apt to ingender the humour, they have kept bad diet, or have had some evacuation stopped, as hæmrods, or moneths in women, which *Trallianus* in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red. Foras *Forrestus* and *Hollerius* contend, if they be black, it proceeds from abundance of naturall melancholy; if it proceed from cares, discontents, diet, exercise, &c. they may be as wel of any other colour: red, yellow, pale, as black, and yet their whole blood corrupt: *prærubri colore sæpe sunt tales, sæpe flavi*, (saith *Montanus* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withall free from those hypocondriacall symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy a toto corpore. The fumes which arise from this corrupt blood, disturbe the minde, and make them fearfull and sorrowfull, heavie hearted, as the rest, dejected, discontented, solitarie, silent, wearie of their lives, dull & heavie, or merrie, &c. and if far gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; *Dead mens bones, hobgoblins, ghosts, are ever in their mindes, and meet them still in every turne: all the bugbears of the night, and terrors, fairybabes of tombes and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone.* If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, taxe satyrically, and because they cannot otherwise vent their passions, or redresse what is amisse, as they meane, they will by death at last be revenged on themselves.

(*Hypocondriaci maxime affectu sunt, et multipliciter coram in ipsis, et quod ventositates multiplicantur in hypocondriis, et coram sæpe alterat has ventositates.* *Contr. lib. 1. tract. 9.*)

u. *Wecker*, *Melancholicum succum toto corpore redundant.* *x Spleen natura imbecillior.* *Montanus* cap. 22. *y Lib. 1. cap. 16 Interrogare convenit, an aliqua evacuationis retentio obveniat, ut in hæmorrhoid: multum mentis, et videri faciem similiter an sit rubicundus.* *z Naturales nigri acquirunt a toto corpore, sæpe rubicundi.* *Montanus* cap. 22. *Pis. Ex colore sanguinis si nuncius venam, si fiat niger, etc.* *b Apul. lib. 1. sæpe obvia species mortuum, quicquid umbrarum effusum, quicquid leuorum*

et lacrum oculis suis aggrunt, sibi fingunt omnia noxia occurracula, omnia horum formidamina, omnia sepulcrum reticulamenta.

Symptomes of Maids, Nunnies, and Widows melancholy.

Becaufe *Lodovicus Mercatus* in his second booke de mulier. affect. cap. 4. and *Rodericus a Castro* de moribus mulier. cap. 3. lib. 2. two famous Physicians in Spaine, *Daniel Sennertus* of Wittenberge lib. 1. part. 2. cap. 13. with others, have vouchsafed in their works not long since published to writ two just Treatises de Melancholia virginum, Monialium & viduarum, as a peculiar species of melancholy (which I have already specified) distinct from the rest: (for it much differs from that which commonly befalls men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of melancholy Symptomes, to set downe the particular signes of such parties so misaffected.

The causes are assigned out of *Hippocrates*, *Cleopatra*, *Moschion*, and those old *Gynaeciorum Scriptores*, of this ferall maladie, in more ancient Maides, Widows, and barren Women, ob septum transversum violatum, saith *Mercatus*, by reason of the midriffe or *Diaphragma*, heart and braine offended with those vicious vapours which come from menstruous blood, inflammationem arteria circa dorsum, *Rodericus* addes, an inflammation of the back, which with the rest is offended by ^b that fuliginous exhalation of corrupt seed, troubling the braine, heart and minde; the braine I say, not in essence, but by consent, *Universa enim hujus affectus causa ab utero pendet*, & sanguinis menstrui malitia, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, desperation, and the like, which are intended or remitted, si amatorius accesserit ardor, or any other violent object or perturbation of minde. This melancholy may happen to Widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in child-bed ob suppressam purgationem; but to Nunnies and more ancient Maides, and some barren Women for the causes above said, 'tis more familiar, crebrius his quam reliquis accidit, inquit *Rodericus*, the rest are not altogether excluded.

Out of these causes, *Rodericus* defines it with *Aretius*, to be angorem animi, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, with a kinde of still dorage and grief of some part or other, head, heart, breasts, sides, backe, belly, &c. with much solitariness, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinarie symptomes be these, pulsatio juxta dorsum, a beating about the backe which is almost perpetuall, the skin is many times rough, squalid, especially as *Aretius* observes, about the armes, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is foregrieved, and faints, fauces siccitate praecluduntur, ut difficulter possit ab utero strangulatione decerni, like fits of the mother.

Alvus

Alvus plerumque nil reddit, alius exiguum, acre, biliosum, lotium flavum. They complain many times, saith *Mercatus*, of a great pain in their heads, about their hearts, and hypochondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with winde, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kinde of dotage, troublesome sleep, terrible dreames in the night, *subriscus pavor* & *verecundia ignavia*, a foolish kind of bashfulness to some, perverse conceits and opinions, & dejection of minde, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be wearie of everie object, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearfull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, though that do them more harme; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their lives, they sing, discourse & laugh in any good company, upon all occasions, and so by fits it takes them now and then, except the maladie be inveterate, and then 'tis more frequent, vehement and continue. Many of them cannot tell how to expresse themselves in words, or how it holds them, what ailes them, you cannot understand them, or well rel what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despaire, *apta ad fletum, desperationem, dolores mammae & hypochondriis.* *Mercatus* therefore addes, now their breasts, now their hypochondries, belly and sides, then their heart and head akes, now heat, then wind, now this, now that offends, they are wearie of all; * and yet will not, cannot again tell how, where or what offends them, though they be in great pain, and frequently complain, grieving, sighing, weeping and discontented still, *sine causa manifestâ*, most part, yet I say they will complain, grudge, lament, and not be perswaded, but that they are troubled with an evill spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: and to such as are most grievously affected, (for he makes the degrees of this disease in women) they are in despaire, surely forespoken or bewitched, and in extremity of their dorage, (wearie of their lives) some of them will attempt to make away themselves. Some think they see visions, conferre with spirits and devils, they shall surely be damned, are afraid of some treacherie, imminent danger, and the like, they will not speak, make answer to any question, but are almost distracted, mad, or stupid for the time, and by fits: and thus it holds them, as they are more or lesse affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, many ferall diseases. I will not so much as mention their names, melancholy alone is the subject of my present discourse from which I will not swerve. The severall cures of this infirmie, concerning Diet, which must be very sparing, Phlebotomy, Physick, internall, external remedies, are at large in great variety in * *Rodericus a Castro*, *Sennertus*, and *Mercatus*, which who so will, as occasion serves, may make use of. But the best and surest remedie of all, is to see them well placed, and married to

a Differentiam ab ea que viris & reliquis jamis communiter contingit, propriam habens causam. b Ex menstrui sanguinis terra ad cor & cerebrum exhalatione, vitium semina mentium perturbant &c. non per essentiam, sed per consensum. Animus movens et movens inde malum evenit, et spiritus cerebrum obfuscatur, que causa augetur, etc. c Cum tacto detento ac dolore atroxque pars inferna, dorsi, hypochondrii, cordis regionem et viscerum maximam interdum occupant, etc. datus aliquando pallida, aspera rugosa, facies cubiti, genibus, et digitorum articulis praecordia ingenti saepe terrore afficiunt et pulsant, cum super excitationem viscerum viscerum palpitatione, fauces siccitate praecluduntur, ut difficulter possit ab utero strangulatione decerni, like fits of the mother.

* Animi dejectione, perverrorum existimatio, preposterum judicium. Fastidiosae, languentes, tediosae, consilii inopes, lachrymosae, timentes, majae, cum summorum meliorum desperatione, nulla re delectantur, solitudinem amant, etc.

* Nolunt aptire molestiam quam pariantur, sed conquiescant tamen de capite, corde, mamma, &c.

In puteis fere maniaci proficere, ac stragulari cupiunt, nulla orationis suavitate ad spem salutis recuperandam erigi, &c. Familiare non curant, non loquuntur, non respondent, &c. & bec gratia, si &c.

* Clisteres & Heliotheriacum Maribadi summe laudat.

good husbands in due time, *hinc illa lachryma*, that's the primarie cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light hufwives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsel, circumspexion, and judgement. If religion, good discipline, honest education, wholesome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but availe much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldome shall you see an hired servant, a poore handmaid, though ancient, that is kept hard to her worke, and bodily labour, a courtesie countrey wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitarie and idle, live at ease, leade a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weake judgement, able bodies, & subject to passions (*grandiores virgines*, saith *Mercatus*, *steriles & vidua plerumq; melancholica*) such for the most part are misaffected, and prone to this disease. I do not so much pity them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, & though very modest of themselves, sober, religious, vertuous, and well given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this maladie will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batcheler my self, and lead a Monastick life in a Colledge, *na ego sane ineptus qui hac dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Jupiter* by chance spake of Love matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, adde a word or two *ingratiam Virginum & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmity, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolitians, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends, allies (call them how you will) those careless and stupid overseers, that out of worldly respects, covetousnesse, supine negligence, their own private ends (*cum sibi sit interum bene*) can so severely reject, stubbornly neglect, & impiously contemne, without all remorse and pitié, the teares, sighs, groanes, and grievous miseries of such poor Soules committed to their charge. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to binde and inforce men and women to vowe virginity, to lead a single life against the laws of nature, opposite to religion, policie, and humanity, so to starve, to offer violence, to suppress the vigor of youth, by rigorous statutes, severe laws, vaine persuasions, to debarre them of that, to which by their

innate

innate temperature they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistably led, to the prejudice of their soules health, and good estate of body and minde: And all for base and private respects, to maintaine their grosse superstition, to enrich themselves and their territories as they falsely suppose, by hindering some marriages, that the world be not full of beggars, and their parishes pestered with Orphanes, stupid politicians; hæcine fieri flagitia? ought these things so to be carried? better marry then burne, saith the Apostle, but they are otherwise perswaded. They wil by all means quench their neighbours house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels often times, flesh and bloud shall so rage and burne, and they will not see it: *miserum est*, saith *Austin*, *seipsum non miseresce*, & they are miserable in the meane time, that cannot pity themselves, the common good of all, and *per consequens* their own estates. For let them but consider what fearefull maladies, ferall diseases, grosse inconveniencies come to both sexes by this enforced temperance, it troubles me to thinke of, much more to relate those frequent aborts and murthering of infants in their Nunneries (read *Kennetius* and others) their notorious fornications, those *Spintrias*, *Tribadas*, *Ambuberas*, &c. those rapes, incests, adulteries, masturbations, Sodomities, buggeries of Monkes and Friers. See *Bales* visitation of Abbies, ** Mercurialis*, *Rodericus à Castro*, *Peter Forestus*, and divers physicians; I know their ordinarie Apologies and excuses for these things, sed viderint Politici, Medici, Theologi, I shall more opportunely meet with them * elsewhere.

*Illius viduæ, aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius addam.*

MEMBR. 3.

Immediate cause of these precedent Symptomes.

IO give some satisfaction to melancholy men, that are troubled with these symptomes, a better meanes in my judgement cannot be taken, then to shew them the causes whence they proceed; not from divels, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them thinke, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Fear and Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so, *Ælius* discusseth at large, *Tetrabib. 2. 2.* in his first probleme out of *Galen*, *lib. 2. de causis sympt. 1.* For *Galen* imputeth all to the cold that is blacke, and thinks that the spirits being darkned, and the substance of the braine cloudy and darke, all the objects thereof appeare terrible, and the minde it selfe, by those dark, obscure, grosse fumes, ascending from black humours, is in continually darknesse, fear and sorrow; divers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the brain and phantasie are troubled and eclipsed. ** Fracastorius lib. 2. de intellectu.* will have cold to be the cause of Fear and Sorrow; for such as are cold, are ill disposed

† *Examen cons. Trident. de calibatu sacerdot.*
* *Cap. de Sany. et Priapif.*

* *Part. 2. sect. 2. Membr. 5. Sub. 5.*

c. Vapores crassi et nigri, à ventriculo in cerebrum exhalant. Fel. Platenna. d. Calidi bilares, frigidi in dispositi ad letitiam, et ideo solitarii, nocturni, non ob tenebras interinas, ut mediet volunt, sed ob frigus: multo melancholici nocte ambulant interpidi.

may be hot or cold, thick or thin; if too hot, they are furious and mad; if too cold, dull, stupid, timorous and sad: if temperate, excellent, rather inclining to that extreme of heat, then cold. This sentence of his will agree with that of *Heraclitus*, a dry light makes a wise minde, temperate heat and driness, are the chiefe causes of a good wit; therefore saith *Ælian*, an Elephant is the wisest of all brute beasts, because his braine is driest, & *ob a trahilis copiam*: this reason *Cardan* approves *subtil. l. 12. Io. Baptista Silvaticus*, a physician of *Millan*, in his first controversie, hath copiously handled this question: *Rulandus* in his problemes, *Calius Rhodiginus lib. 17. Valleriola 6^o narrat. med. Herc. de Saxoniâ. Tract. posth. de mel. cap. 3. Lodovicus Mercatus de inter. morb. cur. lib. cap. 17. Baptista Porta Physiol. l. 1. c. 13. and many others.*

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing and seeing, strange noises, visions, winde, crudity, are motions of the bodie, depending upon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) *the voice of such as are afraid, trembles, because the heart is shaken* (*Conimb. prob. 6. sec. 3. de som.*) why they stut or fault in their speech, *Mercurialis* and *Montalius* cap. 17. give like reasons out of *Hippocrates*, *driness, which makes the nerves of the tongue torpid*. Fast speaking, (which is a symptome of some few) *Ætius* will have caused from abundance of winde, and swiftnesse of imagination: *balduesse comes from excesse of driness, hirsutenesse from a drie temperature*. The cause of much waking in a drie braine, continuall meditation, discontent, feares and cares, that suffer not the minde to be at rest, incontineny is from winde, and an hot liver, *Montanus consil. 26*. Rumbling in the guts, is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heat and cold; *Palpitation of the heart from vapors, heaviness and aking from the same cause*. That the belly is hard, winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a sharp subtile winde. *Cold sweat from vapours arising from the Hypochondries, which pitch upon the skinnie, leanness for want of good nourishment*. Why their appetite is so great, *Ætius* answers: *Os ventris frigeat*, cold in those inner parts, cold belly, and hot liver, causeth crudity, and intention proceeds from perturbations, *our soule for want of spirits cannot attend exactly to so many intensive operations, being exhaust, and overway'd by passion, she cannot consider the reasons which may dissuade her from such affections.*

*Bashfulnesse and blushing, is a passion proper to men alone, and is not only caused for some shame and ignominy, or that they are guiltie unto themselves of some fowle fact committed, but as Fracastorius well determines, ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to helpe, sends thither heat, heat drawes the subtilest blood, and so we blush. They that are bold, arrogant, and carelesse, seldome or never blush, but such as are fearful. Anthonius Lodovicus, in his booke de pudore, will have this subtile blood to arise in the face, not so much for the reverence of our betters in presence, but for joy and pleasure, or if any thing at unawares shall passe from us, a sudden accident, occurse, or meeting: (which *Disarius* in *Macrobius* confirms) any object heard or seen, for blinde men never blush,*

q Trepidanti-
um vox tremu-
la, quæ cor
quæritur.
r Ob ariditatem
que reddit ner-
vorum lingue tor-
pidos.
s Incontinentia
lingue ex copia
flatus, ut ve-
locitate imagi-
nationis.
t Calvities ob
siccitatem exces-
sum.
u Ætius.
x Laurent. c. 13.
y Terræ. 2. scilicet.
z cap. 10.
a Ant. Lodovici
cap. 1. lib. 1.
scilicet. 5. de ar-
bitrariis.
b Subtilissima
pudor vitiosus
pudor.
c Ob ignomini-
am aut rursus
d nem fasti, etc.
e De symp. c. 12.
f Antip. cap. 12.
g laborat alicui
ob presentiam
ejus qui de-
stium nostrum
videt, & natu-
ra quasi opem
tatura, calorem
illuc mittit, cal-
lor sanguinem
trahit, unde ru-
bor, audaces
non rubent, i. e.
d Ob gaudium
et voluptatem
foras ex sangu-
nis aut ob me-
liori reverenti-
am, aut ob su-
bitum occur-
sum, aut si quid
incautus exci-
derit.
j Comin. Arist.
de anima. Cæ-
sar plurimum
impudens, i. e.
facit impuden-
tes.

as *Dandinus* observes, the night & darkness make men impudent. Or that we bee staid before our betters, or in companie we like not, or if any thing molest and offend us, *crabescencia* turns to *rubor*, blushing to a continuare rednesse. Sometimes the extremitie of the eares tingle, and are red, some- times the whole face, *Etsi nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed from feare, from force and inexperience, (so *Dandinus* holds) as vice; a hot liver, saith *Duretus* (not in *Hollerium*) From a hot braine, from winde, the lungs heated, or after drinking of wine, stronge drinke, perturbations, &c.

Laughter what it is, saith *Tully*, how caused, where, and so suddenly breaks out, that desires to stay it, we cannot, how it comes to possesse and stirre our face, *veines, eyes, countenance, mouth, sides*. *Democritus determinat*. The cause that it often affects melancholy men so much, is given by *Gomelius lib. 3. de sibi. gen. l. cap. 18*. abundance of pleasant vapours, which in languine melancholy especially, breake from the heart, and tickle the midriffe, because it is transverse and full of nerves: by which is illation the sense being moved, *veines, eyes, countenance, mouth, sides*. See more in *Josias de resu & fetu, l. 3. de anima*. Teares, as *Scaliger* defines, proceed from griefe and pittie, or from the heating of a moist braine, for a dry cannot weep.

That they see and heare so many phantasmes, chimeras, noises, visions, &c. as *Ficinus* hath discoursed at large in his booke of imagination, and *Lavater de spectris part. 1. cap. 2. 3. 4*. their corrupt phantasmie makes them see and hear that which indeed is neither heard nor scene, *Qui non lumen, junctum, aut noctes ducunt in somnes*, they that much fast, or want sleepe, as mel-ancholy or sick men commonly doe, see visions, or such as are weak sighted, verie timorous by nature, mad, distracted, or earnestly seeke. *Sabii, i. quod voluit seminare*, as the saying is, they dream of that they desire. Or as *Lod. Mercatus* proves, by reason of inward vapours, and humors from bloud, choler, &c. diversly mixt, they apprehend and see outwardly, as they sup- pose, divers images, which indeed are not. As they that drinke wine think all runs round, when it is in their own braine; so is it with these men, the fault and cause is inward, as *Galen* affirms, *mad men and such as are neare death, quas extra se videre putant Imagines, intra oculos habent*, 'tis in their braine, which seems to be before them; the braine as a concave glasse re- flects solide bodies. *Senes etiam decrepiti cerebrum habent concavum & ar- dum, ut imaginentur se videre* (saith *Boissardus*) *quæ non sunt*, old men are too frequently mistaken and dore in like case: or as he that looketh through a piece of red glasse, judgeth everie thing he sees to be red; corrupt vapours mounting from the bodie to the head, and distilling againe from thence to the eyes, when they have mingled themselves with the watery cristall which receiveth the shadowes of things to be scene, make all things appeare of the same colour, which remains in the humour that overspreads our sight, as to melancholy men al is black, to phlegmatick all white, &c. Or else as before the Organs corrupt by a corrupt phantasie, as *Leemius lib. 1. cap. 16*. well quotes, *in causa a great agitation of spirits, and humors, which wander to and fro in all the crookes of the braine, and cause such apparitions before their eyes.*

c Alexander A-
phrodisiensis,
makes all bath-
fulness a vertue,
camq. se rejere
in seipso expe-
riri solitum, etsi
esset admodum
senex.
d Sepe post ci-
bum apertis ad ru-
borem, ex posu-
tione, ex timore
sepe & ab be-
bante calido, ce-
rebro calido, etc.
e Comin. Arist.
de anima, tam
a vi et in expe-
rientia quam a
vitio.
f De oratore,
quid ipse risus,
qui pulso concu-
tatur, ubi sit,
&c.
g Diaphragma
sit illud, quo
transversum at
nervorum quo-
ritur, et magis
sensu aig. ar-
teris distentis,
spiritus inde la-
tera, venas, or,
oculos occupant
i Ex catellione
humidi cere-
bri, nam ex sic-
co lachryme
non fluunt.
k Res mirandas
imaginantur: ce-
putant se vide-
re que nec vi-
dent, nec audi-
unt.
l Lib. 1. cap. 17.
cap. de mel.
m Inani, & qui
morti vicini
sunt, res quas
extra se videre
putant intra
oculos habent.
n Cap. 10. de
spirit. appar-
itione.
o De occult.
Nat. miris.

One thinkes he reads something written in the moone, as *Pythagoras* is said to have done of old, another smells brimstone, heares *Cerberus* barke: *Orestes* now mad supposed hee saw the furies tormenting him, and his mother full ready to run upon him.

*O mater obsecro noli me persequi
Hu furiis, aspectu anguineis, horribilibus,
Ecce ecce me invadunt, in me jam ruunt.*

but *Electra* told him thus raving in his mad fit, he saw no such sights at all, it was but his crazed imagination.

*Quiesce quiesce miser in linteis tuis,
Non cernis etenim quæ videre cupas.*

So *Pentheus* (in *Bacchis Euripidis*) saw two suns, two *Thebes*, his braine alone was troubled. Sicknes is an ordinarie cause of such sights. *Cardan subtil. 8. Mens agra laboribus & jejuniis fracta, facit eos videre, audire, &c.* And *Osiander* beheld strange visions, and *Alexander ab Alexandro* both, in their sickness, which he relates *de rerum varietat. lib. 8. cap. 44. Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Tirrianus*. Weake fight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the aire may cause such effects, or any object not well discerned in the dark, fear and phantasie will suspect to be a Ghost, a devil, &c. *Quod nimis miserè timent, hoc facile credunt*, we are apt to believe, and mistake in such cases. *Marcellus Donatus, lib. 2. cap. 1.* brings in a storie out of *Aristotle*, of one *Antepheron* which likely saw wheresoever hee was, his own image in the aire, as in a glasse. *Vitelio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as he was riding by a river side, saw another riding with him, and using all such gestures as hee did, but when more light appeared, it vanished. *Eremites* and *Anachorites* have frequently such absurd visions, revelations by reason of much fasting, & bad diet, many are deceived by legerdemaine, as *Scot* hath well shewed in his book of the discovery of witchcraft, and *Cardan subtil. 18.* suffices, perfumes, suffumigations, mixt candles, perspective glasses, and such naturall causes, make men looke as if they were dead, or with horse-heads, buls-horns, & such like brutish shapes, the roome full of snakes, adders, darke, light, green, red, of all colours, as you may perceive in *Baptista Porta, Alexis, Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus*, which *Plinius lib. 2. cap. 37.* calls *Castor* and *Pollux*, with many such that appear in moorish grounds, about churchyards, moist valleys, or where battels have been fought, the causes of which read in *Goclenius, Velcurius, Finkius, &c.* such feares are often done, to frighten children with squibs, rotten wood, &c. to make folkes looke as if they were dead, *solitiores*, bigger, lesser, fairer, fowler, *ut affantes sine capitibus videantur, aut toti igniti, aut sacra demonum, accipe pilos canis nigri, &c.* saith *Albertus*; And so 'tis ordinarie to see strange uncouth sights by Catoptricks; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glasse put upon it, the sun shining, wil represent on the opposite wall, all such objects as are illuminated by his rayes?

n Seneca-Quod metum nimis, nunquam accipere posse, nec tolli putant.

i Sanguis nigrus cum melle compositus & centis aureis, etc. Albertus.

rayes: with Concave & Cylinder glasses, we may reflect any shape of men, divels, anicks, (as magicians most part doe, to gull a silly spectator in a dark roome) we will our selves, and that hanging in the aire, when 'tis nothing but such an horrible image as *† Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to have represented his own image walking in the aire by this art, though no such thing appeare in his perspectives. But most part it is in the braine that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may adde the knavish Impostures of Juglers, Exorcists, Masse Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. *de miraculis natura & artis, cap. 1.* * they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speake within their throats, as if they spoke afar off, that they make their auditors beleve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificiall devices to over-hear their confessions, like that whispering place of *Glocester* with us, or like the *Dukes* place at *Mantua* in *Italy*, where the sound is reverberated by a concave wall; a reason of which *Blancanus* in his *Ecchomelia* gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. As the foolle thinketh, so the bell clinketh. *Theophilus* in *Galen*, thought he heard musicke, from vapours which made his eares sound, &c. Some are deceived by *Eccho's*, some by roaring of waters, or concaves and reverberation of aire in the ground, hollow places and wals. * At *Cadurcum* in *Aquitany*, words and sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play upon a muscicall instrument, more distinctly and louder, then they are spoken at first. Some *Eccho's* repeat a thing spoken seven times, as at *Olympus* in *Macedonia*, as *Pliny* relates, *lib. 36. cap. 15.* Some twelve times, as at *Charenton* a village neere *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil. 1. 18.* hath wonderfull stories of such as have been deluded by these *Eccho's*. *Blancanus* the Jesuite in his *Ecchomelia* hath varietie of examples, and gives his reader full satisfaction of all such sounds by way of demonstration. † At *Barre* an Isle in the Severne mouth they seem to hear a smiths forge: so at *Lypara*, & those sulphurous Isles, & many such like which *Olaus* speaks of in the continent of *Scandia*, and those Northerne countries. *Cardan de rerum var. lib. 15. c. 84.* mentioneth a woman, that stil supposed she heard the divell call her, and speaking to her, she was a painters wife in *Millan*: and many such illusions and voices, which proceede most part from a corrupt imagination.

Whence it comes to passe, that they prophesie, speak severall languages, talke of Astronomy, and other unknown sciences to them: (of which they have been ever ignorant,) † I have in brieft touched, only this I will here adde, that *Arculanus, Bodin. lib. 3. cap. 6. demon.* and some others, hold as a manifest token that such persons are possessed with the divel: so doth * *Heraculus de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But *Guanerius*, † *Montaltus*, *Pomponatius* of *Padua*, and *Lemnius lib. 2. cap. 2.* referrt it wholly to the ill disposition of the humour, and that out of the authority

† Lib. 1. occult. p. 16. Imperiri homines demonum et umbrarum imagines videre se putant quum nihil sint aliud, quam simulacra anime expertia.

* Pythonsse vocum varietatem in ventre & guttore fingentes, formant voces humanas a longe vel prope, prout volunt, ac si spiritus cum homine loqueretur, & sonos brutorum fingunt, &c.

* Tam clare et articulate audire reperitur, ut perfectior sic Eccho quam ipse dixit.

† Blowing of bellows and knocking of hammer, if they apply their eare to the chiffe.

q Memb. 1. Sub. 3. of this partition, cap. 16. in 9. Rhaph.

† Signa demonum nulla sunt nisi quod loquantur ea que ante nesciebant, ut Testimonium aut aliud idiomus, &c.

* Cap. 12. tract. de melan. (Tract. 15. c. 4. 1 Cap. 9. u Mira via concitat humores, ardorque vehementi mentem exagitat quum, etc.

authoritie of *Aristotle prob. 30. 1.* because such symptoms are cured by purging; and as by the striking of a flint fire is enforced, so by the vehement motions of spirits, they do *elicere voces inauditas*, compell strange speeches to be spoken; another argument he hath from *Plato's reminiscencia*, which all out as likely as that which * *Marsilius Ficinus* speaks of his friend *Pierleonius*; by a divine kinde of infusion he understood the secrets of nature, and tenets of *Gracian* and *Barbarian* philosophers, before ever he heard of, saw, or read their works; but in this I should rather hold with *Avicenna* and his associates, that such symptoms proceed from evil spirits, which take all opportunities of humors decayed, or otherwise to pervert the soul of man; and besides, the humour it selfe is *Balneum Diaboli*, the devils bath; and as *Agrippa* proves, doth intice him to seize upon them.

S E C T. 4.

M E M B. I.

Prognosticks of Melancholy.

D Prognosticks, or signes of things to come, are either good or bad. If this malady be not hereditarie, & taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna*, l. 3. *Fen. 1. Tract. 4. c. 18.* That which is with laughter, of all others is most secure, gentle, & remisse, *Hercules de Saxonia*. * If that evacuation of *hemroids*, or *varices* which they call the water between the skin, shall happen to a melancholy man, his miserie is ended, *Hippocrates Aphor. 6. 11 Galen. l. 6. de morbis vulgar. com. 8.* confirms the same; & to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus*, c. 25. *Hercules de Saxonia*, *Mercurialis*, *Vittorius Faventinus*, &c. *Skenkius* l. 1. *observat. med. c. de Mania*, illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith that was long melancholy, and in the end mad about the 27 yeare of his age, these varices or water beganne to arise in his thighs, and he was freed from his madnesse. *Marius the Roman* was so cured, some say, though with great pain. *Skenkius* hath some other instances of women that have beene helped by flowing of their moneths, which before were stopped. That the opening of the *hemroids* will doe as much for men, all physicians joyntly signifie, so they be voluntary. Some say, and not by compulsion. All melancholy are better after a quartane; * *Jobertus* saith, scarce any man hath that ague twice: But whether it free him from this malady, 'tis a question; for many physicians ascribe all long agues for especiall causes, and a quartane ague amongst the rest. * *Rhasis cont. lib. 1. tract. 9.* When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stools, or by the urine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved. *Gutanerius*, cap. 5. tract 15. addes dropsie, jaundise, dysentery, leprosie, as good signes, to these scabs, morphewes, and breaking out, and proves it, out of the 6. of *Hippocrates* Aphorismes.

Evil prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is incurable, a common axiome, aut *difficiliter curabitur*.

lis as they say that make the best, hardly cured. This *Galen* witnesseth, lib. 3. de loc. affect. cap. 6. ^b be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated. As *Lucian* said of the gout, she was ^c the queene of diseases, and inexorable, may we say of melancholy. Yet *Paracelsus* will have all diseases whatsoever curable, & laughs at them which thinke otherwise, as *T. Erasmus* part. 3. objects to him; although in another place, hereditary diseases he accounts incurable, & by no art to be removed. ^d *Hildegard* spicel. 2. de mel. holds it lesse dangerous if only ^e imagination be hurt, and not reason, ^f the gentlest is from blood. ^g Worst from choler adust, but the worst of all from melancholy putrefied. ^h *Brueel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. ⁱ The cure is hard in man, but much more difficult in women. And both men & women must take notice of that saying of *Montanus* consil. 230. pro *Abbate Italo*, This malady doth commonly accompany them to their grave; Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will return again more violent and sharpe then at first, and that upon everie small occasion or error: as in *Mercurius* weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was in *fibris aurum*, in the chincks a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. ^k Often times it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authoritie of *Hippocrates* and *Galen*, ^l all averre, it once it possesse the ventricles of the braine, *Frambesarius*, and *Salust. Salvianus* ads, if it get into the optick nerves, blindness. *Mercurialis* consil. 20. had a woman to his patient, that from melancholy became Epilepticke and blinde. ^m If it come from a cold cause or so continue cold, or increase, Epilepsy, Convulsions follow, and blindness, or else in the end they are moped, sottish, & in all their actions, speeches, gestures, ridiculous. ⁿ If it come from an hot cause, they are more furious, & boisterous, & in conclusion mad. *Calescentem melancholiam sapius sequitur mania*. ^o if it heat and increase, that is the common event, *per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as * *Sennertus* contends out of *Crato*, there is *seminarius ignis* in this humor, the very seeds of fire. If it come from melancholy naturall adust, and in excess, they are often *dæmoniacall*, *Montanus*. ^p Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselves, which is a frequent thing, and familiar amongst them. 'Tis *Hippocrates* observation, *Galen* sentence, *Etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt*, l. 3. de locis affect. cap. 7. The doome of all physicians. 'Tis *Rabbi Moses* Aphorisme, the prognosticon of *Avicenna*, *Rhasis*, *Erius*, *Gordonius*, *Valescus*, *Altomarus*, *Salust. Salvianus*, *Capivaccinus*, *Mercatus*, *Hercules de Saxonia*, *Piso*, *Brueel*, *Fuchsius*, all, &c.

^q Et sepe usq; adeo mortis formidine vita percipit infelix odium lucisq; videnda, Ut sibi consciscat marenti pectore lethum.

^r *Horatius* de humor calidus. ^s *Heurnius* calls madnesse *folem melancholiam*. ^t *Alexander* lib. 1. cap. 18. * Lib. 1. part. 2. cap. 11. ^u *Montalt.* cap. 15. ^v *Raro mors aut nunquam nisi sibi ipsis inferunt.* ^w Lib. de Insania. ^x *Fabio Calico* interpret. ^y *Nonnulli violentas manus sibi inferunt.* ^z *Lucret.* lib. 3.

And so far forth deaths terror doth affright.
He makes away himselfe, and hates the light:
To make an end of feare and griefe of heart,
He voluntarie dies to ease his smart.

In such sort doth the torture and extremitie of his miserie torment him, that hee can take no pleasure in his life, but is in a manner inforced to offer violence unto himselfe, to bee freed from his present insufferable paines. So some (saith *Fracaſtorius*) in fury, but most in despair, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselves: for their life is unhappie and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them. In the day time they are affrighted still by some terrible object, and torne in pieces with suspition, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but even againſt their wils they are intent, and still thinking of it, they cannot forget it, it grinds their soules day and night, they are perpetually tormented, a burden to themselves, as *Job* was, they can neither eate, drinke or sleepe. *Psalm* 107. 18. Their soule abhorreth all meat, and they are brought to death's doore, being bound in miserie and iron: they curse their stars with *Job*,² and day of their birth, and wish for death: for as *Pineda* and most interpreters hold, *Job* was even melancholy to despair, and almost madnesse it selfe; they murmur many times against the world, friends, allies, all mankind, even against God himselfe in the bitternesse of their passion, *vivere nolunt, mori nesciunt*, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irkeſome dayes they seeke at last, finding no comfort, no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seek the best, and for their good as they hope, *sub specie* in thew at least, *vel quia mori pulchrum putant* (saith *Hippocrates*) *vel quia putant inde se maioribus malis liberari*, to be freed as they wish. Though many times as *Æſops* fishes, they leape from the frying-pan into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith *Felix Platerus*) after many tedious dayes at last, either by drowing, hanging, or some such fearfull end, they precipitate, or make away themselves: many lamentable examples are daily seene amongst us: *alius ante fores selaqueo suspendit*, (as *Seneca* notes) *alius se precipitavit à tecto, ne dominum stomachantem audiret*, *alius ne reduceretur à fuga, ferrum redegit in viscera*, so many causes there are — *Huius amor exitio est, furor hic* — love, griefe, anger, madnesse, and shame, &c. 'Tis a common calamitie, a fatall end to this disease, they are condemned to a violent death, by a jurie of Physicians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, & there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help) but to be their own butchers, and execute themselves. *Socrates* his cicuta, *Lucretia*'s dagger, *Timons* halter are yet to be had; *Cato*'s knife, & *Nero*'s sword are left behinde them, as so many fatall engines, bequeathed to posterity, & will be used to the worlds end, by such distressed soules: so intolerable, unsufferable, grievous & violent is their paine, so unspeakable, and continuat. One day of griefe is an hundred years, as *Cardan* observes: 'Tis

C. 17. 11.

carissima hominum, anger animi, as well saith *Aretius*, a plague of the soul, the Crampe and Convulsion of the Soul, an epitome of hell; and if there be an hell upon earth, it is to be found in a melancholy mans heart.

For that deep torture may be call'd an hell,
When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in jest, I may truly affirme of melancholy in earnest.

O triste nomen! o diis odibile,
* Melancholia lachrymosa, Cocytii filia,
Tu Tartari specubus opacis edita
Erinyes, utero quam Megera suo tulit,
Et ab uberibus aluit, cuique parvula
Amarulentum in os lac Alecto dedit,
Omnes abominabiles te demones
Produdere in lucem, exitio mortalium. Et paulo
Non Jupiter ferit tale telum fulminis, post.
Non ulla sic procella sedit aquis,
Non impetuastanta vis est turbinis.
An asperos sustineo morsus Cerberis?
Num virus Echidna membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Ilachrymabile & immedicabile malum hoc.
No torture of body like unto it, *Siculi nominavere tyranni Majus tormentum*,
no strappado's, hot irons, *Phalaris* bulls,

* Nec ira deum tantum, nec tela, nec hostis,
Quantum sola nocet animis illapsa,

Joves wrath, nor devils can,

Do so much harme to th' Soul of man.

All fears, griefs, suspitions, discontents, imbonities, insuavities are swallowed up, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so many small brooks; 'tis *coagulum omnium erumnarum*: which * *Ammonius* Lib. 29. has applied to his distressed *Palladius*, I say of our Melancholy man, hee is the cream of humane adversity, the quintessence, and upshot; all other diseases whatsoever, are but flea-bitings to Melancholy in extent: 'Tis the pith of them all, *Hospitium est calamitatis, quid verbum opus est*,

Quamcumq; malam rem queres, illic reperies:

What need more words, 'tis calamities Inne,

Where seeke for any mischief, 'tis within;

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*; the true *Titius*, whose bowels are still by a vulture devoured (as Poets faine) for so doth *Lilius Geraldus* interpret it, of anxieties, and those griping cares, and so ought it to be understood. In all other maladies, we seeke for help, if a legge or an arme ake, through any distemperature or wound, or that wee have an ordinary disease, above all things whatsoever, wee desire help and health, a present recovery, if by any means possible it may be procured: wee will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distastefull pills, suffer our joints to be seared, to be cut off, any thing for future health; so sweet, so dear, so precious

Ec

above

* Regius morborum cuiusdam mulieris omnes et obediunt Cardan.

† Ebenus qui in Scorpio &c. Seneca AB. 4. Herc. OEI.

* Silius Italicus

† Hic omnia imbonitas & insuavitas confitetur Tertullianus verbis utat, orat. ad martyres. † Plinius.

W. H. Herculia.

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* Persius.

1 Quid est mi-
seria in vita,
quam velle mori? Seneca.

m Tom. 2.
Libello an gra-
viores passiones
etc.
n Ter.

o Patet exitus,
si pugnare non
vultis, licet su-
gere, quis vos
tenet inuitus?
De provid. cap.
8.

* Agamus De-
gratias, quod
nemo inuitus
in vita tenet
poteft.

1 Epist. 26
Seneca et de sa-
cra. 1. cap. 15.
et Epist. 70. et
12.

* Lib. 2. cap. 8.
Teramaster no-
fieri mjeria.

* Epist. 24. 7. 1.
82.

above all other things in this world is life; 'tis that wee chiefly desire, long and happy dayes, * *multos da Jupiter annos*, increase of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seeke to preserve, he abhorres, he alone, so intolerable are his paines. Some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or minde bee more grievous, but there is no comparison, no doubt to be made of it, *multo enim saevior longeq; est atrocior animi, quam corporis cruciatus* (Lem. lib. 1. cap. 12.) the diseases of the minde are farre more grievous.

— *Totum hic pro vulnere corpus*, body and soul is misaffected here, but the Soul especially. So Cardan testifies, *de rerum var. lib. 8. 40.* *Maximus Tyrius* a Platonist, and *Plutarch* have made just volumes to prove it. *Dies adimit egritudinem hominibus*, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse they are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of paine and grief, to make away himself: and how these men that so do, are to be censured. The Platonists approve of it, that it is lawfull in such cases, and upon a necessity, *Plotinus lib. de beatitud. cap. 7* & *Socrates* himself defends it, in *Plato's Phadon*, if any man labour of an incurable disease, he may dispatch himself, if it be to his good. *Epicurus* and his fol-

lowers, The Cynicks and Stoicks in generall affirme it, *Epicetus* and *Seneca* amongst the rest, *quamcunq; veram esse viam ad libertatem*, any way is allowable, that leads to liberty, * *let us give God thanks, that no man is compelled to live against his will; quid ad hominem claustra, carcer, custodia? liberum ostiū habet*, death is alwayes ready and at hand. *Vides illum precipitem locum, illud flumen*, Dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that *Laconian* lad cast himselfe headlong (*non serviam aiebat puer*) to be freed of his misery: Every veine in thy body, if these be *nimis operosi exitus*, wilt set thee free, *quid tua refert sine facias an accipias*? there's no necessity for a man to live in misery. *Malum est necessitate vivere, sed in necessitate vivere necessitas nulla est. Ignarus qui sine causa moritur, & stultus qui cum dolore vivit. Idem epist. 58.*

Wherefore hath our Mother the earth brought out poysons, saith * *Pliny*, in so great a quantity, but that men in distresse might make away themselves: which kings of old had ever in a readinesse, *ad incerta fortuna venenum sub custode promptum*, *Livy* writes, and executioners alwayes at hand. *Speusippus* being sick was met by *Diogenes*, and carried on his slaves shoulders, he made his moan to the Philosopher, but I pittie thee not quoth *Diogenes*, *qui cū talis vivere sustines*, thou mayst be freed when thou wilt, meaning by death. * *Seneca* therefore commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, and others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honour, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*, *Syphax* wife did, *Hannibal* did, as *Junius Brutus*, as *Fabius Virius*, & those *Campanian* Senators in *Livy* (Dec. 3. lib. 6.) to escape the Roman tyranny that poysoned themselves. *Themistocles* drank Bulls blood, rather then he would fight against his country, and *Demosthenes* chose rather to drink poyson, *Publius Crassus filius*, *Censorinus* and *Plancus*,

Plancus, those heroicall Romans to make away themselves then to fall into their enemies hands. How many myriads besides in all ages might I remember, *qui sibi lethum Infantes peperere manu*, &c. *P. Rhafis* in the *Maccabees* magnified for it, *Sampsons* death approved. *Titus Pomponius Atticus*; that wife, discreet, renowned Roman Senator, *Tullius* dear friend, when hee had been long sick, as hee supposed of an incurable disease, *vitamque produceret, ad augendos dolores sine spe salutis*, was resolved voluntarily by famine, to dispatch himself, to be rid of his pain, & when as *Agrippa*, and the rest of his weeping friends earnestly besought him, *osculantes obsecrantes ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, with a settled resolution he desired againe they would approve of his good intent, and not seek to dehort him from it: And so constantlie died, *precesque eorum taciturnā suā obstinatione depressit*. Even so did *Corellius Rufus* another grave Senator; by the relation of *Plinius Secundus* epist. lib. 1. epist. 12. familih himself to death; *pedibus correptus cum incredibiles cruciatus & indignissima tormenta pateretur, a cibis omnino abstinuit*; neither he nor *Hispilla* his wife could divert him, but *destinatus mori obstinate magis, &c.* die he would, and die he did. So did *Lycurgus*, *Aristotle*, *Zeno*, *Crisippus*, *Empedocles* with myriades, &c. In warres for a man to run rashly upon imminent danger, and present death is accounted valour and magnanimitie, * to be the cause of his own, and many a thousands ruine besides, to commit wilfull murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The 9 *Massegata* in former times, *Barbicarians*, & I know not what nation besides, did stifle their old men, after 70. years, to free them from those grievances, incident to that age. So did the inhabitants of the Iland of *Choa*, because their aire was pure and good, and the people generallie long lived, *antevertabant fatum suum*, priusquam manci forent, aut imbecillitas accederet, *papavere vel cicuta*, with poppy or hemlock they prevented death. *S. Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others, (especially if to live be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others. And 'tis the same tenent which *Laertius* relates of *Zeno* of old, *Iuste sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutilatione aut morbis agere curandis*, and which *Plato* 9. de legibus approves, if old age, poverty, ignominy, &c. oppress, and which *Fabius* expresseth in effect (*Præfat. 7. Institut*) *Nemo nisi suā culpā diu dolet*. It is an ordinary thing in *China* (saith *Mat. Riccius* the Iesuite) * if they be in despaire of better fortunes, or tyred and tortured with miserie, to bereave themselves of life, and many times to spite their enemies the more, to hang at their doore. *Tacitus* the historian, *Plutarch* the Philosopher much approve a voluntary departure, and *Austin* de civ. Dei, l. 1. cap. 29. defends a violent death, so that it bee undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest, quo mortis genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur*, &c. no man so voluntarily diēs, but *volens nolens*, he must dy at last, & our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, rather suffer one then fear all. *Death is better then a bitter life*, Eccl. 30. 17. * And a harder choice to live in fear, then by once dying, to be freed from all. *Theobrotus Ambraciotus* perswaded, I know for many.

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p Mac. 14. 42

* As amongst
Turkes and o-
thers.

q Bohemus de
moribus gentiū
1 Aelian. lib. 4.
cap. 1. omnes 70
annum egressos
interficiunt.

r Lib. 2. Pre-
sertim quam
tormentum ci-
vita sit, bona
spejeras, acci-
ba vita velut a
carcere se exi-
mat, vel ab a-
liis eximi: sua
voluntate pa-
tiatur.

(Nam quis
amphoram ex-
sicans succum
excorberet (Se-
neca epist. 58.)
quis in pœnem et
tristum viveret?
stultus est mane-
re in vitā cum
sit miser.

c Expedi: ad
Sinas lib. 1. c. 9.

Vel bonorum
desperatione,
vel malorum,
perpeffione fra-
cti & fatigati,
vel manus vido-
lentæ sibi infe-
runt, vel ut i-
nimitis suā e-
gre faciant,
&c.

u So did An-
thony, Galba,
Vindex, Otho,
Aristotle him-
self, &c. Ajax
in despaire,
Cleopatra to
save her ho-
nour.

x Inevitus deli-
gitur diu vive-
re quam in ti-
more tot mor-
borum semel
moriendo, nul-
lum deinceps
formidare.

Ec 2

not

not how many hundreds of his auditors, by a luculent oration hee made of the miseries of this, and happinesse of that other life, to precipitate themselves. And having read *Plato's* divine tract *de anima*, for examples sake led the way first. That neat Epigramme of *Calimachus* will tell you as much,

*Ja mō, vale Solū cum diceret Ambrosiotes,
In Stygios fertur desiluisse lacus,
Morte nihil dignum passus: sed forte Platonis
Divini exitium de nece legit opus.*

y Curtius l. 16.
z Laqueus pre-
cisus, cont. l. 1. 5.
quidam nam tra-
gio falso, am-
f. tribus libe-
ris, et uxore.
suspendit se.
precipit idē.
quidam ex pre-
teritibus la-
queum, A libe-
rato reus firma-
fessit. Seneca.
* See Lipius
Manuduc. ad
Stoicam Philo-
sophiam lib. 3.
differt. 22.
D. Kings 14.
Lect. on Jonah.
D. Abbott 6
Lect. on the
same Prophet.
a Plautus.
* Martial.
b As to be bur-
ied out of
Christian bu-
rial with a
stake. Item Pla-
to 9. de legibus,
vult separatim
sepeliri, qui sibi
ipsi mortem
consciscunt, etc.
loose their
goods, &c.
c Navis de sti-
tura nauclero,
in terribilem a-
liquem scopu-
lum impingit.
d Obsecro.
e Seneca tract.
1. l. 8. c. 4. Lex
bomicida in se
impulsus abji-
ciatur, contra-
dicitur. Et quod
offerre sibi ma-
nus coactus sit
affidus malis,
suamque infa-
licitatem suam
in hoc remouit,
quod existima-
bat licere mis-
eri. vi.
† Buchanan. E-
log. l. 1.

Calenus and his Indians, hated of old, to die a naturall death: the Circumcel-
lians and Donatists, loathing life, compelled others to make them away,
with many such: but these are false and Pagan positions, prophane Stoicall
Paradoxes, wicked examples, it bootes not what Heathen Philosophers de-
termine in this kinde, they are impious, abominable, & upon a wrong ground.
*No evil is to be done that good may come of it, reclamation Christus, reclamation Scri-
ptura*, God, and all good men are * against it: He that stabbs another can kil
his body, but he that stabbs himself, kills his owne Soul. *Male meretur,
qui dat mendico quod edat, nam & illud quod dat, perit, & illud producit vitam
ad miseriam*: he that gives a beggar an almes (as that Comicall Poet said)
doth ill, because he doth but prolong his miseries. But *Lactantius lib. 6. c. 7.
de vera cultu*, calls it a detestable opinion, and fully confutes it. *lib. 3. de sap.
cap. 18. and S. Austin epist. 52. ad Macedonium, cap. 61. ad Dulcitium Tribu-
num*: so doth Hierom to Marcella of Blesilla's death, *Non recipio tales animas
&c.* he calls such men, *martyres stulta Philosophia*: so doth Cyprian de da-
plici martyrio, *Sed qui sic moriantur, aut infirmat, aut ambitio, aut demerita
cogit eos*: tis mere madnesse so to do, * *furor est ne moriari mori*. To this effect
writes Arist. 3. *Ethic. Lipius Manuduc. ad Stoicam Philosophiam lib. 3. dis-
sertat. 23.* but it needs no confutation. This only let me adde, that in some
cases, those hard censures of such as offer violence to their own persons,
or in some desperate fit to others, which sometimes they do, by stabbing,
flashing, &c. are to be mitigated, as in such as are mad, beside themselves for
the time, or found to have been long melancholy, and that in extremity, they
know not what they do, deprived of reason, judgement, all, c as a ship that
is void of a Pilot, must needs impinge upon the next rock or sands, and suf-
fer shipwrack. *P. Forestus* hath a story of two melancholy brethren, that
made away themselves, and for so foule a fact, were accordingly censured,
to be infamously buried, as in such cases they use: to terrifie others, as it did
the *Milesian* Virgins of old, but upon farther examination of their misery
and madnesse, the censure was * revoked, and they were solemnly interred,
as *Saul* was by *David*, 2 *Sam. 2. 4.* and *Seneca* well adviseth, *Transcere inter-
fectori, sed misere interfecti*; be justly offended with him as he was a murder-
er, but pitie him now as a dead man. Thus of their goods and bodies, wee
can dispose, but what shall become of their Souls, God alone can tell, his
mercy may come *inter pontem & fontem, inter gladium & jugulum*, betwixt
the bridge and the brooke, the knife and the throte. *Quod cuiquam contigit,
curvis potest*: Who knows how he may be tempted? It is his case, it may be
thine: † *Qua sua fors hodie est, cras fore vestra potest*. We ought not to be so
rall and rigorous in our censures, as some are, charity will judge and hope
the best; God be mercifull unto us all.

F I N I S.

THE

THE SYNOPSIS OF THE SECOND PARTITION.

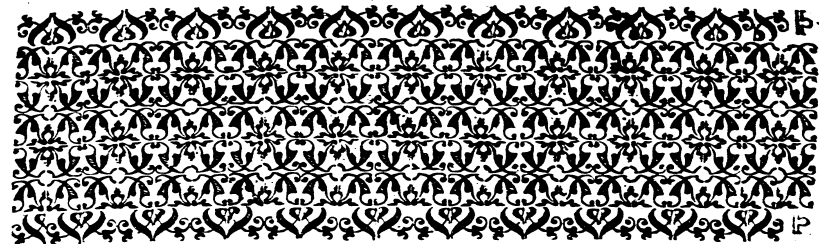
Cure of melancholy is either	Sec. 1. General to all, which contains	or	Unlawful means forbadde.	Memb.	
				1. From the Diuel, Magicians, Witches, &c. by charmes, spels, incantations, images, &c.	
				Quest. 1. Whether they can cure this, or other such like diseases?	
				Quest. 2. Whether if they can so cure, it be lawfull to seek to them for help?	
or	Sec. 2. Lawfull meanes, which are	or	Lawfull meanes, which are	2. Immediately from God, & per principiu, by prayer, &c.	
				3. Quest. 1. Whether Saints and their Reliques can help this infirmity?	
				Quest. 2. Whether it be lawfull in this case to sue to them for aide?	
				Subsect.	
or	Particular to the three distinct species	or	Matter & quality.	1. Physician, in whom is required science, confidence, honesty, &c.	
				2. Patient, in whom is required obedience, constancy, willingness, patience, confidence, bounty, &c. not to practise on himself.	
				3. Physicke, which consists of	
				Dietetical & Pharmaceuticall & Chirurgicall	
or	Diet rectified	or	1. Subf.	Such means as are easie of digestion, wel dressed, hot, sod, &c. young, moist, of good nourishment, &c.	
				Bread of pure wheat, well baked.	
				Water cleere from the fountain.	
				Wine and drink not too strong, &c.	
or	2. Quantity.	or	Fleth	Mountain birds, partridge, pheasant, quails, &c.	
				Hen, capon, mutton, veale, kid, rabbit, &c.	
				Fifth That live in gravelly waters, as pike, perch, trowt, Sea-fish, solid, white, &c.	
				Hearbs Borage, buglosse, bawme, succory, endive, violets, in broath, not raw, &c.	
or	3. Rectification of Retention and Evacuation, as costiveness, Veneric, bleeding at nose, months stopped, bathes, &c.	or	Fruits	Rayfins of the Sunne, apples corrected for winde, oranges, &c. parsnips, potatoes, &c.	
				At seasonable and usual times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.	
				4. Ex- Of body and minde, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, gal- leries, tennis, bar.	
				5. Rectification of waking, and terrible dreames, &c.	
or	6. Rectification of passions and perturbations of the minde.	or	4. Ex- Of minde, as Chess, cards, tables, &c. to see plays, masks, &c. serious studies, businesse, all honest recreations.	Ec 3	
				Memb.	

Synopsis of the second Partition.

		Odoraments of Roses, Violets. Irrigations of the head, with the decoctions of nymphaea, lettuce, mallows, &c. Epithemes, ointments, bagges to the heart. Fomentations of oyl for the belly. Bathes of sweet water, in which were sod mallows, violets, roses, Waterlillies, Borage flowers, rammes heads, &c.		
6. Correctors of acci dets, as	To procure sleep and are	Inwardly taken	Simple or Compounds { <ul style="list-style-type: none"> Poppy, Nymphaea, lettuce, roses, purslan, henbane, mandrake, night-shade, opiu &c Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses. Solid, as <i>requies Nicholai</i>, <i>Philonium Romanum</i>, <i>Laudanum Paracelsi</i>. 	
			or Oyles of Nymphaea, Poppy, Violets, Roses, Mandrake, Nutmegs. Odoraments of vinegar, rosewater, opium. Frontals of rose-cake, rose-vineger, nutmeg. Oyntments, alabastrium, unguentum populeum, simple or mixt with opium.	
		or	Outwardly used, as Irrigations of the head, feet, spunges, Musick, murmure and noise of Waters. Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &c.	
			Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawme, hearts tongue, &c. Against ruddinesse and blushing, inward and outward remedies.	
		Diet, preparatives, purges, averters, cordials, correctors as before.		
		2. Mem. Phlebotomie in this kinde more necessary and more frequent.		
		To correct and cleanse the bloud with fumitory, Sene, Succory, Dandelion, Endive, &c.		
		Subiect. 1.		
		Phlebotomy if need require.		
		Diet, preparatives, averters, cordials, purgers as before, saving that they must not be so vehement.		
Use of pennyroyal, wormwood, centaury sod, which alone hath cured many.				
To provoke urine with aniseed, daucus, asatum &c. and stooles if need bee by clisters and suppositories.				
To respect the spleene, stomach, liver, hypocondries.				
To use Treack now and then in winter.				
To vomit after meals sometimes if it be inveterate.				
Cure of Hypochondriacall or windie melancholy, 3. Mem.	Inwardly taken	Simple or compounds	Roots, Herbs, Spices, Seeds { <ul style="list-style-type: none"> Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zedoary, China, condite ginger, &c Pennyroyall, rue, calamint, bay leaves, & berries. Scordium, Bertany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pills. 	
			Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c.	
		or	Aniseed, fennelseed, ammi, cary, cumin, nutmeg, bayes, parslay, grana paradisi.	
			Dianisū, Diagalanga, Diaciminū, diacalaminthes, Electuarium de bacis Lauri Benedicta laxativa, &c. pulvis Carminativus, & pulvis descript. Antidotario Florentino, aromaticū, rosatū, Mithridat.	
		or	Outwardly used, as Cupping-glasses to the Hypocōdries without scarification, oyl of camomile, rue, aniseed, their decoctions, &c.	
			2 To expel wind	

THE

THE



THE SECOND PARTITION. THE CVRE OF MELANCHOLIE.

THE FIRST SECTION.
MEMBER.
SUBSECTION.

Unlawfull Cures rejected:



Nveterate Melancholy, howsoever it may seeme to be a continueate, inexorable disease, hard to be cured, accompanying them to their graves most part, as *Mon-tanus* observes, yet many times it may be helped, even that which is most violent, or at least, according to the same Author, *it may be mitigated and much eased. Nil desperandum.* It may be hard to cure, but not impossible for him that is most grievously affected, if hee bee but willing to bee helped.

Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first *General*, then *Particular*; and those according to their severall species. Of these cures some be *Lawfull*, some againe *Unlawfull*, which though frequent, familiar, and oftentimes, yet justly censured, and to be controverted. As first, whether by these diabolical meanes, which are commonly practised by the devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charms, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease & the like may be cured? and if they may, whether it be lawfull to make use of them, those magneticall cures, or for our good to seek after such meanes in any case? The first whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Mallens Malificar, Hecurnius, lib. 3. pract. med. cap. 28. Calius*

a Confil. 235.
pro Abbate
Italo.
b Confil. 23. and
curabitur, aut
certe minus af-
ficietur, si volet.

Lawfull cures first from God.



Being so clearly evinced, as it is, all unlawfull cures are to bee refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, by vertue of stones, hearbs, plants, meats, &c. and the like, which are prepared & applied to our use, by art & industrie of physicians, who are the dispensers of such treasures for our good, and to bee honoured for necessities sake, Gods intermediate ministers, to whom in our infirmities wee are to seeke for helpe. Yet not so that we rely too much, or wholly upon them: *A jove principium*, we must first begin with prayer, and then use physick; not one without the other, but both together. To pray alone, and reject ordinarie meanes, is to do like him in *Esop*, that when his cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute: pfe annitayis*, he whipt his horses withall, and put his shoulder to the wheele. God workes by meanes, as *Christ* cured the blinde man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

As we must pray for health of bodie and minde, so we must use our utmost endeavours to preserve and continue it. Some kinde of devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physicke we can use, art, excellent industrie, is to no purpose without calling upon God, *Nil juvat immensos Cratere promittere montes*: It is in vaine to seeke for helpe, run, ride, except God blesse us.

— non siculis dapis

Dulcem elaborabunt sponem,

Non animum cythereæ cantus.

Non domus & fundas, non aris acervus & auri

Ægroto possunt domino deducere febris.

With house, with land, with money, and with gold,

The matters fever will not be controll'd.

We must use prayer and physicke both together: and so no doubt but our prayers will be availeable, and our Physicke take effect. 'Tis that *Hezekiah* practised, *2. King. 20. Luke* the Evangelist; and which we are enjoined, *Coloss. 4.* not the patient only, but the physician himselfe. *Hippocrates* an heathen, required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. l. b. 9. cap. 15.* and in that tract of his, *an mores sequantur temp. cor. cap. 11.* 'tis a thing which he doth inculcate, and many others. *Hyperius* in his first book *de sacr. script. leif.* speaking of that happinesse and good successe, which all Physicians desire, & hope for in their cures, tells them that it is not to bee expected, except with a true faith they call upon God, and teach their patients to doe the like. The councill of *Laterane, Canone 22.* decreed they should doe so; the Fathers of the Church have still advised as much:

What-

Whatsoever thou takest in hand, saith *Gregorie* let God be of thy counsell, consult with him; That healeth those that are broken in heart (*Psalm. 147. 3*) & bindeth up their sores. Otherwise as the Prophet *Jeremie, cap. 46. 11.* denounced to *Egypt*, in vaine shalt thou use many medicines, for thou shalt have no health. It is the same counsell which *Comineus* that politicke historiographer gives to all christian princes, upon occasion of that unhappy overthrow of *Charles Duke of Burgundie*, by meanes of which he was extremely melancholy, & sick to death: in so much that neither physick, nor perswasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases, to pray first to God with all submission & penitencie, to confess their sins, and then to use physick. The very same fault it was, which the Prophet reprehends in *Asa* king of *Juda*, that hee relied more on Physicke then on God, and by all meanes would have him to amend it. And 'tis a fit caution to be observed of all other sorts of men. The prophet *David* was so observant of this precept, that in his greatest miserie and vexation of minde, he put this rule first in practice. *Psalm. 77. 3. When I am in heaviness, I will thinke on God. Psalm. 86. 4. Comfort the soule of thy servant, for unto thee I lift up my soul, and vers. 7. In the day of trouble will I call upon thee, for thou hearest me. Psalm. 54. 1. Save me O God, by thy name, &c. Psalm. 82. Psalm. 20.* And 'tis the common practice of all good men, *Psalm. 107. 13. when their heart was humbled with heaviness, they cryed to the Lord in their trouble, and hee delivered them from their distresse.* And they have found good successe in so doing, as *David* confesseth *1. s. 30. 12. Thou hast turned my mourning into joy, thou hast loosed my sack-cloth, and girded me with gladnesse.* Therefore he adviseth all others to doe the like, *Psalm. 31. 24. All ye that trust in the Lord, be strong, and shall establish your heart.* It is reported by *Suidas*, speaking of *Hezekiah*, that there was a great book of old, of King *Solomons* writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but *Hezekiah* king of *Jerusalem*, caused it to be taken away, because it made the people secure, to neglect their dutie in calling and relying upon God, out of a confidence on those remedies. *Minutius* that worthy Confess of *Rome* in an oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their miserie, called more on him then upon God. A generall fault it is all over the world, and *Minutius* his speech concerns us all, wee rely more on physicke, and seeke oftner to Physicians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting wholly their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all patients in this behalfe, in the midst of their melancholy, to remember that of *Siracides, Ecc. 1. 12. and 12. The feare of the Lord is glory and gladnesse, and rejoycing. The feare of the Lord maketh a open merrie heart, and giveth gladnesse, and joy, and long life:* And all such as prescribe Physicke, to begin in nomine Dei, as *Mesue* did, to imitate *Lalios* a Fonte *Eugubinus*, that in all his consultations, still concludes with a prayer for the good successe of his businesse; and to remember that of *Crato* one of their predecessors, *fuge avaritiam, & sine oratione & invocatione Dei nihil facias*, avoid covetousnesse, and doe nothing without invocation upon God.

Ff 3

MEMB.

The Lord hath created medicines of the earth, and hee that is wise will not abhor them, *Ecclesi. 38. 4.* f. My tongue will not say I am righteous, but pray unto the Lord, and hee will make thee whole, *Ecclesi. 38. 9.* Huc omne principium huc refert exitum. *Hor. 1. carm. Od. 6.*

u Musike and fine fare, can do no good. *x Her. l. 1. cap. 2.* y Sent. Crass. et Crass. licet, non bos Pastulus aureas undas agens eripiet unquam a miseria. *z Scientia de Deo debet in medicis infusa esse. Mesue Atrax sanat omnes languores. Dicit.* For you shall pray to your Lord, that hee would prosper that which is given to you, and then use Physicke, the problem is not to be feared. *1. s. 4. 1.* Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi dum videri deus, et agros similiter ad ardentem rationem existant.

b Lemnius & Gregor. exbor. ad vitam opt. infit. cap. 48. Quicquid medicis aggreddi aut pericere, deum in consilium adhibere. c Commentar. lib. 7. ob inelictam pugnam contristatus, in aggritudine incidit, ita ut a medicis curare non posset. d In hu animi malis princeps imprimis ad deum precatur, et peccatorem tam exortet, inde ad medicinam, etc.

e Greg. Tholoff. Te. 2. l. 28. c. 7. Syntax. In tribulo templi Solomon. liber remedium curat. morbi fudi, quem revulsit Ezechias, quod populus neglego Deo nec invocato, sanitatem inde peteret. f Lælius l. 23. Sirepunt aures clamoribus plaurantium sociorum, sepius nos quam deorum invocantium. g Rulandus adjungit optimam orationem ad finem Empyricorum. Mercuria. l. 1. confil. 25. ita concludit. Montanus possum, etc. et plures alii, etc.

Whether it be lawfull to seeke to Saints for aide in this disease.



That we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can doe us any good, it may be lawfully controverted. Whether their images, shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcismes, and the signe of the crosse be available in this disease. The papists on the one side stiffly maintaine, how many melancholy, mad, dæmoniack persons are daily cured at Saint *Antonies* Church in *Padua*, at *S. Vitus* in *Germany*, by our *Ladie of Lauretta* in *Italy*, our *Ladie of Sichem* in the *Low Countries*: ^b *Quæ & cæcis lumen, ægru salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos dæmones impetum exercet*; she cures halt, lame, blinde, all diseases of body and minde, and commands the devil himself, saith *Lippius*. 25000 in a day come thither, ^c *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poyson, gouts, agues, *Petronella*; *S. Romanus* for such as are possessed; *Valentine* for the falling sickness; *S. Vitus* for madmen, &c. And as of old ^d *Pliny* reckons up gods for all diseases, (*Febris animum dicatum est*) *Lilius Giraldu* repeates many of her ceremonies: all affections of the minde were heretofore accounted gods; ^e *Love*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contamely*, *Impudency*, had their Temples, Tempelts, Seasons, *Crepitus Ventris*, *dea Vacuna*, *dea Cloacina*, there was a goddesse of idleness, a goddesse of the draught, or jakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, & gods for all offices. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddesse, and assignes her priests and ministers: and melancholy comes not behind; for as *Austin* mentioneth *lib. 4. de Civit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith ^f *Macrobius*) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgement, that old doting *Lippius*, might have fitter dedicated his pen after all his labours, to this our goddesse of melancholy, then to his *Virgo Halensis*, and been her Chaplain, it would have becumm him better: But he, poore man, thought no harme in that which he did, and will not bee perfwaded but that hee doth well, hee hath so many patrons, and honourable precedents in the like kinde, that justifie as much, as eargerly, & more then he there saith of his *Lady & Mistresse* read but superstitious *Cosser* and *Greslers Traict de Cruce. Larr. Arcturus Favreus de Invoc. Sanct. Bellarmine, Delrio dis. mag. Tom. 3. l. 6. quest. 2. sect. 3. Greg. Tolofanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. c. 9. Tyreus, Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, cresses, exorcismes, amulets, images, consecrated beads, &c. *Barradius* the Jesuite, boldly gives it out, that *Christ* countenance, and the virgin *Maries*, would cure melancholy if one

one had looked steadfastly on them. *P. Morales* the Spaniard in his book *de pulch. Jes. & Mar.* confirms the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those daies, for such as were troubled in minde, to say, *Eamus ad videndum filium Marie*, let us see the son of *Mary*, as they doe now poss to *S. Antonies* in *Padua*, or to *S. Hillaries* at *Posiers* in *France*. ^g In a closet of that church, there is at this day *S. Hillaries* bed to be seene, to which they bring all the madmen in the countrey, and after some prayers, and other ceremonies, they lay them down there to sleepe, and so they recover. It is an ordinarie thing in those parts, to send all their madmen to *S. Hillaries* cradle. They say the like of *S. Tubery* in another place. *Giraldus Cambrensis Itin. Camb. c. 1.* tells strange stories of *S. Ciricius* staffe, that would cure this, and all other diseases. Others say as much (as ^h *Hospitalian* observes) of the three kings of *Colen*; their names written in parchment, and hung about a patients neck, with the signe of the crosse, will produce like effects. Read *Lipomannus*, or that golden legend of *Jacobus de Voragine*, you shall have infinite stories, or those new relations of our *J. suits* in *Japona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life, &c. *Jasper Belga* a Jesuite, cured a mad woman by hanging *S. Johns* Gospel about her necke, and many such. Holy-water did as much in *Japona*, &c. Nothing so familiar in their works, as such examples.

But wee on the other side, seeke to God alone. Wee say with *David*, *Ps. 46. 1. God is our hope and strength, & helpe in trouble, read. e to be found.* For their catalogue of examples, wee make no other answer, but that they are false fictions, or diabolick illusions, counterfeit miracles. We cannot deny but that it is an ordinarie thing on *S. Antonies* day in *Padua*, to bring divers madmen & demonick persons to be cured; yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain ointments & drams, to cosen the commonalty, as *Hildeheim* wel saith; the like is commonly practised in *Bohemia* as *Mathiolus* gives us to understand in his preface to his comment upon *Dioscorides*. But wee need not run so far for examples in this kinde, wee have a just volume published at home to this purpose. ⁱ *A declaration of Egregious popish impostures, towithdraw the hearts of religious men under pretence of casting out of devils, practised by Father Edmunds, alias Weston a Jesuite, and divers Romish priests his wicked associates*, with the severall parties names; confessions, examinations, &c. which were pretended to be possessed. But these are ordinarie tricks onely to get opinion and money, meere impostures. *Æsculapius* of old, that counterfeit God, did as many famous cures; his temple (as ^j *Strabo* relates) was daily full of patients, and as many severall tables, inscriptions, pendants, donaries, &c. to be seene in his church, as at this day at our *Lady of Loretta* in *Italy*. It was a custome long since,

— suspendisse potenti
Vestimenta maris deo. (*Hor. Od. 1. lib. 5. Od.*)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Æsculapius*, &c. as ^k *Lactantius lib. 2. de orig. erroris, cap. 17.* observes. The same *Jupiter*, and those bad angels are now worshipped, and adored by the name of *S. Sebastian*, *Barbara*, &c. *Christopher* & *George* are come in their places.

^b Lippius.

^c Cap. 26.

^d Lib. 2. cap. 7. de Deo Morbi- que in genera de scriptis decs reperimus. I Selden prolog. cap. 3. de dia Syri. Rosinus. in Sec Lili Giraldis syntagma de diis, &c.

^e 12. Cal. Ianuarii ferias celebrant, ut augures et animi sollicitudines propitiata depellant. O Hanc diæ pennam con- crant, Lippius.

^g Idem Sinceras in Gal. l. 2. 1617. Hunc monte capto deducunt, et statim orationibus, sacrisq; orationibus in illum lectum dormitum p. nunt. &c. q. In Gal. Naz. mensi. * Lib. de orig. Feforum. Collo. su. pens. et pergameno in scripta, cum signo crucis, &c. Em. Acoffa com. rerum in Oriente gest. d. societ. Jesu. Anno 1568. Epist. Gon. sal. vi. Fernandu. Anno 1560. * ponit. (Spicet de morbis demoniacis, sic a sac. sculis parari unguentis Mazicis cor. port. illis, ut stulte plebecule per suadent tales curari d. Sancto Antonio Printed at London 4to. by I. Roberts. 1605. * Greg. lib. 8. Cujus sanum egrotantium multitud. ne verum, undequaq; et tabellâ pendens, in quibus sanari languores erant inscripti. u. Mali angelis sumpt. crunt olim nomen Iovis, Junonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbara, &c. nomen habent et aliorum

x Part. 2. cap. 9
de spect. Virgini
substituunt
Virginem Ma-
riam.

y Ad huc ludi-
bria Deas con-
victi frequen-
ter, ubi religio
est deo Dei, ad
Satanae curri-
tur, quales hi
sunt, qui a qua-
litate, cru-
ciant, & claudu-
ca fidei bonita-
tas offerunt.

z Obiter est
ipsum homo
quam sit,
Paul.
a Bernard.
b Austin.

places. Our Lady succeeds *Venus* (as they use her in many offices) the rest are otherwise supplied, as ** Latuer* writes, and so they are deluded. ** And God often winks at these impostures, because they forsake his word, and betake themselves to the devil, as they do that seeke after Holy water, crosses, &c. Wierus lib. 4. cap. 3.* What can these men plead for themselves more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should wee rather seeke to them, then to Christ himselfe, since that he so kindly invites us unto him, *Come unto me all ye that are heavy laden, and I will ease you, Mat. 11.* and we know that there is one God, one Mediator betwixt God and man *Jesus Christ, (1 Tim. 2. 5.) who gave himselfe a ransom for all men. We know that we have an Advocate with the Father, Jesus Christ (1. Joh. 2. 1.)* that there is no other name under heaven, by which we can be saved, but by his, who is alwaies ready to hear us, and sits at the right hand of God, and from whom we can have no repulse, *solus vult, solus potest, curat univ. sos tanquam singulos, & unumquemq, nostrum ut so- lum,* we are all as one to him, he cares for us all as one, and why should wee then seeke to any other but to him?

MEMB. 4. SUBSECT. I.

Physitian, Patient, Physick.

OF those diverse gifts which our Apostle *Paul* faith, God hath bestowed on man, this of Physick is not the least, but most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities (for of the most high cometh healing, *Ecclus 38. 2.* we must seek to, and rely upon the Physician, who is *Manus Dei*, faith *Hierophilus*, and to whom he hath given knowledge, that he might be glorified in his wondrous works. *With such doth hee heale men, and taketh away their paines, Ecclus 38. 6, 7. when thou hast need of him, let him not go from thee. The houre may come that their enterprises may have good successe, ver. 13.* It is not therefore to be doubted, that if we seek a Physician as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, & worthily so called; for there be many Mountebanks, Quack-salvers, Empericks, in every street almost, and in every village, that take upon them this name, make this noble and profitable Art to be evil spoken of and condemned, by reason of these base and illiterate Artificers: but such a Physician I speak of, as is approved, learned, skilfull, honest; &c. of whose duty *Wecker, Antid. cap. 2. & Syntax. med. Crato, Julius Alexandrinus medic. Hernius prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular disease, him that shall take upon him to cure it, ** Paracelsus* will have to be a Magician, a Chymist, a Philosopher, an Astrologer; *Thurnefferus, Severinus the Dane,* and some other of his followers, require as much: many of them cannot be cured but by Magicke. ** Paracelsus* is so stiffe for those Chymicall medicines, that in his cures he will admit almost of no other Physick, deriding in the meane time *Hippocrates, Galen,* and all their followers: but Magicke, and all such remedies I have already censured, and shall speak of Chymistry elsewhere. Astrology is required by many famous Physicians, by *Ficinus, Crato, Ferneli-
us,*

c Ecclus 38.
In the sight of
great men hee
shall be in ad-
miration.

d Tem. 4. Traet.
3. de morbis
mentium, horum
multis non nisi
a Magis curan-
da. & Astrolo-
gis, quoniam
omne ejus qd ca-
pit perditur, est
causa de Peda-
gr. 2.
e Sect. 5.

nelius, & doubted of, and exploded by others. ** I will not take upon me to decide the controversie my selfe, Johannes Hoffartus, Thomas Boderius, and Maginus* in the preface to his *Mathematicall physicke* shall determine for mee. Many Physicians explode Astrology in physicke (saith he) there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari*; but I will reprove Physicians by Physicians, that defend and professe it, *Hippocrates, Galen, Avicen, &c.* that count them butchers without it, *homicidas medicos Astrologia ignaros, &c. Paracelsus* goes farther, and will have his Physician^a predestinated to this mans cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of hearbs, of administering, Astrologically observed; in which *Thurnefferus*, and some *Idromathematicall* professors, are too superstitious in my judgement. ** Hellebor* will help, but not alway, not given by every Physician, &c. but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over carelesse or covetous, Harpy-like to make a prey of his patient; *Carnificis namq, est* (as ** Wecker* notes) *inter ipsos cruciatus ingens precium exposcere*, as an hungry Chirurgion often produce and wiew-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirundo.

Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they doe so *irritare silentem morbum*, as ** Heurnius* complaines, stirre up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-naturall things otherwise cured. This is *Natura bel- lum inferre*, to oppugne nature, and to make a strong body weak. *Arnoldus* in his 8 and 11 Aphorismes gives cautions against, and expressly forbid- deth it. ** A wise Physician will not give Physick, but upon necessity, and sist try medicinall diet, before hee proceede to medicinall cure.* In another place he laughs those men to scorne, that thinke *longis syrupis expugnare demones & animi phantasmata*, they can purge phantasticall imaginations, and the di- vel by Physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease; they are often deceived by theⁿ similitude of Symptomes, faith *Heurnius*; and I could give instance in many Consultations, wherein they have prescribed oppo- site Physick. Sometimes they go too perfunctorily to work, in not prescri- bing a just^o course of Physick: To stirre up the humor, and not to purge it, doth often more harme then good. *Montanus consil. 30.* inveighs against such perturbations, *that purge to the halves, tire nature, and molest the body to no purpose.* 'Tis a crabbed humor to purge, and as *Laurentius* calls this dis- ease, the reproach of Physicians; *Bessardus, flagellum medicorum*, their lash; &c. for that cause, more carefully to be respected. Though the patient be averie, faith *Laurentius*, desire helpe, and refuse it again, though he neglect his own health, it behoves a good Physician, not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physick, and tire out their bodies with continuall potions, to no purpose. *Asius tetrabib. 2. 2. ser. cap. 90.* will have them by all means therefore ** to give some re-*

Langius.
i. Celsus Chy-
dium confab-

h Predestina-
tum ad hunc
curandum.
i Helleborus cu-
rat, sed quod ab
omni datus me-
dico sanum
est.

k Antid. gen.
lib. 3. cap. 2.
l Quod sepe
evenit. lib. 3.
cap. 1. cum non
sit necessitas.
m Frustra furi-
gant remediis
agros, qui vi-
ctus ratione cu-
rari possunt.
n Heurnius.
o Modestus &
sapiens medi-
cus, nunquam
propter ad
pharmacum,
nisi cogente ne-
cessitate. 4. 1. A-
phor. prudens
est pius medicus
cibus prius me-
dicinal. quam
medicinis puris
morbum expel-
lere satagat.
p Brev. l. c. 1. 8.
q Similitudo
sepe bonis me-
dicis imponit.
r Quia melan-
cholicis pre-
bent remedia
non sari vali-
da. Longiores
morbi imprimis
soleriam me-
dici postulant,
& seltitatem,
qui enim mu-
ltiuario his
tractant, vires
abque ubi
commoda de-
dunt & fran-
guant, &c.
p Natura re-
missionem dant
oputer.

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q. Plurimū
morbū medicīna
nihil proficiat
vix fuit. Et si
hi demissivus
habetur.

Physico nature, to leave off now and then; and Lelius à Fonte Egninus in his consultations, found it (as he there witnesseth) often verified by experience, that after a deale of Physicke to no purpose left to themselves, they have recovered, 'Tis that which Nic. Piss. Demasus Altemarm, still inculcate, daretur quies Natura, to give nature rest.

SUBJECT. 2.

Concerning the Patient.



When these precedent cautions are accurately kept, and that wee have now got a skillfull, an honest Physician to our minde, if his patient will not be conformable, and content to bee ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patients behalfe; First that hee be not too niggardly miserable of his purse, or thinke it too much hee bestowes upon himself, and to save charges endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, *all the gold they had, if all the citie were gold he should have it.* *Naaman the Syrian*, when hee went into *Israel* to *Elisha* to bee cured of his leprosie, tooke with him ten talents of silver, six thousand peeces of gold, and ten change of rayments, (*2 Kings 5. 5.*) Another thing is, that out of bashfulness, he do not conceale his griefe if ought trouble his minde, let him freely disclose it, *Sulcorum incurata pudor malus ulcera celat.*

by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Paris sanitatis velle sanari fuit.* (*Seneca*) 'Tis a part of his cure to with his own health; and not to deferre it too long.

*Qui blandiendo dulce nutrit vitium,
Sero recusat ferre quod subiit iugum. Et
Helleborum frustra cum jam cutis agratum hebit,
Poscentes videas; venienti occurrere morbo.
He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.*

When the skin swels, to seek it to appease,
With Hellebor is vain; meet your disease.

by this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peevishnesse; they undoe themselves. The Citizens I know not of what City now, when rumor was brought their enemies were coming, could not abide to heare it; and when the plague beginnes in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprize them, they beginne to fortifie and resist when 'tis too late; when the sicknesse breakes out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of a prejudice, a loathing, and distaste of Physick, they had rather dye, or doe worse, then take any of it. *Barbarous inhumanity* (*Melanchthon* termes it) and folly to be deplored, so to contemne the precepts of health, good remedies, and

Abderitani e-
pist. Hippoc.
i. Quicquid au-
ri apud nos est,
libenter persol-
vemus, etiam si
totum velle nos-
trum esset.

Seneca.

Per. 3. Sat.

De animo.
Barbara tamē
inimicitia at
deploranda in-
curia contem-
nunt precepta
sanitatis, mor-
tem et morbus
altro accipiunt.

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voluntarily to pull death, and many maladies upon their owne heads. Though many againe are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physicke on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger doe but ache, run, ride, send for a physician, as many Gentlewomen do, that are sicke, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. *Hier. Capivaccius* sets it downe as a common fault of all melancholy persons, to say their symptoms are greater then they are, to helpe themselves. And which *Mercurialis* notes, *consil. 53. to be more troublesome to their Physicians, then other ordinarie patients, that they may have change of physicke.*

A third thing to bee required in a Patient, is confidence, to bee of good cheare, and have sure hope that his Physician can helpe him. *Damasce* the Arabian, requires likewise in the Physician himselfe, that he be confident he can cure him, otherwise his physicke will not be effectuell, and promise with all that he will certainly helpe him, make him beleieve so at least. *Galeotus* gives this reason, because the forme of health is contained in the physicians minde, and as *Galen* holds, *confidence and hope doe more good then physick*; he cures most, in whom most are confident. *Axiacus* sicke almost to death, at the very sight of *Socrates* recovered his former health. *Paracelsus* assigns it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinarie skill he had; but because the common people had a most strong conceipt of his worth. To this of confidence we may adde perseverance, obedience and constancie, not to change his Physician, or dislike him upon everie toy; for hee that so doth (saith *Janus Damasce*) or consults with many, falls into many errors; or that useth many medicines. It was a chief caveat of *Seneca* to his friend *Lucilius*, that hee should not alter his Physician, or prescribed physicke: *Nothing hinders health more; a wound can never bee cured that hath severall plasters.* *Crato* *consil. 186* taxeth all melancholy persons of this fault: *'Tis proper to them, if things fall not out to their minde, and that they have not present cause, to seek another, and another; (as they doe commonly that have foreeyes) twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this meanes they increase their malady, make it most dangerous and difficult to bee cured. They try many (saith *Montanus*) and profit by none: and for this cause* *consil. 24.* hee enjoynes his patient before he take him in hand, *perseverance and sufferance, for in such a small time, no great matter can be effected, and upon that condition hee will administer physicke, otherwise all his endeavour and counsell would be to small purpose.* And in his *31. counsell* for a notable Matron, hee tells her, *if shee will bee cured, shee must bee of a most abiding patience, faithfull obedience, and singular perseverance; if shee remit, or despaire, shee can expect or hope for no good successe.* *Consil. 230.* for an Italian *Ab-*

bl. because the parties are so restless, and impatient, and will therefore
falsa mutatio in melius, alterare medicos qui quidvis, &c. g. *Consil. 31.* Dum ad varia se conferunt, nullo proficiunt. h. Im-
perius b. c. si forte oportet requiri perseverantiam, & tolerantiam. Exiguo enim tempore nihil ex, &c. i. Si curari vult,
et perniciem perseverantia, fidei obedientia, & patientia singulari, si taceat aut desperet, nullum habebit effectum.
A. Egrediente amittunt patientiam, & inde morbi incurabiles.

G g 2

have

Non ad men-
sem aut annum,
sed oportet toto
curae curriculo
curare. Ope-
ram datur.
Camerarius
emb. 5. cent. 2.
in Praefat. de
nar. med. In li-
belli quae vulgo
circulantur apud
lucet nos, in-
cautores mul-
ta leguntur
quorum decepti-
antur eximia-
tibus, sed por-
tentosi sunt
viam totum
non par. ex-
uoris ad h.
gatione & fo-
liti ingenuo
periculo, non
est. Unum
memor quon-
inipidam scri-
ptis aut oribus
credere, quod
in suo dicit
periculo.
C. Compl. 23.
hoc omnia si quo
ordine de-
gredere, cura-
tur, vel cer-
tamenus dis-
citur.

have him that intendes to bee eased, to take physicke, not for a moneth, a yeare, but to apply himselfe to their prescriptions, all the dayes of his life. Last of all, it is required that the patient be not too bold to practise upon him self, without an approved physicians consent, or to try conclusions, if he read a receipt in a booke; for so, many grossely mistake, and doe themselves more harme then good. That which is conducing to one man, in one case, the same time is opposite to another. * An Ase and a Mule went laden over a brooke, the one with salt, the other with wooll: the Mules packe was wet by chance, the salt melted, his burden the lighter, and he thereby much eased. He told the Ase, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier, hee quite tired. So one thing may be good and bad to severall parties, upon divers occasions. *Many things* (saith^m *Pe. notus*) *are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physicke poison.* I remember in *Valleriola's* observations, a story of one *John B. pista Neopolitan*, that finding by chance a pamphlet in *Italian*, written in praise of *Hellebor*, would needs adventure on himself, & took one dram for one scruple, and had not he bene sent for, the poore fellow had poysoned himselfe. From whence he concludes out of *Damascenus* 2. & 3. *Aphorif.* *that without exquisite knowledge, to worke out of bookes is most dangerous: how unsavory a thing it is to belevee Writers, and take upon trust, as this patient perceived by his own perill.* I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in *Brassivola*, would needs take *Hellebor* in substance, and try it on his owne person; but had not some of his familiars come to visit him by chance, hee had by his indiscretion hazarded himselfe: many such I have observed. These are those ordinarie cautions, which I should thinke fit to bee noted, and he that shall keepe them, as *Montanus* saith, shall surely be much eased, if not thoroughly cured.

SUBJECT. 3.

Concerning Physicke.

DHyf. ke it selfe in the last place is to bee considered; for the Lord hath created medicines of the earth, and hee that is wise will not abhorre them, *Ecclus* 38. 4. ver. 8. of such doth the Apothecary make a confection, &c. Of these medicines there be divers and infinite kindes, Plants, Metals, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to bee managed by discret and skilfull Physicians, and thence applied to mans use. To this purpose they have invented method, and severall rules of art, to put these remedies in order, for their particular ends. Physick (as *Hippocrates* defines it) is naught else but Addition and subtraction; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to bee understood. Severall prescripts and methods I finde in severall men, some take upon them to cure all maladies with one Medicine,

p. Fuchsius cap. 2. lib. 1.
q. In pract. med.
bet. affectio no-
stis tempera-
bus requiritur.
fms. et c. ma-
xime pertinet
ad nos huius
curatorem
intellectu.

cine, severally applyed, as that *Panacea*, *Aurum potabile*, so much controverted in these dayes, *Herba solis*, &c. *Paracelsus* reduceth all diseases to foure principall heads, to whom *Severinus*, *Ravelascus*, *Leo Suavius*, and others adhere and imitate: those are *Leprosie*, *Gout*, *Dropsie*, *Falling-sickness*. To which they reduce the rest; as to *Leprosie*, *Ulcers*, *Itches*, *Furitures*, *Scabs*, &c. To *Gout*, *Stone*, *Cholicke*, *Tooth-ache*, *Head-ache*, &c. To *Dropsie*, *Agues*, *Jaundies*, *Cacexia*, &c. To the *Falling-sickness*, belong *Palsie*, *Vertigo*, *Cramps*, *Convulsions*, *Incubus*, *Apoplexie*, &c. *If any of these foure principall be cured* (saith *Ravelascus*) *all the inferiour are cured*, and the same remedies commonly serve: but this is too generall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I finde severall cures, severall methods and prescripts. They that intend the practise cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends; *Savonarola* prescribes seven especiall C'ns. *Aelianus Montanius* cap. 26. *Faventinus* in his *Empericks*, *Hercules de Saxonia*, &c. have their severall injunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Διαίτησις*, *Pharmaceutica*, and *Chirurgica*, Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe; of which I will insist, and speake in their order.

r Si aliquis bo-
rum morborum
summus sana-
tur, sanantur
omnes inferio-
res.

SECT. 2.

MEMB. 1. SUBSECT. 1.

Diet rectified in substance.

Diet *Διαίτησις*, *Victus* or Living, according to *Fuchsius* and others, comprehend those six non-natural things, which I have before specified, are especiall causes, and being rectified, a sole or chiefe part of the cure. *Johannes Arculanus* cap. 16. in 9. *Rhasis*, accounts the rectifying of these six, a sufficient cure. *Guianerius* *Tract.* 15. cap. 9. calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, &c. first to be tried, *Comenius* *instit.* cap. 22. names them the hinges of our health, "no hope of recovery without them. *Reinerus Solenander* in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy, shee abhorred all company, and would not sit at table with her familiar friends, prescribes this physicke above the rest, * no good to be done without it. *Arceus* lib. 1. cap. 7. an old Physician, is of opinion, that this is enough of it selfe, if the partie be not too farre gone in sicknesse. *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highnesse will keepe his good diet, he will warrant him his former health. *Montanus* *consil.* 27. for a Nobleman of France, admonisheth his Lordship to bee most circumspect in his diet, or else all his other Physicke will be to small purpose. The same injunction I finde verbatim in *J. Caesar Claudinus*, *Respon.* 34. *Scolius* *in* *recapitulum*, *allia* *medela non est opus. 2. Consil.* 99. lib. 2. si celsitudo tua, rectam victum rationem, &c. a Monico Domine, ut sis prudens ad victum, sine quo cetera remedia frustra adhibentur. b Omnia remedia irrita & vana sine his. Novissis me plerisque ita laborantibus victum potius quam medicamentis curasse.

Consil.

let them consult with *P. Crescentius de Agricult. lib. 1. cap. 4. Pampphilus H. relacus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravelle or sandie waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hypoclitus Salvanus* takes exception at Carp; but I dare boldly say with *Dabra. vus*, it is an excellent meat, if it come not from muddy pooles, that it retain not an unfavoiere taste. *Erinacens Marinus* is much commended by *Oribanius, Aetius*, and most of our late writers.

Crato consil. 21. lib. 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keep downe vapors, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Peare-maines, and Pippins, which *Laurentius* extols, as having a peculiar propertie against this disease, and *Plater* magnifies *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness; ripe Grapes are good, and Rayfins of the sun, Muske-millions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, *Salvanus* Olives and Capers, which others especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit Peaches, Peares, and Apples baked after meals, only corrected with sugar, and Ani-seed, or Fennell seed, and so they may be profitably taken, because they strengthen the stomacke, and keepe down vapours. The like may be said of preserved Cherries, Plums, marmalit of plums, quinces, &c. but not to drinke after them, ³ Pomegranates, Lemons, Oranges are tolerated, if they be not too sharpe.

Crato will admit of no herbs, but Borage, Buglosse, Endive, Fennell, Ani-seed, Bawme, *Callenius* and *Arnoldus* tolerate Lettuce, Spinage, Beets, &c. The same *Crato* will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw fallers; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to use Borage, Hoppes, Bawme, steeped in their ordinare drinke. *Avenzoar* magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose-water, which he would have to be used in every dish, which they put in practice in those hote Countries, about *Damasius*, where (if we may beleieve the relations of *Fertamannus*) many hogheads of Rose-water are to be sold in the market at once, it is in so great request with them.

SUBJECT 2.

Diet rectified in quantitie.



Analone, saith *Cardan*, eates and drinckes without appetite, and useth all his pleasure without necessitie, *anima vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unreasonably taken, or immoderately used, more then the stomack can well bear, it will ingender cruditie, and doe much harme. Therefore *Crato* adviſeth his patient to eat but twice a day, and that at his set meales, by no meanes to eat without an appetite, or upon a full stomacke, and to put seven houres difference

ference betwixt dinner and supper. Which rule if wee did observe in our Colledges, it would be much better for our healths: But custome that tyrant so prevails, that contrary to all good order and rules of Physicke, wee scarce admit of five. If after seven houres tarrying he shall have no stomacke, let him deferre his meale, or eat very little at his ordinary time of repast. This very counsell was given by *Prosper Calenus* to *Cardinall Casius*, labouring of this disease; and *Platerus* prescribes it to a patient of his, to be most severely kept. *Guianerius* admits of three meales a day, but *Montanus consil. 23. pro Ab. Italo*, ties him precisely to two. And as he must not eat over much, so he may not absolutely fast; for as *Celsus* contends *lib. 1. Jacchimus 15. in 9. Rhafis*, ² repletion and inanition may both doe harme in two contrary extreames. Moreover, that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and wind; and by all meanes to eat no more than he can well digest. Some think (saith *Trincavelius lib. 1. cap. 29. de curand. part. hum.*) the more they eat: the more they nourish themselves: eat and live, as the proverbe is, *not knowing that onely repaires man which is well concocted, not that which is devoured*. Melancholy men most part have good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which *Socrates* and *Disarius* the Physicians in *Macrobius* so much require, *S. Hierom* enjoines *Rusticus*, to eat and drinke no more than will satisfie hunger and thirst. *Lesius* the Jesuite holds 12. 13. or 14. ounces, or in our Northern countries 16. at most, (for all Students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drinke. Nothing pesters the body and minde sooner than to be still fed, to eat and ingurgitate beyond all measure, as many doe. *By over much eating and continuall feasts they stifle nature, and choke up themselves; which, had they lived courtly, or like galley-slaves been tyed to an oare, might have happily prolonged many faire yeares.*

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, *P than which* (saith *Avicenna*) *nothing is worse; to feed on diversity of meats, or over-much, Sertorius-like in lucem canare*, and as commonly they doe in *Muscovie* and *Island*, to prolong their meales all day long, or all night. Our Northern countries offend especially in this, and we in this *Island* (*amplius viventes in prandis & canis*, as *Polydore* notes) are most liberall feeders, but to our owne hurt. *Persicos odi puer apparatus: Excesse of meat breedeth sicknesse, and gluttony causeth cholericke diseases: by surfeiting many perish, but hee that dieteth himselfe prolongeth his life, Eccles. 37. 29. 30.* We account it a great glory for a man to have his table daily furnished with variety of meats: but heare the Physitian, hee pulls thee by the eare as thou fitteſt, and telleth thee, *that nothing can be more noxious to thy health, than such varietie and plenitie*. Temperance is a bridle of gold, and hee that can use it aright, *ego non summis viris comparo, sed simillimum Deo judico*, is liker a God than a man: For as it will transforme a beast to a man againe, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities,

Hh

and

g. Observat. lib.

1. Affueſcat in

in die cibos su-

mer, erit

semper borā

h. Ne plus inge-

rat eandem

quam curiculus

ferre possit,

semperq; surgat

a mensa non sa-

tur.

i. Siquidem qui

semper in sum

lociter ingerunt

cibum, ventri-

culo laborem in-

ferunt, & status

maximos pro-

movent, Crato

Quidam ma-

xime comedere

nuntur, pu-

tanies id rati-

ne se vires refe-

dunt; ignoran-

tes, non ea que

ingerunt poss-

vires reficere,

sed que probe

concoquant.

k. Multa appe-

tunt, pauca di-

gerunt.

l. Saturnal. lib.

7. cap. 4.

m. Modicus &

temperatus ci-

bus & carnis &

anime utilis est.

n. Hygiasicon

reg. 14. 16. ma-

xia per diem

sufficienti, com-

putato pane, car-

ne crua, vel alia

obſtinat, & in-

dem vel paulo

postea uncia po-

rit.

o. Idem reg. 27.

Plures in domi-

bus suis brevis

tempore pastep-

extinguunt.

p. Nihil

autem quam di-

versum meriemur

simul adjuvare, &

comedendi cibus

promovere. q. Lib. 1. hist.

1. Hor. ad lib. 5. ode 16.

r. Ci-

borum varietate

& copia in eadem

mensa nihil nocentius

homini ad salutem.

Fr. Valerius, obser. 2. 2. 6.

s. Tulor. pro M.

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and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as Seneca calls it, to choose one of many, and to feed on that alone, as Crato adviseth his Patient. The same counsell Prosper Calenus gives to Cardinall Casius, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state and guests, yet for his owne part to single out some one savoury dish and feed on it. The same is inculcated by Crato *consil. 9. l. 2.* to a noble personage affected with this grievance, hee would have his highnesse to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine, &c. Montanus *consil. 2. 4.* for a noble Matron enjoynes her one dish, and by no means to drinke betwixt meales. The like *consil. 2. 9.* or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus Cenomencensis Episc. writes in his life, ---- *cui non fuit unquam*

Ante sitim potus, nec cibus ante famem,

and which all temperate men doe constantly keepe. It is a frequent solemnity still used with us, when friends meet to goe to the ale-house or taveme, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speake it with Saint Ambrose, poure so much water in their shooes.

It much avails likewise to keepe good order in our diet, to eat liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomack; harder meats of digestion must come last. Crato would have the supper lesse than dinner, which Cardan contradict. lib. 1. tract. 5. contradict. 18. disallows, and that by the authority of Galen 7. art. curat. cap. 6. and for foure reasons hee will have the supper biggest. I have read many treatises to this purpose, I know not how it may concerne some few sicke men, but for my part generally for all, I should subscribe to that custome of the Romans, to make a sparing dinner, and a liberall supper: all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said pro and con, Cardans rule is best, to keepe that wee are accustomed unto, though it bee naught, and to follow our disposition and appetite in some things is not amisse; to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it. Alexander Severus loved Hares and Apples above all other meats, as Lampridus relates in his life: one Pope Pork, another Peacocks, &c. what harme came of it? I conclude, our owne experience is the best Physitian; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himselfe. Tiberius in Tacitus did laugh at all such, that after 30. yeares of age would aske counsell of others concerning matters of diet: I say the same.

These few rules of diet he that keeps, shall surely finde great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; hee that shall but read their lives, written by Hierom, Athanasius, &c. how abstemious Heathens have bin in this kind, those Curii and Fabritii, those old Philosophers, as Pliny records lib. 11. Xenophon lib. 1. de vit. Socras. Emperours and Kings,

as

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as Nicephorus relates, Eccelesiast. lib. 18. cap. 8. of Mauritius, Eudocius, &c. and that admirable example of Eudocius Cornutus, a Patriarch of Venice, cannot but admire them. This have they done voluntarily, & in health; what shall these private men do that are visited with sicknesse, and necessarily enjoyned to recover, and continue their health? It is a hard thing to observe a strict diet, & qui medicis vivit, misere vivit, as the saying is, qualem tu ipsum eris vivere, huius privatus fueris: as good bee buried, as so much debarr'd of his appetite, excessit medicina malum, the physick is more troublesome then the disease, so he complained in the Poet, so thou thinkst: yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience; & malis minimum, better doe this then doe worse. And as Tully holds, better be a temperate old man, then a lascivious youth. 'Tis the only sweet thing, (which he adviseth) so to moderate ourselves, that we may have senectutem in juventute, & in juventute senectutem, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

MEMB. 2.

Retention, and Evacuation rectified.

Have declared in the causes, what harme costiveness hath done in procuring this disease, if it bee so noxious, the opposite must needs be good, or meane at least, as indeed it is, and to this cure necessarily required; maxime conducit, saith Montanus cap. 27. it very much avails. Alimarus cap. 7. commends walking in a morning, into some fair greene pleasant fields, but by all means first, by art or nature he will have these ordinary excrements evacuated. Piso calls it Beneficium ventris, the benefit, help or pleasure of the bellie, for it doth much ease it. Laurentius cap. 8. Crato *consil. 2. l. 2.* prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed. Prosper Calenus lib. de atra bile, commends Clisters, in Hypochondriacall melancholy, still to be used as occasion serves, Peter Cnemander in a consultation of his pro hypochondriaco, will have his patient continually loose, and to that end sets downe three many formes of Potions and Clisters. Mercurialis, *consil. 88.* If this benefit come not of its own accord, prescribes Clisters in the first place: so doth Montanus *consil. 2. 4. consil. 31. & 2. 9.* he commends turpentine to that purpose: the same he ingeminates, *consil. 2. 30.* for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have faire linen about him, to be decently and comely attyred, for fordes vitiunt, nastiness defiles, and dejects any man that is so voluntarily, or compelled by want, it dulseth the spirits.

Bathes are either artificiall or naturall, both have their special uses in this malady, and as Alexander supposeth lib. 1. cap. 16. yeeld as speedy a remedy, as any other Physick whatsoever. Atrius would have them daily used, assidue balnea, Tera. 2. sect. 2. c. 9. Galen crakes how many severall cures hee hath performed in this kinde by use of bathes alone, and Ruffus pills, moistning them which are otherwise dry. Rhasis makes it a principall cure, Tota cura sit in humectando, to bathe and afterwards anoint with oyle. Jason Præ-

Hh 2

sensis,

f. adus etiam
f. am. q. b. i.
m. f. m. m. m.
f. i. a. m. f. i. a.
d. m. m. m. m.
c. i. i. i.

1. E. m. l. i. s. d. u.
l. i. a. m. d. i. g. e.
r. e. d. i. f. i. c. i. t.
v. e. r. e. c. o. m. e.
d. i. t.

u. l. d. a. r. a. h. i.
S. m. p. l. i. c. i. t.
b. u. t. n. o. n. a.
m. i. q. u. a. d. l. i. t.
d. i. a. m. m. o. d.
c. o. n. t. r. a. d. i. c.
t. i. o. n. e. m.

x. C. i. m. l. i. o. m. a.
p. r. a. v. i. t. a. t. i. o.
a. l. i. q. u. i. d. a. m.
a. n. t. i. c. i. t. a. t. i. o.
f. i. l. i. a. t. i. o. n. e.
p. r. a. v. i. t. a. t. i. o.
t. a. m. p. l. i. c. i. t.
a. n. t. i. c. i. t. a. t. i. o.
f. i. l. i. a. t. i. o. n. e.

y. S. e. n. p. e. r. i. n. t. r. a.
f. u. t. u. r. a. m. a.
m. e. n. t. i. s. c. e. d. i. t.
u. l. i. o. f. r. a. t. i. o. c. o. n. t. e. n. t. i. o.

1. l. i. b. d. i. l. i. c. i. t.
f. i. l. i. o. n. e. m. l. i. b. d. i. c. i. t.
m. l. i. u. s. o. n. t. i. a.
c. i. t. a. t. i. o. n. e.

2. C. i. m. l. i. o. m. a.
r. e. f. e. r. t. n. o. n. a. m. i. q. u. a. d. l. i. t.
r. a. t. i. o. n. e. m. l. i. b. d. i. c. i. t.
p. r. a. v. i. t. a. t. i. o. n. e.

3. C. i. m. l. i. o. m. a.
d. i. c. i. t. a. t. i. o. n. e. m. l. i. b. d. i. c. i. t.
p. r. a. v. i. t. a. t. i. o. n. e. m. l. i. b. d. i. c. i. t.
p. r. a. v. i. t. a. t. i. o. n. e. m. l. i. b. d. i. c. i. t.

4. C. i. m. l. i. o. m. a.
d. i. c. i. t. a. t. i. o. n. e. m. l. i. b. d. i. c. i. t.
p. r. a. v. i. t. a. t. i. o. n. e. m. l. i. b. d. i. c. i. t.
p. r. a. v. i. t. a. t. i. o. n. e. m. l. i. b. d. i. c. i. t.

1. L. e. f. f. i. o. c. a. d. i.
16. 14.
2. A. E. z. y. p. r. i. o. l. i. m.
o. m. n. e. s. m. o. r. b. o. s.
c. u. r. a. b. a. n. t. v. o. m. i. t.
r. u. e. t. j. e. j. u. n. i. o.
3. B. o. b. e. n. u. m. l. i. b. 1.
c. a. p. 5.

4. C. a. r. M. a. j. o. r.
M. e. l. i. o. r. c. a. d. i. f. f. i. c. i. t.
j. e. n. i. s. q. u. i. v. e. n. i. s.
e. x. p. r. e. s. c. r. i. p. t. o.
a. r. t. i. s. m. e. d. i. c. e.
q. u. a. m. a. d. d. e. f. e. c. i. t.
s. e. n. t. i. a. l. a. z. u. r. i. o. s. i.
o. f.

5. D. e. b. e. t. p. e. r. a. m.
m. e. n. a. e. x. e. r. c. i. t.
e. t. l. o. c. a. v. i. t. i. d. i. a.
e. x. c. r. e. t. i. s. p. r. i. u. s.
a. r. t. e. v. e. l. n. a. t. u. r. a.
a. l. i. i. e. x. c. r. e. m. e. n. t. i. s.

6. H. i. l. d. e. s. t. i. b. i. m.
S. p. i. c. i. l. 2. d. e. m. e. l.
P. r. i. m. u. m. o. m. n. i. u. m.
o. p. e. r. a. t. i. o. n. e. m.
h. i. s. u. t. f. u. g. a. l. i. s.
d. i. c. t. u. s. h. a. b. e. a. t.
b. e. n. e. f. i. c. i. u. m. v. e. n. i. t.
1. r. i. s. f. e. m. p. e. r. c. a. v. e. n. d. o. n. e. a. l. i. q. u. i. s.
f. i. t. d. i. u. r. i. m. a. s. t. r. i. c. t. a.

7. S. i. n. o. n. p. o. n. t. e.
c. l. i. s. t. e. r. i. d. u. p. o. n. t. e. g. e. t. u. r.

8. B. a. t. h. e. r. o. r. u. m.
u. s. u. m. d. i. c. t. i. s. f. i. g. u. r. a. d. i. a. t. r. a. d. i. a. p. p. o. s. i. t. o. p. e. r. a. t. i. o. n. e. m.
C. r. e. d. o. h. u. c. d. i. c. t. u. m. a. t. t. e. q. u. e. f. i. l. i. a. n. t. i. u. s. i. n. q. u. i. d. e. m. t. a. n. t. u. s. c. o. n. s. i. l. 26.

rensis, Laurentius cap. 8. and Montanus set downe their peculiar formes of artificiall bathes. *Crato consil. 17. lib. 2.* commends Mallowes, Camomile, Violets, Borage to bee boyled in it, and sometimes faire water alone, and in his following counsell, *Balneum aqua dulcis solum sepiissime profuisse compertum habemus.* So doth *Fuchsius lib. 1. cap. 33. Frisimelica 2. consil. 42. in Trincavelius.* Some beside hearbs, prescribe a rammes head and other things to be boyled. *Fernelius consil. 44.* will have them used 10 or 12 dayes together; to which he must enter fasting, and so continue in a temperate heat, and after that frictions all over the body. *Lalins Egubinus consil. 142. and Christoph. Arerius* in a consultation of his, hold once or twice a weeke sufficient to bathe, the ^k water to be warme, not hot, for feare of sweating. *Felix Plater, observ. lib. 1.* for a Melancholy Lawyer, ^l will have lotions of the head still joyned to these bathes, with a lee wherein capitall hearbs have been boyled. ^m *Laurentius* speaks of bathes of milke, which I finde approved by many others. And still after bath, the body to bee anointed with oyl of bitter Almonds, of violets, new or fresh butter, ⁿ Capons grease, especially the back bone, and then lotions of the head, embrocations, &c. These kinde of bathes have been in former times much frequented, and diversly varied, and are still in generall use in those Easterne countries. The *Romans* had their publicke baths, very sumptuous and stupend, as those of *Antoninus* and *Dioclesian.* *Plin. 36.* saith there were an infinite number of them in *Rome*, and mightily frequented; some bathed seven times a day, as *Commodus* the Emperour is reported to have done: usually twice a day, and they were after anointed with most costly oynments: rich women bathed themselves in milke, some in the milke of 500 shee asses at once: we have many ruines of such bathes found in this Iland, amongst those parietines and rubbish of old *Romane* townes. *Lipsius de mag. Urb. Rom. l. 3. c. 8. Rosinus, Scot of Antwerpe,* and other Antiquaries, tell strange stories of their Baths. *Gillius l. 4. cap. ult. Topogr. Constant.* reckons up 155. publike ^o Bathes in *Constantinople*, of faire building, they are still frequented in that citie by the *Turkes* of all sorts, men and women, and all over *Greece* and those hot countries; to absterge belike that fulsomnesse of sweat, to which they are there subject. ^q *Busbequius* in his epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer sort have private bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe that they will not eat nor drinke untill they have bathed, before and after meales some, ^r and will not make water (but they will wash their hands) or goe to stoole. *Leo Afer. l. 3.* makes mention of 100 severall baths at *Fez* in *Africke*, most sumptuous, and such as have great revenues belonging to them. *Buztorf. cap. 14. Synagog. Jud.* speaks of many ceremonies amongst the Jews in this kinde; they are verie superstitious in their bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a divers respect. *Marcus de Oddis in Hipp. affect.* consulted about Bathes, condemnes them for the heat of the liver, because they dry too fast; and yet by and by ^s in another counsell for the same disease, hee approves them because they cleanse by reason of the sulphur, and would have their water to be drunke. *Arctens, cap. 7.* commends Allome Bathes above the rest; and

Mer-

Mercurialis consil. 88. those of *Luca* in that Hypochondriacall passion. Hee would have his patient tarry there 15 dayes together, and drinke the water of them, and to be bucketed, or have the water poured on his head. *John Baptist Silvaticus cont. 64.* commends all the Bathes in *Italy*, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth *Hercules de Saxonia.* But in that they cause sweat, and dry so much, hee confines himself to Hypochondriacall melancholy alone, excepting that of the head, and the other. *Trincavelius consil. 14. lib. 1.* preferres those ^t Porrethan baths before the rest, because of the mixture of brasse, iron, allome, & consil. 35. l. 3. for a melancholy Lawyer, and consil. 36. in that hypocondriacall passion, the ^u Bathes of *Aquaria*, and 36. consil. the drinking of them. *Frismelica consil. 42. lib. 2.* preferres the waters of the head, ^v *Apona* before all artificiall bathes whatsoever in this disease, and would have one nine yeares affected with Hypochondriacall passions, flie to them, as to an ^w holy anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liver in the same party for a cause, and send him to the water of *S. Helen*, which are much hotter. *Montanus consil. 230.* magnifies the ^x *Chalderinian* Bathes, and consil. 237. & 239. he exhortheth to the same, but with this caution, ^y that the liver be outwardly anointed with some coolers that it be not overheated. But these bathes must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden*, they are good for all cold diseases, ^z naught for cholericke, hot and dry, and all infirmities proceed of choler, inflammations of the spleene and liver. Our English Bathes as they are hot must needs incurre the same censure: But *D. Turner* of old, and *D. Jones* have written at large of them. Of cold Bathes I finde little or no mention in any Physician, some speake against them: ^a *Cardan* alone out of *Agathimus* commends bathing in fresh rivers, and cold waters, and adviseth all such as meane to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures. As for sweating, urine, blood-letting by hæmroids, or otherwise, I shall elsewhere more opportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect; so moderate ly used to some parties an only help, a present remedy. *Peter Forestus* calls it, ^b aptissimum remedium, a most apposite remedy, ^c remitting anger, and reason, that was otherwise bound. *Avicenna Fen. 3. 20. Oribasius med. collect. lib. 6. cap. 37.* contend out of *Ruffus* and others, ^d that many mad-men, melancholy, and labouring of the falling sicknesse, have beene cured by this alone. *Montanus cap. 27. de melan.* will have it drive away sorrow, and all illusions of the braine, to purge the heart and braine from ill smoakes and vapours that offend them, ^e and if it be omitted, as *Valescus* supposeth, it makes the minde sad, the body dull and heavy. Many other inconveniences are reckoned up by *Mercurius*, and by *Rodericus à Castro*, in their tracts de melancholia virginum, ^f *monialium*; ob seminis retentionem faciunt sæpe moniales & virginis, but as *Platerus* addes, ^g si nubant sanantur, they rave single, and pine away, much discontent, but marriage mends all. *Marcellus Donatus lib. 2. med. hist. cap. 1.* generis iras remittit, &c.

^h Multis comitales, melancholici, infani, hujus usu solo sanati. ⁱ Si omittatur coitus, contristat & plurimum gravat spiritus animi.

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tells a storie to confirme this out of *Alexander Benedictus*, of a maid that was mad, *ob menses inhibitos, cum in officina meritorum incidisset, & quindecim viris eadem nocte compressis, mensura largo profluvio, quod pluribus annis ante constiterat, non sine magnopudore mane mox restituta discessit.* But this must be warily understood, for as *Arnoldus* objects, *lib. 1. brev. ar. 18. cap. Quid coitus ad melancholicum succum?* What affinity have these two?

except it be manifest that superabundance of seed, or fulness of blood, bee a cause, or that love, or an extraordinary desire of Venus have gone before, or that as

Lod. Mercatus excepts, they beverie statuous, and have beene otherwise accustomed unto it. *Montalius cap. 27.* will not allow of moderate Venus ac-

such as have the Gout, Pallie, Epilepsie, Melancholy, except they beverie lusty, and full of blood. *Lodovicus Antonius lib. med. miscel.* in his chapter of

Venus, forbids it utterly to all Wrestlers, Ditchers, labouring men, &c. *Fin-*

cius and *Marfilus Cognatus* put Venus one of the five mortall enemies of a student: It consumes the spirits, and weakeneth the braine. *Halyabbas* the A-

rabsan. 5. *Theor. cap. 36.* and *Jason Pratensis* make it the fountaine of most diseases, but most pernicious to them who are cold and dry; a melancholy man

must not meddle with it, but in some cases. *Plutarch* in his book de san. tu-

end. accounts of it as one of the three principall signes and preservers of health, temperance in this kinde; *Torise* with an appetite, to be ready to work,

and abstaine from venery, tria saluberrima, are three most healthfull things. Wee see their opposites how pernicious they are to mankind, as to all other

creatures they bring death, and many feriall diseases: *Immodicus brevis est*

et rara senectus. *Aristotle* gives instance in Sparrowes, which are parum

vivaces ob salacitatem, p short lived because of their salacity, which is verie

frequent, as *Scoppius* in *Priapeis* will better informe you. The extremes

being both bad, the medium is to be kept, which cannot easily be determined. Some are better able to sustaine, such as are hot and moist, phlegmatick,

as *Hippocrates* insinuateth, some strong and lustie, well fed like *Heracles*,

as *Proculus* the Emperour, lusty *Laurence*, *probulum famime Messalinae* the

Empresse, that by Philters, and such kinde of lascivious meats, use all means

to inable themselves: and brag of it in the end, *confodi multas enim, occidi*

veropaulas per ventrem vidisti, as that Spanish * *Celestina* merrily said: o-

thers impotent, of a cold and dry constitution cannot sustaine those gym-

nicks without great hurt done to their owne bodies, of which number

(though they be very prone to it) are melancholy men for the most part.

MEMB. 3.

Ayre rectified. With a digression of the Ayre.



Salong-winged Hawke when hee is first whistled off the fist mounts aloft, and for his pleasure fetcheth many a circuit in the Ayre, still soaring higher and higher, till hee bee cometo his full pitch; and in the end when the game is sprung, comes downe a- maine, and stoopes upon a sudden: so will I, having now come at last into these

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these ample fields of Ayre, wherein I may freely expatiate and exercise my selfe for my recreation, a while rove, wander round about the world, mount

aloft to those æthereall orbes and celestiaall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that rela-

tion of the Frier of *Oxford* bee true, concerning those Northerne parts under the Pole (if I meet obiter with the wandring Jew, *Elias Artifex*, or *Lu-*

cians *Isaremenippus*, they shall be my guides) whether there be such 4. *Euri-*

pes, and a great rocke of Load-stones, which may cause the needle in the compasse still to bend that way, and what should be the true cause of the va-

riation of the compasse, is it a magneticall rocke, or the Pole-starre, as *Car-*

dan will; or some other starre in the beare, as *Marfilus Ficinus*; or a magne-

tically meridian, as *Maurolicus*; *Vel situs in venâ terræ*, as *Agricola*; or the nearnesse of the next Continent, as *Cabeus* will; or some other cause, as *Scal-*

iger, *Cortesi*, *Conimbricenses*, *Peregrinus* contend; why at the *Azores* it

lookes directly North, otherwise not? In the Mediterranean or Levant (as

some observe) it varies 7. grad. by and by 12. and then 22. In the *Balticke*

Seas, neare *Rasceburg* in *Finland*, the needle runs round, if any ships come

that way, though *Martin Ridley* write otherwise, that the needle neare the

pole will hardly be forced from his direction. 'Tis fit to be enquired whether

certaine rules may be made of it, as 11. grad. *Lond. variat. alibi 36. &c.* and

that which is more prodigious, the variation varies in the same place, now ta-

ken accurately, 'tis so much after a few yeares quite altered from that it was,

till we have better intelligence, let our *D. Gilbert*, and *Nicholas Cabeus* the

Jesuite, that have both written great volumes of this subject, satisfie these

Inquisitors. Whether the sea bee open and navigable by the Pole articke,

and which is the likeliest way, that of *Dartson* the Hollander, under the Pole

it selfe, which for some reasons I hold best; or by *fretum Davis*, or *Nova*

Zembla. Whether *Hudsons* discovery be true of a new found Ocean, any

likelihood of *Buttons* bay in 50. degrees, *Hubberds hope* in 60. that of *ut ultra*

neare *Sir Thomas Roes* welcome in Northwest *Fox*, being that the sea ebbes

and flowes constantly there 15. foot in 12. houres, as our new Cards informe

us, that *California* is not a Cape, but an Island, and the West windes make the

Nepe tides equal to the Spring, or that there be any probability to passe by

the Straights of *Aniano* to *China*, by the Promontory of *Tabin*. If there be,

I shall soone perceive whether *Marcus Polus* the *Venicians* narration bee

true or false, of that great City of *Quinsay* and *Cambalu*; whether there bee

any such places, or that as *Matth. Riccius* the Jesuite hath written, *China*

and *Cataia* be all one, the great *Cham* of *Tartary* and the King of *China* bee

the same: *Xantaine* and *Quinsay*, and the City of *Cambalu* be that new *Pa-*

quin, or such a wall 400. leagues long to part *China* from *Tartary*: whether

Presbyter John be in *Asia* or *Africke*; *M. Polus Venetus* puts him in *Asia*, the

most received opinion is, that hee is Emperour of the *Abissines*, which of old

was *Aethiopia*, now *Nubia*, under the *Aequator* in *Africke*. Whether *Gwi-*

nea be an Island or part of the Continent, or that hungry *Spaniards* disco-

very of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercu-*

rius Britannius, or his of *Utopia*, or his of *Lucinia*. And yet in likelihood it

may be so, for without all question it being extended from the Tropicke of

Capricorne to the circle *Antartick*, and lying as it doth in the temperate Zone,

cannot

u. Nich. de Lyn-
navigated by
Mozar in his
Map.

x. Mon. Sicut.
Some call it
the highest hill
in the world,
next *Touriffe*
in the *Cazaries*
Lat. 81.

a. Cap. 26. in
his Treatise of
magneticke
bodies.

b. *Leg. lib. 1.*
cap. 23. & 24.
d. *magica*
philosophia, &
lib. 3. cap. 4.

c. 1612.

d. *M. Briggs*, his
Map, and
Northwest
Fox.

e. *Lib. 2. cap. 64.*
de nob. civitat.
Quinsay, &
cap. 10. de Cam-
balu.

f. *Lib. 4. exped.*
ad Sinu, *cap. 3.*
& lib. 5. c. 18.

g. *M. Polus in-*
Asia *Preib. Joh.*
mem. nat. lib. 2.
cap. 30.

h. *Alluarefius*
& *alii.*
i. *Lat. 10. Gr.*
Aust.

k. *Ferdinando*
d. Quir. Anno
1612.

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[illegible]

goose-bearing tree in the *Orchades*, to which *Cardan lib. 7. cap. 36. de rerum*
varietat. subscribes: ° *Veriomannus* wonderfull palme, that * flye in *Hispania*,
la, that shines like a torch in the night, that one may well see to write; those
spherical stones in *Cuba* which nature hath so made, and those like Birds,
Beasts, Fishes, Crownes, Swords, Sawes, &c. usually found in the me-
tall-mines in *Saxony* about *Mansfield*, and in *Poland* neere *Nikow* and *Paßukye*,
as † *Munster* and others relate. Many rare creatures and novelties each part
of the world affords: amongst the rest, I would know for a certaine whe-
ther there be any such men, as *Leo Savius* in his comment on *Paracelsus de*
sanit. tuend. and * *Gaguinus* records in his description of *Muscovie*, that in
Lucomoria, a Province in *Russia*, he fast asleepe as dead all winter; from the
27. of November, like frogges and swallows, benumbed with cold, but about the
24. of April in the Spring they revive againe, and goe about their businesse. I
would examine that demonstration of *Alexander Piccolomineus*, whether
the earths superficies be bigger than the seas; or that of *Archimedes* bee true,
the superficies of all water is even? Search the depth, and see that variety of
Sea-monsters and fishes, Mare-maids, Sea-men, Horses, &c. which it af-
fords. Or whether that be true which *Jordanus Brunus* scoffes at, that if
God did not detain it, the Sea would overflow the earth by reason of his
higher site, and which *Josephus Blancanus* the Jesuite in his interpretation
on those mathematical places of *Aristotle*, foolishly feares, and in a iust
tract proves by many circumstances, that in time the Sea will waste away
the land, and all the globe of the earth shall be covered with waters; *Risum te-*
neatis amici: what the sea takes away in one place it adds in another. Mee
thinks he might rather suspect the Sea should in time be filled by land, trees
grow up, carcasses, &c. that all devouring fire, *omnia devorans & consu-*
mens, will sooner cover and dry up the vaste Ocean with sand and ashes. I
would examine the true seat of that terrestriall † Paradise, and where *Ophir*
was whence *Solomon* did fetch his gold; from *Peruana*, which some suppose,
or that *Aurca Chersonesus*, as *Dominicus Niger*, *Arius Montanus*, *Goropius*, and
others will. I would censure all *Plinies*, *Solinus*, *Strabo's*, Sr *John Mandeuils*,
Olaus Magnus, *Marcus Polus* lyes: correct those errors in navigation, reforme
Cosmographicall Chartes, and rectifie longitudes, if it were possible; not by
the Compasse, as some dreame, with *Marke Ridley* in his treatise of magne-
ticall bodies, cap. 43. for as *Cabeus magnet. philos. lib. 3. cap. 4.* fully resolves,
there is no hope thence, yet I would observe some better meanes to find them
out.

I would have a convenient place to goe downe with *Orpheus*, *Ulysses*, *Hercules*,^p *Lucians Menippus*, at *St. Patricks Purgatory*, at *Trophonius denne*, *Hecla* in *Island*, *Aetna* in *Sicily*, to descend and see what is done in the bowels of the earth: doe stones and metall grow there still? how come furre trees to be† digged out from tops of hills, as in our mosses, and marishes all over *Europe*? How come they to digge up fish bones, shells, beames, iron-workes, many fathomes under ground, and anchors in mountaines far remote from all seas. * *Anno 1460. at Berna in Switzerland* 50. fathome deepe a shippe was digged out of a mountaine, where they got metall ore, in which

5. *Osteus*, *Brachius* conueniunt sub scora reperia est, in qua quadraginta ~~860~~ cadavera inueniunt, Ancho

WCS

were 48. carcafles of men, with other merchandife. That fuch things are ordinarily found in tops of hils, *Aristotle* infinuates in his meteors, † *Pomponius Mela* in his firft booke, cap. de *Numidia*, and familiarly in the *Alpes*, faith * *Blancanus* the Iefuite, the like is to be feene: came this from Earth-quaakes, or from Noahs flood, as Christians fuppofe, or is there a viciffitude of Sea and land, as *Anaximenes* held of old, the mountaines of *Thessaly* would become Seas, and Seas againe Mountaines? The whole world belike fhould bee new moulded, when it feemed good to thofe all commanding Powers and turned infide out, as we doe hay-cookes in Harveft, toppeto bottome, or to bottome top: or as we turne apples to the fire, move the world upon his Center; that which is under the *Poles* now, fhould be tranflated to the *Equinoctiall*, and that which is under the torrid Zone to the Circle *Artique* and *Antarctique* another while, and fo be reciprocally warmed by the Sunne: or if the worlds be infinite, and every fixed ftarre a Sunne, with his compaffing Planets (as *Brunus* and *Campanella* conclude) caft three or foure Worlds into one; or elfe of one old world make three or foure new, as it fhall feeme to them beft. To proceed, if the earth be 21500. miles in 1 compaffe, its Diameter is 7000. from us to our *Antipodes*, and what fhall be comprehended in all that fpace? What is the Center of the earth? is it pure element onely, as *Aristotle* decrees, inhabited (as † *Paracelfus* thinkes) with creatures, whole Chaos is the earth: or with *Fairies*, as the woods and waters (according to him) are with *Nymphes*, or as the Aïre with Spirits? *Dionifiodorus*, a Mathematician in *Pliny*, that fent a letter *ad superos* after he was dead, from the Center of the earth, to fignifie what diftance the fame center was from the *superficies* of the fame, viz. 42000. *ftadiums*, might have done well to have fatisfied all thefe doubts. Or is it the place of hell, as *Virgill* in his *Æneides*, *Plato*, *Lucian*, *Dantes*, and others poetically defcribe it, and as many of our Divines thinke? In good earnest, *Anthony Rufca*, one of the fociety of that *Ambrofian* Colledge in *Millan*, in his great volume de *Inferno lib. 1. cap. 47.* is ftiffe in this tenent, tis a corporeall fire tow, cap. 5. lib. 2. as he there difputes. Whatfoever *Philofophers* write (faith * *Surius*) there be certaine mouthes of hell, and places appointed for the punifhment of mens foules, as at *Hecla* in *Island*, where the ghofls of dead men are familiarly feene, and fometimes talke with the living: God would have fuch vifible places, that mortall men might be certainly informed, that there be fuch punifhments after death, and learne hence to feare God. *Kranzius dan. hift. lib. 2. cap. 24.* fubfcribes to this opinion of *Surius*, fo doth *Colerus cap. 12. lib. de immortal. anima* (out of the authority belike of *St. Gregory*, *Durand*, and the reft of the Schoolemen, who derive as much from *Ætna* in *Sicily*, *Lypara*, *Hyera*, and thofe fuplhureous *Vulcanian* Ilands) making *Terra del Fuego*, and thofe frequent *Vulcanes* in *America*, of which *Acofta lib. 3. cap. 24.* that fearfull mount *Hecklebing* in *Norway*, an effpecial argument to prove it, & where lamentable fcreaches and howlings are continually heard, which ftrike a terrour to the Auditors; fiery charriots are commonly feen to bring in the foules of men in the likenefle of crows, and divels ordinarily goe in and out. Such another prooffe is that place neere the *Pyramides* in *Egypt*, by *Cairo*, as well to confirme this as the refurrection, mentioned by † *Kornmannus mir. ac. mort. lib. 1. cap. 38.* *Camerarius oper. fuc. cap. 37.* *Bredenbornius* pergez. f. auct. and fome others, where once a yeere dead bodies arife about

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† Pisces & con-
che in montibus
reperiuntur.
* Lib. de locis
Max: mat. Avi-
stot.

f Or plaine, as
Petrus, which
Aufim, Laſſen-
tur, and ſome
others, held of
old as round
as a trencher.
r Lib. de Zilphia
& Pagine,
they penetrate
the earth as
we do the aire.
u Lib. x. c. 112.
x Commem.
ad annum 1537
Q: uiquid di-
cunt Philoſo-
phiam, quedam ſunt
Turtori offia, &
loci puenſiſſima-
nemus definiat,
in Hebra mori-
tu, & ubi mortu-
rum ſpiritus vi-
ſunt, &c. & ubi
Dns exiſte-
telia loca, diſ-
cent mortales.

y ubi miserabi-
 les & ulantium
 voces audiu-
 itis, qui audito-
 ribus horrorem
 incutiant, hanc
 vulgarem, &c.
 z Ex sepulchris
 apparens mens
 Martis, & ror-
 fus sub terram
 se abscondens,
 &c.

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March, and walke, and after a while hide themselves againe: thousands of people come yearly to see them. But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall knowne place, more than *Styx* or *Phlegeton*, *Pluto's Court*, or that poetical *Infernus*, where *Homer's* soule was seene hanging on a tree, &c. to which they ferried over in *Charons* boat, or went downe at *Hermione* in *Greece*, *compendiaria ad inferos via*, which is the shortest cut, *quia nullum à mortuis naulum eo loci exposcunt*, (saith *Gerbilius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmino*; or *Limbus patrum*, as *Gallucius* will, and as *Rusca* will (for they have made mappes of it) ^b or *Ignatius* parler ^c *Virgil*, sometimes Bishop of *Saltsburge* (as *Aventinus Anno 745.* relates) by *Bonifacius* Bishop of *Mentz* was therefore called in question, because he held *Antipodes* (which they made a doubt whether Christ died for) and so by that meanes tooke away the fear of Hell, or so contracted it, that it could beare no proportion to Heaven, and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acosta* and common experience more largely confute) but not as a ball; and *Jerusalem* where Christ died the middle of it; or *Delos*, as the fabulous *Greekes* fained: because when *Jupiter* let two Eagles loose, to flye from the worlds ends East and West, they met at *Delos*. But that scruple of *Bonifacius* is now quite taken away by our latter Divines: *Franciscus Ribera* in cap. 14. *Apocalypsi.* will have Hell a materiall and locall fire in the center of the earth, 300. Italian miles in diameter, as hee defines it out of those words, *Exivit sanguis de terra — per stadia mille sexcenta, &c.* But *Lessius lib. 13. de moribus divin.* cap. 24. will have this locall hell far lesse, one Dutch mile in Diameter, all filled with fire and brimstone: because, as hee there demonstrates, that space Cubically multiplied, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body fixe foot square) which will abundantly suffice; *Cum certum sit, inquit, factâ subductione, non sumus centies mille millones damnandorum.* But if it bee no materiall fire (as *Scotus*, *Thomas*, *Bonaventure*, *Soncinas*, *Voscius*, and others argue) it may bee there or elswhere, as *Keckerman* disputes *System. Theol.* for sure some where it is, *certum est alicubi, nisi definitus circulus non assignetur.* I will end the controversie in *Austins* words, *Better doubt of things concealed, than to contend about uncertainties, where Abrahams bosome is, and hell fire: Vix à mansuetis, à contentiosis nunquam invenitur;* scarce the meeke, the contentious shall never finde. If it be solid earth, 'tis the fountaine of metals, waters, which by his innate temper turnes Aire into water, which springs up in severall chinkes, to moisten the earths superficies, and that in a tenfold proportion (as *Aristotle* holds) or else these fountaines come directly from the sea, by secret passages, and so made fresh againe, by running through the bowels of the earth; and are either thicke, thinne, hot, cold, as the matter or minerals are by which they passe; or as *Peter Martyr Ocean. Decad. lib. 9.* and some others hold, from abundance of raine that falls, or from that ambient heat and cold, which alters that inward heat, and so per consequens the generation of waters. Or else it may be full of winde, or a sulphureous innare fire, as our Meteorologists enforme us, which sometimes breaking out causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and

a Descrip.
Grec. lib. 6. de
Philop.
b Concilium 18.
naui.

c Melius dubi-
tato de occultis,
quam litigare
de incertis, ubi
flamma inferni,
&c.

d See Dr. Ray-
nolds præf. 55. in apoc.

e As they come
from the Sea,
so they return
to the Sea a-
gain by ice et
passages, as in
all likelihood
the Caspian
Sea vents it
self into the
Euxine or Oze-
an.

f Seneca que-
st. lib. 3. 4. 5. 6.
7. 8. 9. 10. 11.
12. de caus. 1.
quæst. 4. 5. 6. 7.

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and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or aske of *Tiresias*, if you will not beleve Philosophers, hee shall clear all your doubts when he makes a second voiage.

In the meane time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtile, witty; others dull, sad and heavie; some bigge, some little, as *Tully de Fato*, *Plato in Timæo*, *Vegetius* and *Bodine* proves at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, black, dunne, white, is it from the aire, from the soyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Daulis* and *Thebes* no Swallows (so *Pausanias* informeth us) as well as the rest of *Greece*, † *Ithaca* no Hares, *Pontus* Asses, *Scythia* Swine: whence come this variety of complexions, colours, plants, birds, beasts, * metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acosta* demands *lib. 4. cap. 36.* were they created in the fixe dayes, or ever in *Noahs* Arke? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspence; no *Greek*, *Latine*, *Hebrew* ever heard of them before, and yet as differing from our *European* animals, as an egge and a chesnut: and which is more, kine, horses, sheep, &c. till the *Spaniards* brought them were never heard of in those parts? How comes it to passe, that in the same site, in one Latitude, to such as are *Periæci*, there should be such difference of soyle, complexion, colour, metall, aire, &c. The *Spaniards* are white, and so are *Italians*, when as the Inhabitants about *Caput bonæ spei* are Blackemores, and yet both alike distant from the *Equator*: nay, they that dwell in the same parallel line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* countrey in *Ethiopia* are dunne; they in *Zeitlan* and *Malabar* parallel with them againe blacke: *Manamotapa* in *Africke*, and *St. Thomas* Isle are extreme hot, both under the line, cole blacke their Inhabitants, whereas in *Peru* they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. *Mosco* in 53. degrees of latitude extreme cold, as those Northerne countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. some times hard frost and snow all summer, as in *Buttons* Bay, &c. or by fits; and yet *England* neere the same Latitude, and *Ireland*, very moist, warme, and more temperate in Winter than *Spaine*, *Italy*, or *France*. Is it the sea that causeth this difference, and the Aire that comes from it? Why then is *Isler* so cold neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*; *frigidæ regiones Maginus* calls them, and yet their latitude is but 42: which should bee hot: *Quevira*, or *Nova Albion* in *America*, bordering on the sea, was so cold in July, that our *Englishmen* could hardly endure it: At *Noremburga* in 45. lat. all the sea is frozen Ice, and yet in a more Southerne latitude than ours. *New England*, and the Island of *Cambriall Colchos*, which that noble Gentleman Mr. *Vaughan*, or *Orpheus Junior*, describes in his *Golden Fleece*, is in the same latitude with little *Britaine* in *France*, and yet their winter begins not till Januarie, their Spring till May; which search hee accounts worthy

* In his megal-
los brymides
excludunt, neq;
mulantur aut
unquam, &c.
† Th. Rascenas
lib. de vit. hom.
p. 100. cap. 12.
x At Quito in
Peru. Plus auri
quam torva so-
dant in auri so-
dinus.

y Ad caput bo-
næ spei incibe
sunt nigerrimi.
Si soli casu, cur
non Hispani &
Itali aque nigri,
in eadem latitu-
dine, æque distan-
tes ab Equato-
re, hi ad Austrum
illi ad Boream?
qui sub Presby-
tero Johanne ha-
bitant subsisti
sunt, in Zeitlan
& Malabar ni-
gri, æque distan-
tes ab Equato-
re, eodemq; cali-
parallelis hoc
magis mirari
quis possit, in
ta America nus-
quam nigros in-
veniri, præter
paucos in loco
Quareno illis
dictis: que hujus
coloris causæ ef-
ficiens, calix an
terre qualitas,
an soli proprie-
tas, aut ipsorum
hominum innata
ratio, aut om-
nia? Ortelius in
Africa Theat.

z Regio quocun-
q; anni tempore
temperatissima.
Ortel. Multas
Gallia & Italie
Regionis, mollis
tempore, & be-
nigna quædam
temperie proventus
antecedit, Jovi.
a Lat. 45. Da-
nubii.

b Quevira lat.
40.

c In Sic. Fr.
Drakes voiage.

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* *Lausus orat.*
contra Hunga-
ros.

d *Lisbon*. Lib. 3. 8.
e *Danzick*. Lib.
5. 4.

* *De nat. nori*
orbus Lib. 1. cap.
9. *Sua-rissimus*
omnium locis,
&c.

f The same
variety of wea-
ther Lod. Guic-
ciardine ob-
serves betwixt
Liege and Ajax
not far distant,
descript. Belg.
p. Magin. Qua-
dru.

* *Hist. Lib. 5.*

of an Astrologer : is this from the Easterly winds, or melting of ice and snow dissolved within the circle Arctick; or that the aire being thick, is longer before it be warme by the Sunne beames, and once heated like an oven will keepe it selfe from cold? Our Climes breed lice. * *Hungary and Ireland male audiunt in this kinde*; come to the *Azores*, by a secret vertue of that aire they are instantly consumed, and all our European vermine almost, saith *Orelinus*. *Egypt* is watered with *Nilus* not farre from the sea, and yet there it seldome or never raines : *Rhodes*, an Iland of the same nature, yeelds not a cloud, and yet our Ilands ever dropping and inclining to raine. The *Atlanticke* Ocean is still subject to stormes, but in *Del Zur*, or *Mari pacifico*, seldome or never any. Is it from Topicke starres, *apertio portarum*, in the Dodecotemories or constellations, the Moones mansions, such aspects of Planets, such windes, or dissolving ayre, or thicke ayre, which causeth this and the like differences of heat and cold? *Bodin* relates of a *Portugal* Embassadour, that comming from *Lisbon* to *Danzicke* in *Spruce*, found greater heat there than at any time at home. *Don Garcia de Sylva*, Legat to *Philip 3.* King of *Spaine*, residing at *Spahan* in *Persia* 1619. in his Letter to the Marquesse of *Bedmar*, makes mention of greater cold in *Spahan*, whose lat. is 31-gr. than ever he felt in *Spaine*, or any part of *Europe*. The torrid Zone was by our predeceffors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with frequent raines, and moistning showres, the Brise and cooling blasts in some parts, as * *Acosia* describes, most pleasant and fertile. *Arica* in *Chili* is by report one of the sweetest places that ever the Sun shined on, *Olympus terra*, an heaven on earth : how incomparably doe some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile*, &c. in some againe hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times wee finde great diversity of aire in the same country, by reason of the site to seas, hills, or dales, want of water, nature of soile, and the like : as in *Spaine*, *Aragon* is *aspera & sicca*, harsh and evill inhabited; *Estramedura* is dry, sandy, barren most part, extreme hot by reason of his plaines, *Andaluzia* another Paradise, *Valence* a most pleasant aire, and continually greene; so is it about *Granado*, on the one side fertile plaines, on the other, continuall snow to bee scene all Summer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeere covered with snow, who knowes not? That *Tenariffa* is so cold at the top, extreme hot at the bottome : *Mons Atlas* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, * *Tacitus* calls them, and *Radziulus* *epist. 2. fol. 27.* yeelds it to bee farre hotter there than in any part of *Italy* : 'tis true; but they are highly elevated, neare the middle Region, and therefore cold, ob *paucam solarium radiorum refractionem*, as *Servarius* answers, *com. in 3. cap. Josua* *quest. 5.* *Abulenfis* *quest. 37.* In the heat of summer, in the Kings Palace in *Escoriall* the aire is most temperate, by reason of a cold blast which comes from the snowie mountaines of *Sierra de Cadarama* hard by, when as in *Toledo* it is very hot : so in all other countries. The causes of these alterations are commonly by reason of their neerenesse (I say) to the middle Region : but this diversity of aire, in places equally site, elevated and distant from the Pole, can hardly be satisfied, with that diversity of Plants, Birds, Beasts, which is so familiar with us, with *Indians*, every where the Sunne is equally distant, the same verticall starres, the same irradiations

of

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* *Lib. 1. cap. 7.*

i *Lib. 1. cap. 9.*
Cur *Posofa* &
Plata, habes in
tam tenui inter-
vallo, ut aqua
montosa, &c.

of Planets, Aspects alike, the same nearnesse of seas, the same superficies, the same soyle, or not much different. Under the *Equator* it selfe, amongst the *Sierra's*, *Audes*, *Lanes*, as *Herrera*, *Lact*, and * *Acosia* contend, there is *tam mirabilis & inopinata varietas*; such variety of weather, *ut merito exerceat ingenia*, that no Philosophy can yet finde out the true cause of it. When I consider how temperate it is in one place, saith † *Acosia*, within the Tropicke of *Capricorne*, as about *La-plata*, and yet hard by at *Posofa*, in that same altitude, mountainous alike, extreme cold; extreme hot in *Brasile*, &c. *Hic ego*, saith *Acosia*, *philosophiam Aristotelis meteorologicam vehementer irrisi, cum, &c.* when the Sunne comes nearest to them, they have great tempests, stormes, thunder and lightning, great store of raine, snow : and the foulest weather when the Sun is verticall, their rivers over-flow, the morning faire and hot, noone day cold and moist : all which is opposite to us. How comes it to passe? *Scaliger poetics* l. 3. c. 16. discourseth thus of this subje&t. How comes, or wherefore is this *temeraria syderum dispositio*, this rash placing of Starres, or as *Epicurus* will, *fortunita*, or accidentall? Why are some bigge, some little, why are they so confusedly, unequally site in the heavens, and set so much out of order? In all other things Nature is equall, proportionable, and constant; there bee *juste dimensiones*, & *prudens partium dispositio*, as in the fabricke of man, his eyes, eares, nose, face, members are correspondent, *cur non idem calo opere omnium pulcherrimum*? Why are the heavens so irregular, *neque paribus molibus, neq; paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficeret locorum Genios*, to make diversity of countries, soiles, manners, customes, characters and constitutions among us, *ut quantum vicinia ad charitatem addat, sydera distrahant ad perniciem*, and so by this meanes *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weake and most insufficient. The fixed starres are removed since *Ptolomies* time 26. gr. from the first of *Aries*, and if the earth be immovable, as their site varies so should countries varie, and divers alterations would follow. But this we perceive not; as in *Tullies* time with us in *Britain*, *calum visu sedum, & in quo facile generantur nubes, &c.* 'tis so still. Wherefore *Bodine* *Theat. nat. lib. 2.* and some others, will have all these alterations and effects immediately to proceed from those *Genii*, Spirits, Angels, which rule and domineere in severall places; they cause stormes, thunder, lightning, earthquakes, ruines, tempests, great windes, floods, &c. the Philosophers of *Conimbra*, will referre this diversity to the influence of that *Empyrean* Heaven : for some say the *Excentricity* of the Sunne is come nearer to the earth than in *Ptolomies* time, the vertue therefore of all the vegetals is decayed, men grow lesse, &c. There are that observe new motions of the Heavens, new Starres, *palantia sydera*, Comets, Clouds, call them what you will, like those *Medeccan*, *Burbonian*, *Austrian* planets lately detected, which doe not decay, but come and goe, rise higher and lower, hide and shew themselves amongst the fixed starres, amongst the Planets, above and beneath the Moon, at set times, now nearer, now farther off, together, asunder; as he that playes upon a Sagbut by pulling it up and downe alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) divers alterations. *Clavius* conjectures otherwise, but they be but conjectures. About *Damascus* in *Cali-Syria* is a Paradise, by

h *Terra malos*
homines nunc
educat aliquo
pussillo.

i *Nau. Lib. 1.*
reason

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reason of the plenty of waters, *in promptu causa est*, and the Desarts of Arabia barren, because of rockes, rolling seas of sands, and dry mountaines, *quod in aquosa* (saith *Adricomius*) *montes habens asperos, saxosos, precipites, horridis & mortis speciem pra se ferentes*, uninhabitable therefore of men, birds, beasts, void of all greene trees, plants, and fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident. *Bohemia* is cold, for that it lyes all along to the North. But why should it be so hot in *Egypt*, or there never raine? Why should those * *Etesian* and North-Easterne windes blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes onely: here perpetuall drought, there dropping showers; here foggy mists, there a pleasant Aire; here terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in *Peru*) on the one side of the mountaine it is hot, on the other cold, here snow, there winde, with infinite such. *Fromundus* in his *Meteors* will excuse or save all this by the Sunnes motion, but when there is such diversity to such as *Periaci*, or very neare site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should raine in Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Normy*, and are manifestly observed (as * *Munster* writes) by the Inhabitants, to descend and fall with some faeculent showres, and like so many Locusts, consume all that is greene. *Leo Afer* speaks as much of Locusts, about *Fez* in *Barbary* there be infinite swarmes in their fields upon a sudden: so at *Arles* in *France* 1553. the like happened by the same mischiefe, all their grasse and fruits were devoured, *magna incolarum admiratione & confectione* (as *Valleriola obser. med. lib. 1. obser. 1. relates*) *caelum subito obumbrabant*, &c. he concludes, † it could not be from naturall causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted up into the middle Region by the Sunne beames, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? * *Cornelius Gemma* is of that opinion, they are there conceived by celestiall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom *Bodin lib. 2. Theat. Nat.* subscribes. In fine, of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus* his Principles confuted, and other causes assigned, *Sal*, *Sulphur*, *Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, not as *Cardan*, *Tusneir*, *Peregrinus*, by some magneticall vertue, but by mixture of elements; imitate thunder, like *Salmonens*, snow, haile, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what not? *P. Novinus Salucienfis*, and *Kepler* take upon them to demonstrate, that no Meteors, Clouds, Fogges, Vapors, arise higher than 50. or 80. miles, and all the rest to be purer aire or Element of fire: which *P. Cardan*, *Tycho*, and *John Pena* manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as *Ticho* proves, the Moone bee distant from us 50. & 60. Semidiameters of the earth: and as *Peter Nonius* will have it, the aire be so angust, what proportion is there betwixt the other three Elements and it?

k. Swabo.

I. As under the
Aequator in
many parts
flowes there
at such a set
time, indies at
such a time,
the Brise they
call it.

m. *Ferd. Contes-
sius Lib. 2. No. 2.
o. descript. 17.
n. Lapidarium
(8. Linc.*

* *Cosmog. lib. 4.
cap. 22. de tem-
poribus des-
cendit e nubibus
feculentis, de-
piscunturque
multa locustarum
omnia carentia.
† *Hort. Genial.
An a terra su-
per vapantur a
solariumq;
multiplex
precipitation?*
&c.*

* *Tam omnia
proventus in na-
turales causas
referre non po-
tuit.*

* *Cosmog. cap. 6.*

c. *Cardan* saith
vapours rise
283. miles
from the earth,
Frato 1000.
48. miles.
p. *Descript. Lib.
q. In primis
1. Descript. ad
Exid. cap.*

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it? to what use serves it? is it full of spirits which inhabite it, as the *Paracelsians* and *Platonists* hold, the higher the more noble, full of birds, or a meere vacuum to no purpose? It is much controverted betwixt *Tycho Brahe* and *Christopher Roiman*, the *Lanigrave* of *Halsia's* Mathematician, in their *Astronomicall Epistles*, whether it be the same *Diaphanum*, cleernesse, matter of aire and heavens, or two distinct Essences? *Christopher Roiman*, *John Pena*, *Jordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, saving that the higher still the purer it is, and more subtile; as they finde by experience in the top of some hills in * *America*; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart. *Acosta lib. 3. cap. 9.* calls this mountaine *Periacaca* in *Peru*, it makes men cast and vomit, he saith, that climbe it, as some other of those *Audes* doe in the desarts of *Chila* for 500. miles together, and for extremity of cold to lose their fingers and toes. *Tycho* will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one and the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as *Peripateticks* hold, transparent, of a quintessentia, but that it is penetrable and soft as the ayre it selfe is, and that the Planets move in it, as Birds in the ayre, Fishes in the sea. This they prove by motion of Comets, and otherwise (though *Claremontius* in his *Antitycho* stuffly oppose) which are not generated, as *Aristotle* teacheth, in the aeriall Region, of an hot and dry exhalation, and so consumed: but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: and as * *Tycho*, * *Elisus*, *Roeslin*, *Thaddaeus*, *Haggesius*, *Pena*, *Roiman*, *Fracastrorius*, demonstrate by their progresse, paralaxes, refractions, motions of the Planets, which enterfeire and cut one anothers orbes, now higher, and then lower, as * amongst the rest, which sometimes, as * *Kepler* confirms by his owne, and *Ticho's* accurate observations, comes nearer the earth than the ☉, and is againe effoones aloft in *Jupiters* orbe; And † other sufficient reasons, farre above the Moone: exploding in the meane time that element of fire, those fictitious first watry movers, those Heavens I meane above the Firmament, which *Del-rio*, *Lodovicus Imola*, *Patricius*, and many of the Fathers affirme; those monstrous Orbes of *Eccentrickes*, and *Eccentre Epicycles*. Which howsoever *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associates, stiffly maintaine to be reall orbes, excentricke, concentricke, circles aequant, &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheeles in a clocke, all impenetrable and hard, as they saine, adde and substract at their pleasure. ‡ *Maginus* makes eleven Heavens, subdivided into their orbes and circles, and all too little to serve those particular appearances: *Fracastrorius* 72. Homocentrickes; *Tycho Brahe*, *Nicholas Bamerus*, *Helisus Roeslin*, have peculiar hypotheses of their owne inventions; and they be but inventions, as most of them acknowledge, as we admit of *Aequators*, *Tropickes*, *Colures*, *Circles*, *Arctique* and *Antartique*, for doctines sake (though *Ramus* thinke them all unnecessary) they will have them supposed onely for method and order. *Tycho* hath sained I know not how many subdivisions of *Epicycles* in *Epicycles*, &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transpa-

f. *Manicodare*,
Birds that live
continually in
the Ayre, and
are never seen
on ground but
dead; See *Physi-
co. Astron. and
Ornithol. Scal.
ex voc. cap. 229.*

* *Lat. descript.
Astr.*

t. *Epist. lib. 1. p.
83. Ex quibus
constat nec di-
versa aeris &
etheris diapha-
nitas esse, nec re-
fractiones ali-
unde quam a
crasso acre cau-
sari. Non du-
ram improba,
sed liquida, sub-
tilis, motusque
Planetarum fa-
cile cedens.*

u. *In Progymn.
lib. 2. exemplis
quaque.*

x. *In Theoria
no. d. Met. cele-
stium 1578.*

* *Epist. Astron.
lib. 4.*

y. *Multa sane
hinc consequun-
tur absurda, &
si nihil aliud, tot
Cometae in aeth-
re animadverti,
qui nullius orbi-
tulum comi-
tatur, id plura
sufficienter re-
solvunt. Tycho
astr. epist. pag.
107.*

z. *In Theoria
Planetarum,
three above
the firmament,
which all wise
men reject.*

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transparent, &c. or making musick, as *Pythagoras* maintained; but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aereall progresse, to make wings, and flye up, which that *Turke in Bubequins*, made his fellow-Citizens in *Constantinople* beleve hee would performe: and some new-fangled wits, me thinkes, should some time or other find out: or if that may not be, yet with a *Galilies* glasse, or *Itarome-nippus* wings in *Lucian*, command the Spheres and Heavens, and see what is done amongst them. Whether there be generation and corruption, as some thinke, by reason of æthercall Comets, that in *Cassiopea* 1572. that in *1990* 1600. that in *Sagittarius* 1604. and many like, which by no means *Jul. Caesar la Galla*, that *Italian* Philosopher, in his physick disputation with *Galileus de phænomenis in orbe Luna*, cap. 9. will admit: or that they were created ab initio, and shew themselves at set times: and as *Helisens Rassin* contends, have Poles, Axeltrees, Circles of their owne, and regular motions. For non pereant, sed minuuntur & disparent, *Blancanus* holds, they come and goe by fits, casting their tiales still from the Sunne: some of them, as a burning glasse projects the Sunne beames from it; though not alwaies neither: for sometimes a Comet casts his taile from *Venus*, as *Ticho* observes. And as *Helisens Rassin* of some others, from the Moon, with little Starres about them, ad stuporem Astronomorum; cum multis aliis in celo miraculis, all which argue, with those *Medicean*, *Austrian*, and *Burbonian* Starres, that the Heaven of the Planets is indistinct, pure, and open, in which the Planets move certis legibus ac metis. Examine likewise, *An celum sit coloratum*? Whether the Starres be of that bignesse, distance, as Astronomers relate, so many in number, 1026 or 1725. as *J. Bayerus*; or as some *Rabbins* 29000. *Myriades*; or as *Galilie* discovers by his glasses, infinite, and that *via lactea*, a confused light of small Starres, like so many nailes in a doore: or all in a row, like those 12000. Isles of the *Maldives*, in the *Indie* Ocean: whether the least visible Starre in the eighth Sphere be 18. times bigger than the earth; and as *Ticho* calculates, 14000. semidiameters distant from it: Whether they be thicker parts of the Orbes, as *Aristotle* delivers: or so many habitable Worlds, as *Democritus*? whether they have light of their owne, or from the Sunne, or give light round, as *Patritius* discourseth. *An aquæ distent à centro mundi*? Whether light be of their essence; and that light be a substance or an accident: whether they be hot by themselves, or by accident cause heat: whether there be such a precession of the Equinoxes, as *Copernicus* holds, or that the eighth Sphere move: *An bene philosophentur*, *R. Bacon*, & *J. Dee*, *Aphorism. de multiplicatione specierum*? Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* feignes? *An aqua super celum*? as *Patritius* and the Schoolemen will, a Crystalline watric heaven, which is certainly to be understood of that in the middle Region: for otherwise, if at *Noahs* flood the water came from thence, it must be above an hundred yeeres falling downe to us, as some calculate. Besides, *An terra sit animata*? which some so confidently beleve, with *Orpheus*, *Hermes*, *Averroes*, from which all other soules of men, beasts, divels, plants, fishes, &c. are derived, and into which againe, after some revolutions, as *Plato* in his *Timæus*, *Plotinus* in his *Enneades* more largely discusse, they returne. (See *Chalcidius* and *Bennius*, *Plato's Commentators*)

a. Theor. 1026
celi. Meteor.

b. Lib. de fabrica
et mundi.

c. Lib. de Com-
etis.

d. An sit crux
& nubecula in
celis ad Polum
Antarcticum,
quod ex Consilio
reverti Patritius.

e. Gilbertus O-
rganum.
f. See this dis-
cussed in Sir
Isaac Barrow's
history, in
Zoonodæ Cap.
man.

g. Philo-
sophum de
Meteoris lib. 1.
h. Aristot. de
Meteoris lib. 1.

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mentators) as all philosophicall matter in *materiam primam*. *Keplerus*, *Patritius*, and some other Noetericks have in part revived this opinion. And that every Starre in heaven hath a soule, angell, or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of lesse moment, and examine that maine paradox, of the Earths motion, now so much in question: *Aristarchus*, *Sanius*, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunica*, *Anthony Falsarius*, a Carmelite, and some other Commentators will have *Job* to insinuate as much, cap. 9. ver. 4. *Qui commovet terram de loco suo*, &c. and that this one place of Scripture makes more for the Earths motion, than all the other prove against it; whom *Pineda* confutes, most contradict. Howsoever, it is revived since by *Copernicus*, not as a truth, but a supposition, as hee confesseth himselfe in the Preface to Pope *Nicholas*, but now maintained in good earnest by * *Calcagninus*, *Telesius*, *Kepler*, *Roman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, and especially by * *Lansbergius*, *natura, rationi, & veritati consentaneum*, by *Origanus*, and some others of his followers. For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received opinion is, which they call *inordinatam celi dispositionem*, though stily maintained by *Tycho*, *Ptolomæus*, and their adherents, *quis ille furor*? &c. what fury is that, saith *Dr. Gilbert*, *sat is animose*, as *Cabeus* notes, that shall drive the Heavens about with such incomprehensible celerity in 24. houres, when as every point of the Firmament, and in the Equator, must needs move (so *Clavius* calculates) 176660. in one 24. part of an houre: and an arrow out of a bow must goe seven times about the earth, whilest a man can say an *Ave Maria*, if it keep the same space, or compass the earth 1884. times in an houre, which is *supra humanam cogitationem*, beyond humane concept: *Ocyor & jaculo, & ventos æquante sagittâ*. A man could not ride so much ground, going 40. miles a day, in 2904. yeeres, as the Firmament goes in 24. houres; or so much in 233. yeeres, as the said Firmament in one minute; *quod incredibile videtur*. And the Pole starre, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the Sunne, whose Diameter is much larger than the Diameter of the Heaven of the Sunne, and 20000. Semidiameters of the earth from us, with the rest of the fixed starres, as *Tycho* proves. To avoid therefore these impossibilities, they ascribe a triple motion to the earth, the Sunne immoveable in the Center of the whole world, the earth Center of the Moon, alone, above & beneath π , χ , & (or as * *Origanus* and others will, one single motion to the earth, still placed in the Center of the world, which is more probable) a single motion to the Firmament; which moves in 30. or 26. thousand yeeres; and so the Planets, *Saturne* in 30. yeeres absolvs his sole and proper motion, *Jupiter* in 12. *Mars* in 3. &c. and so solve all appearances better than any way whatsoever: Calculate all motions, bee they in *longum* or *latum*, direct, stationary, retrograde, ascent or descent, without Epicycles, intricate Eccentrics, &c. *rectius commodiusque per unicum motum terre*, saith *Lansbergius*, much more certaine than by those *Alphonsine*, or any such tables, which are grounded from those other suppositions. And 'tis true, they say, according to opticke principles, the visible apparances of the Planets doe so indeed answer to their magnitudes and orbes, and come neere to Mathematicall observations, and precedent calculations, there is no repugnance to physycall

* *Peculiari li-
bell'o.*

* *Comment. in
motum terra
Middlebergs
1630. 4.
† *Peculiari li-
bell'o.**

* *See M. Car-
penters Geogr.
cap. 4. lib. 1.
Campanella &
Origanus pref.
Ephemer.
where Scrip-
ture places
are answered.
h. *Dr. Magne-
re*
i. *Comment. in
2. cap. spher. Jo.
de Sacro Bos.**

k. *Diff. 3. gr. 1.
à Polo.*

* *Pref. Ephem.*

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knowledge, wisdom, government, mercy, and providence, why lets hee all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos? an ex fear ab eo deum? &c.* & quo demum ruitis sacrificuli? Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall come to an end, what yeare, what moneth, and whatsoever else God hath reserved unto himselfe, and to his Angels. Some againe curious phantasticks, will know more than this, and enquire with *† Epicurus*, what God did before the World was made: was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is hee unchangeable, infinite? &c. Some will dispute, cavill, and object, as *Julian* did of old, whom *Cyrill* confutes, as *Simon Magus* is fained to doe, in that * dialogue betwixt him and *Peter*: and *Ammianus* the Philosopher, in that dialogicall disputation with *Zacharias* the Christian. If God be infinitely and only good, why should hee alter or destroy the world? if he confound that which is good, how shall himselfe continue good? If he pull it down because evill, how shall he be free from the evill that made it evill? &c. with many such absurd and brainfick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not able to dive into these profundities, or sound these depths; not able to understand, much lesse to discusse. I leave the contemplation of these things to stronger wits, that have better ability, and happier leasure to wade into such Philosophicall mysteries: for put case I were as able as willing, yet what can one man doe? I will conclude with *z Scaliger*, *Nequaquam nos homines sumus, sed partes hominis, ex omnibus aliquid fieri potest, idque non magnum: ex singulis ferè nihil*. Besides (as *Nazianzen* hath it) *Deus latere nos multa voluit*: and with *Seneca*, cap. 35. *de Comets*, *Quid miramur tam rara mundi spectula non teneri certis legibus, nondum intelligi; multa sunt gentes quæ tantum de facie sciunt cælum, veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non sufficit, posteris, &c.* when God sees his time, hee will reveale these mysteries to mortall men, and shew that to some few at last, which hee hath concealed so long. For I am of * his mind, that *Columbus* did not find out *America* by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveales and conceales to whom, and when he will. And which † one said of History and Records of former times, *God in his providence to checke our presumptuous inquisition, wraps up all things in uncertainty, barres us from long antiquity, and bounds our search within the compasse of some few ages*: Many good things are lost, which our predecessors made use of, as *Pancirola* will better enforme you; many new things are daily invented, to the publike good; so kingdomes, men, and knowledge ebbe and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum*. But my melancholy Spanish quest, my game is sprung, and I must suddenly come downe and follow.

Jason Pratensis, in his booke *de morbis capitis*, and chapter of Melancholy,

hath

hath these words out of *Galen*, *Let them come to mee to know what meane and drinke they shall use, and besides that I will teach them what temper of ambient Aire they shall make choice of, what wind, what countries they shall chuse, and what avoid*. Out of which lines of his, thus much wee may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chuse or avoid: and 'tis either generall, to Countries, Provinces; particular, to Cities, Townes, Villages, or private houses. What harme those extremities of heat or cold doe in this malady, I have formerly shewed: the medium must needs be good, where the Aire is temperate, serene, quiet, free from bogges, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The Egyptians by all Geographers are commended to be *hilares*, a contented and merry Nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the *Orchades* are registred by *† Hector Boethius* and *† Cardan*, to be faire of complexion, long-lived, most healthfull, free from all manner of infirmities of body and mind, by reason of a sharpe purifying Aire, which comes from the Sea. The *Bæotians* in Greece were dull and heavie, *crassi Bæoti*, by reason of a foggy Aire in which they lived,

(* *Bæotiam in crasso jurares aëre natum*)

Attica most acute, pleasant, and refined. The Climate chageth not so much customs, manners, wits (as *Aristotle Polit. lib. 6. c. 4. Vegetius, Plato, Bodine method. hist. cap. 5.* hath proved at large) as constitutions of their bodies, and temperature it selfe. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants dull, heavie, witty, subtle, neat, cleanly, clownish, sicke, and sound. In † *Perigord* in France the Aire is subtle, healthfull, feldome any plague or contagious disease, but filly and barren: the men sound, nimble, and lusty; but in some parts of *Guienne* full of moores and marshes, the people dull, heavie, and subject to many infirmities. Who sees not a great difference betwixt *Surry*, *Sussex*, and *Ramsey Marsh*, the Wolds in *Lincolneshire*, and the Fennes. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for heath, to wander up and downe, as those *Tartari Zamolhenses*, that live in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*; now at *Persepolis*, then at *Pasargada*. *Cyrus* lived seven cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith * *Xenophon*, and had by that meanes a perpetuall Spring. The great *Turke* sojourmes sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spaine* have their *Escoriall* in heat of Summer, † *Madrid* for an wholesome seat, *Villadoline* a pleasant site, &c. variety of secessus, as all Princes and great men have, and their severall progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia*, &c. † When *Cn Pompeius Marcus Cicero* (saith *Plutarch*) and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an ele-

lique nobilitas: *¶ L. Lucullum æstivo tempore concessissent, Pompeius inter cenam dum familiariter jocus est, eam villam im-*
primis sibi sumptuosam, & elegantem videtur, sensibus, porticibus, &c.

gant

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a *Veniunt ad me audiri quos*
offendunt, quos
item poculatio
ni debeat, &
præter dimen-
sum ipsum, po-
tionis, ventos
ipso decibo,
item aeris ab-
bientis temperi-
em insuper re-
giones quas eli-
gere, quas vici-
et ex usu sit.

b *Leo Afer,*
Maginus, &c.
c *Lib. 1. Scab.*
d *Lib. 2. de ver-*
var.

* *Lib. 1.*† *Maginu-*c *Hairum de*
*Tartari.** *Cyropæd. li. 8.*
perpetuum inde
ver.† The Aire so
clear, it ne-
ver breeds the
plague.g *Leander Al-*
bertus in Cam-
pania, & Plutar-
cho videt Lucul-
li. Cum Ca.
Pompeius, Marcus
Cicero, mul-

use Galleries, or arched Cloysters towards the street, as *Damajcus*, *Bologna*, *Padua*, *Bern* in *Switzerland*, *Westchester* with us, as vvell to avoid tempests, as the Suns scorching heat. They build on high hills in hot countries for more aire, or to the sea side, as *Baie*, *Naples*, &c. In our Northerne coasts vve are opposite, vve commend straight, broad, open, faire streets, as most besitting and agreeing to our clime. Wee build in bottomes, for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Aegean* sea, which *Vitruvius* so much discommends, magnificently built with fair houses, *sed imprudenter positam*, unadvisedly sited, because it lay along to the South, and vwhen the South winde blew, the people were all sicke, would make an excellent site in our Northerne climes.

Of that artificiall site of houses, I have sufficiently discourfed: if the seat of the dwelling may not be altered, yet there is much in choice of such a chamber or roome, in opportune opening and shutting of windowes, excluding forraine aire and windes, and walking abroad at convenient times. *Crato* a *German* commends East & South site, (disallowing cold aire & Northerne windes in this case, rainy weather & mystie dayes) free from putrefaction, fennes, bogs, & muckhills. If the aire be such, open no windowes, come not abroad. *Montanus* will have his patient not to stirre at all if the winde be big or tempestuous, as most part in *March* it is with us, or in cloudie, longring darke daies, as in *November*, which wee commonly call the blacke moneth, or stormy, let the w^rie stand how it vwill: *Consil.* 27. and 30. he must not open a casement in bad weather, or in a boisterous season: *Consil.* 299 he especially forbids us to open vwindowes to a South vvinde. The best site for chamber windows, in my judgement are north, east, south, & which is the worst, vvest. *Levinus Lemnius lib. 3. c. 3. de occult. nat. mir.* attributes so much to aire, & rectifying of winde and windowes, that he holds it alone sufficient to make a man sick or well; to alter body and minde. *A cleare aire cheares up the spirits, exhilarates the minde; a thicke, blacke, mystie, tempestuous, contractes, overthrowes.* Great heed is therefore to be taken at what times we walke, how we place our windowes, lights, and houses, how wee let in or exclude this ambient aire. The *Egyptians*, to avoide immoderate heat, make their windowes on the top of the house like chimnies, with two tunnels to draw a through aire. In *Spain* they commonly make great opposite windowes without glasse, still shutting those which are next to the Sun: So likewise in *Turkey* and *Italy* (*Venice* excepted which bragges of her stately glazed palaces) they use paper windowes to like purpose; and lye *sub dio*, in the top of their flat roofed houses, so sleeping under the canopy of heaven. In some parts of *Italy* they have windmills to draw a cooling aire out of hollow Caves, and disperse the same through all the Chambers of their Palaces, to refresh them, as at *Costanza* the house of *Casario Trento*, a gentleman of *Vicenza*, and elsewhere. Many excellent meanes are invented to correct nature by art. If none of these courses helpe, the best way is to make artificiall aire, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, pleasant and lightsome as may be; to have Roses, Violets, and sweet smelling flowers ever in their windowes, Posies in their hands. *Laurentius* commends water Lillies, a vessel of warm water to evaporate in the room, which will make a

v *Consil.* 21. l. 2. *frigida aer, nubilosa densa, turbidus aque ac venis spiritibus, &c.*
2 *Consil.* 24. *2* *fenestram non aperiat.*

b *Discutit sol horrem crassum spiritus, mentem exultat, non enim tam corpore, quam et animi mutationem inde subeunt, procul est et ratione, etiam aliter affectus sint calidius, aliter ferens.*
The natura ventorum sic Plin. lib. 2. cap. 26. 27. 28. 29. 30. lib. 7. c. 6.
** Fines Moris, part. 1. c. 4.*
c *Alomatus est. 7. Brui. aer sit lucidus, bene olens, immundus. Montanus idem. 20. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

more delishome perfume, if there be added Orange flowers, pills of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Syrax, and such like Gummes, which make a pleasant and acceptable perfume. ** Bessardus Bisantinus* prefers the smoake of Juniper to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. ** Guianerius* prescribes the aire to be moistened with water, and sweet herbs boiled in it, vine and fallow-leaves, &c. to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approves. Of colours it is good to behold greene, red, yellow and white, and by all means to have light enough, with windowes in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be darke and alone, yet darknesse is a great encrease of the humour.

Although our ordinary aire be good by nature or art, yet it is not amisse, as I have said, still to alter it; no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. *e* *Leo* *Afr* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negros*, there is such an excellent aire, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witnesse. *b* *Lipsius*, *Zuinger*, and some other, adde as much of ordinary travell. No man, saith *Lipsius* in an epistle to *Phil. Lanouus*, a noble friend of his, now readieto make a voyage, *i* can bee such a stocke or stone, whom that pleasant speculation of countries, cities, townes, rivers, will not affect. *Paulus Aemilius* that renowned *Roman* Captain after he had conquered *Perseus* the last king of *Macedonia*, and now made an end of his tedious wars, though he had been long absent from *Rome*, and much there desired, about the beginning of *Autumne* (as ** Livy* describes it) made a pleasant peregrination all over *Greece*, accompanied with his son *Scipio*, and *Athenus* the brother of king *Eumenes*, leaving the charge of his army with *Sulpitius Gallus*. By *Thestylis* he went to *Delphos*, thence to *Megaris*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, &c. He took great content, exceeding delight in that his voyage. As who doth not that shall attempt the like, though his travell be *ad iactationem magis quam ad usum reipub.* (as ** one* well observes) to cracke, gaze, see fine sights and fashions, spend time, rather then for his own or publike good, (as it is to many gallants that travel out their best daies, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charmes our senses with such unspeakable and sweet variety, ** that some count him unhappy that never travelled, a kinde of prisoner, and pity his case that from his cradle to his old age beholds the same still; still, still the same, the same.* In so much that ** Rha-* *fuscom. lib. 1. Tract. 2.* doth not only commend but enjoyne travell, and such variety of objects to a melancholy man, and to lye in diverse Innes, to be drawn into several companies: *Montanus cap. 36.* and many *Neotericks* are of the same minde. *Celsus* adviseth him therefore that will continue his health, to have *varium vis a genus*, diversity of callings, occupations, to be busied about, *semel times to live in the citie, sometimes in the countrey; now to study or work, to be intent, then again to hawk or hunt, swimme, runne, ride, or to exercise himself.* A good prospect alone will ease melancholy, as *Comenius*

** Aut. Philo. cap. de melanc. c. Tract. 1. 5. c. 9. ex redolentibus herbis & solis virtute tingere, salicis, &c.*
** Pacimentum aceto & aqua rosacea irrorato Laurentius. S.*

g *Lib. 1. cap. de morbo Afrorum. In Nigritarum regione tanta aeris temperies, ut si quis alibi morbosus eductus, optime statim sanitati restituatur, quod multis accidisse, ipse mecum oculis vidi.*
h *Lib. de peregrinat.*
i *Epist. 2. cen. 1. Nec quisquam tam lapsus aut frutex quem non rursus amana illa, variis, specibus locorum, urbium, gentium, &c.*
** Lib. 4. 5.*
† Keckerman prelat polit.

** Fines Moris c. 3. part. 1.*
k *Matratio de loco in locum, itinera et varietas locorum, aqua longa et inde terminata, & hospitium in diversis diversis.*
l *Modo rursus esse modo in urbe, sed in agro viciari, &c.*

In Catalonia
in Spaine.

1. Ludaturus
domus longos
que prospect
agere.

2. Many towns
there are of
that name, faith
Adrianius, all
high sited.

3. Lately resign-
ed for some
speciall reasons

4. At Lindley
in Leicesters-
hire, the possi-
sion and
dwelling place
of Ralph Bur-
ton Esquire,
my late deces-
sed father.
p. In Leon ani-
morum.

5. Agrotantes
ceteris aliis
locum trans-
posita sunt.
ut alium cerum
et aquam par-
ticipantes, co-
alescant et
corroborentur.
1. Alia utilita-
sed ex malitia-
ne ceru possi-
tibus carat.

contends, *lib. 2. c. 7. de Sale*. The citizens of *m Barcino*, faith he, otherwise penned in, Melancholy and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old *Athens* besides *Aegina*, *Salamina*, and many pleasant Islands, had all the varietie of delicious objects: so are those *Neapolitanes*, and inhabitants of *Genna* to see the ships, boates, and passengers goe by, out of their windows, their whole cities being sited on the side of an hill, like *Pera* by *Constantinople*, so that each house almost hath a free prospect to the sea, as some part of *London* to the *Thames*: or to have a free prospect all over the citie at once, as at *Granado* in *Spaine*, and *Fez* in *Africk*, the river running betwixt two declining hills, the steepnesse causeth each house almost, as well to oversee, as to see overseene of the rest. Every country is full of such a delightful prospect, as well within land as by sea, as *Hermon* and * *Rama* in *Palestina*, *Golalto* in *Italy*, the top of *Tagetus* or *Acrocorinthus*, that old decayed castle in *Corinth*, from which *Peloponesus*, *Greece*, the *Ionian* and *Aegean* seas were *semel & simul* at one view to be taken. In *Agypt* the square top of the great *Pyramis* 300. yards in height, and so the *Sultans* Palace in *Grand Cairo*, the country being plaine, hath a marvellous faire prospect as well over *Nilus*, as that great city, five *Italian* miles long & two broad, by the river side: from mount *Sion* in *Jerusalem* the holy land is of all sides to be seen: such high places are infinite: with us those of the best note are *Glassenbury Tower*, *Bever castle*, *Rodway Grange*, † *Walsby* in *Lincolnshire*, where I lately received a reall kindnesse, by the munificence of the right honourable my noble Lady and Patronesse, the Lady *Frances* Countesse Dowager of *Exeter*: And two amongst the rest, which I may not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where I have often looked about mee with great delight, at the foote of which hill I was borne: And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimonie belonging to our family, now in the possession of mine elder brother *William Burton* Esquire. ‡ *Barclay* the *Scot* commends that of *Greenwich* tower for one of the best prospects in *Europe*, to see *London* on the one side, the *Thames*, ships, & pleasant meadows on the other. There be those that say as much & more of *St. Marks* steeple in *Venice*. Yet these are at too great a distance; some are especially affected with such objects as be near, to see passengers goe by in some great Rode way, or boats in a river, in *subiectum forum despicere*, to oversee a Faire, a Market place, or out of a pleasant window into some thorough-fare street to behold a continual concourse, a promiscuous rout, comming and going, or a multitude of spectators at a Theater, a Maske or some such like shew. But I rove: the sum is this, that varietie of actions, objects, aire, places, are excellent good in this infirmity & all others, good for man, good for beast. ¶ *Constantine* the Emperour *lib. 18. cap. 13. ex Leoncio*, holds it an only cure for rotten sheepe, and any manner of sicke cattle. *Lalius a Fonte Aegubinus* that great Doctor, at the latter end of many of his consultations (as commonly hee doth set downe vvhath successe his Physicke had) in melancholy most especially approves of this above all other remedies vvhathsoever, as appears *consult. 69. consult. 229. &c.* Many other things helped, but change of aire was that which wrought the cure, and did most good.

MEME.

Exercise rectified of Body and Minde.

That great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitarinesse and idleness on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Starres and Planets keep their constant motions, the aire is still tossed by the winds, the waters ebbe and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause *Hierome* prescribes *Rusticus* the Monke, that he bee alwayes occupied about some businesse or other, that the Devil do not finde him idle. † *Seneca* would have a man do something, though it be to no purpose. * *Xenophon* wiltheth one rather to play at tables, dice, or make a jester of himself (though hee might be far better imployed) then do nothing. The *Aegyptians* of old, and many flourishing Commonwealths since, have injoyed labour and exercise to all sorts of men, to be of some vocation and calling, & to give an account of their time, to prevent those grievous mischiefs that come by idleness; for as fodder, whip and burthen belong to the ass: so meat, correction and worke unto the servant, *Ecclus 33. 23.* The *Turkes* injoyne all men whatsoever, of what degree, to be of some trade or other, the grand Signior himself is not excused. ‡ In our memory (saith *Sabellicus*) *Mahomet the Turke*, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carve or cut wooden spoones, or frame something upon a table. * This present Sultan makes notches for bowes. The *Jews* are most severe in this examination of time all wel governed; Places, Townes, Families, and every discrete person will be a law unto himself. But amongst us the badge of gentry is idleness: to be of no calling, not to labour, for thats derogatorie to their birth, to be a meere spectator, a drone, fruges consumere natus, to have no necessary employment to busie himselfe about in Church and Commonwealth (some few governors exempted) but to rise to eat, &c. to spend his dayes in hawking, hunting, &c. and such like disports & recreations (which our Caluists taxe) are the sole exercise almost and ordinary actions of our Nobilitie, and in which they are too immoderate. And thence it comes to passe that in City and country so many grievances of body and mind, and this ferall disease of melancholy so frequently rageth, and now domineeres almost all over *Europe* amongst our great ones. They know not how to spend their times (disports excepted, which are all their businesse) what to do, or otherwise how to bestow themselves: like our moderne Frenchmen that had rather lose a pound of blood in a single combat, then a drop of sweat in any honest labour. Every man almost hath something or other to employ himselfe at: out, some vocation, some trade, but they doe all by ministers and servants, ad otia duntaxat se natos existimant, immo ad sui ipsius plerumq;

L13

manner of catching small birds, as an ornament, and a recreation, wherein he himself was sometimes employed.

Fishing is a kinde of hunting by water, bee it with nets, weeles, baits, angling or otherwile, & yeelds all out as much pleasure to some men, as dogs, or hawkes; *When they draw their fish upon the banke*, saith Nic. Henrichius *Silepigraphia*, cap. 3. speaking of that extraordinary delight his Countrey-men took in fishing, and in making of pooles. *James Dubravins* that *Moravian*, in his book *de pisc.* telleth, how travelling by the highway side in *Silesia*, he found a Nobleman *beated up to the groines*, wading himself, pulling the nets, and labouring as much as any fisherman of them all; and when some like objected to him the baseness of his office, he excused himself, *that if other men might hunt Hares, why should not hee hunt Carpes?* Many Gentlemen in like sort with us, will wade up to the Armeholes, upon such occasions, and voluntarily undertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to undergoe. *Plutarch* in his book *de soler. animal.* speaks against all fishing, *as a filthy, base, illiball employment, butting neither wit nor perspicacitie in it, nor worth the labour.* But he that shall consider the variety of Baits, for all seasons, and pretty devices which our Anglers have invented, peculiar lines, false flies, several sleights, &c. will say, that it deserves like commendation, requires as much study, and perspicacitie as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so bee the angler catch no Fish, yet he hath a wholesome walke to the Brooke side, pleasant shade, by the sweet silver streames; he hath good aire, and sweet smells of fine fresh meadow flowers, hee heares the melodious harmony of Birds, he sees the Swannes, herons, ducks, water-hens, cootes, &c. and many other fowle, with their brood, which hee thinketh better then the noise of hounds, or blast of hornes, and all the sport that they can make.

Many other sports and recreations there be, much in use, as Ringing, bowling, shooting, which *Askan* commends in a just volume, and hath in former times been enjoyed by stature, as a defensive exercise, and an honour to our Land, as well may witness our victories in *France*. Keelpins, tronkes, coits, pitching bars, hurling, wrestling, leaping, running, fencing, mustring, swimming, walters, foiles, foot-ball, balowne, quintan, &c. and many such, which are the common recreations of the country folks. Riding of great horses, running at rings, tilts and tournaments, horie races, wilde-goose chases, which are the disports of greater men, & good in themselves, though many Gentlemen by that means, gallop quite out of their fortunes.

But the most pleasant of all outward pastimes, is that of *Arctus deambulatione per amena loca*, to make a petty progresse, a merry journey now and then with some good companions, to visite friends, see cities, castles, towns,

*Vivere sepe amnes nitidos, per amena loca, Tempe,
Et placidas summis sectari in montibus aras.*

To see the pleasant fields, the Christall fountains,
And take the gentle aire amongst the mountains.

To walk amongst Orchards, Gardens, Bowres, Mounts and Arbours, artificiall wildernesses, greene thickets, Arches, Groves, Lawnes, Rivulets, Foun-

Fountains & such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, between wood and water, in a faire meadow, by a river side, ** ubi varia avium canat ianes, florum colores, pratorum fruges, &c.* to disport in some pleasant plaine, parke, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum sylva, monte & piscina, vulgo Laumont agns.* The Princes garden at *Ferrara*, *† Schotus* highly magnifies, with the groves, mountains, ponds, for a delectable prospect, bee was much affected with it; *A Persian Paradise*, or pleasant parke, could not bee more delectable in his sight. *S. Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. *A sick man* (saith he) *sits upon a greene banke, and when the dog-farre parcheth the Plaines, & dries up rivers, he lies in a shady bowre, Fronde sub arborea ferventia temperata aëra, and feeds his eyes with variety of objects, beards, trees, to comfort his misery, hee receives many delights (smells, and fills his ears with that sweet and various harmonie of Birds: Good God, (saith he) what a company of pleasures hast thou made for man? Hee that should be admitted on a sudden to the sight of such a Palace as that of *Escoriall* in *Spain*, or to that which the *Moors* built at *Granado*, *Fountenbleu* in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the banks of that *Thracian Bosphorus*: the Popes *Belvedere* in *Rome* as pleasing as those *Horti pensiles* in *Babylon*, or that *Indian Kings* delightful garden in ** Alia*; or those famous gardens of the Lord *Cantelow* in *France*, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boar in a pleasant evening, and with musick to row upon the waters, which *Plutarch* so much applauds, *Alia* admires upon the river *Pineus*: in those *Thesalian* fields, beset with greene Bayes, where Birds so sweetly sing, that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum obliviscantur*, forget forthwith all labours, care and griefe: or in a *Gundilo* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner roomes of a faire built and sumptuous ædifice, as that of the *Persian Kings* so much renowned by *Diodorus* and *Curtius*, in which all was almost bearen gold, *† chaires*, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest young men, the fairest *† Virgins*, the rarest beauties the world could afford, and those set out with costly and curious attyres, *ad stuporem usq; spectantium*, with exquisite musicke, as in ** Trimaltions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilem luxum*, all delights and pleasures in each kinde, which to please the senses could possibly be devised or had, *convivua coronati delitius ebrii, &c.* *Telemachus* in *Homer* is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when hee beheld*

*pulchritudine et puerorum incrementi, pueri loti purpura induti, etc. ex omnium pulchritudine delecti. * Ut omnia canu-
sant.*

M m

* *Æris*

* *Auris fulgorem & resonantia aethera corusco
Auro, atque electo nitido, sectoque elephanto,
Argentoque squal. Talis Jovis ardua sedes,
Aulaque caelicolum stellans splendet Olympo.*

Such glittering of gold and brightest brasse to shine,
Cleere amber, silver pure, and Ivory so fine:
Jupiters lofty palace where the Gods do dwell,
Was even such a one, and did it not excell.

It will *laxare animos*, refresh the soule of man to see faire built cities, streets, Theaters, Temples, Obelisks, &c. The Temple of *Jerusalem* was so fairly built of white marble with so many pyramids covered with gold; *tectumq; templi fulvo coruscans auro, nimio suo fulgore obacabat oculos itinerantium*, was so glorious, and so glittered a farre off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, gold, Jewels, &c. that the beholders were amazed. What so pleasant as to see some Pageant or light goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, received, entertained with Masks, shewes, fireworkes, &c. To see two Kings fight in single combat, as *Porus* and *Alexander*; *Canutus* and *Edmond Iron-side*; *Scanderbeg* and *Ferat Bassa* the Turke; when not honour alone but life it self is at stake, as the † Poet of *Hector*,

— *nec enim protergore Tauri,
Probove nec Certamenerat, quae pramia Curfus
Esse solent, sed pro magni vitæque animaq; — Hectoris.*

To behold a battle fought, like that of *Crescy*, or *Agencourt*, or *Poitiers*, *quâ nescio* (saith *Froissard*) *an vetustas ullam proferre possit clariorem*. To see one of *Caesars* triumphs in old *Rome* revived, or the like. To be present at an Interview, as that famous of *Henry the 8th*, and *Francis* the first, so much renowned all over *Europe*, *ubi tanto apparatu* (saith *Hubertus Velleius*) *tamque triumphali pompa ambo reges cum eorum conjugibus coire, ut nulla unquam atis tam celebra festa viderit aut audierit*, no age ever saw the like. So infinitely pleasant are such shewes, to the sight of which, often times they will come hundreths of miles, give any money for a place, and remember many years after with singular delight. *Bodine*, when he was Embassadour in *England*, said he saw the Noblemen goe in their Robes to the Parliament house, *summi cum jucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Jovius* in his life, saw 13. *Frenchmen*, and so many *Italians*, once fight for a whole Army: *Quod jucundissimum spectaculum, in vita dicit sua*, the pleasantest sight that ever he saw in his life. Who would not have beene affected with such a spectacle? Or that single combat of † *Breault* the *Frenchman*, and *Anthony Schets* a *Dutchman* before the walls of *Sylvaudis* in *Brabant*, Anno 1600. They were 22. horse on the one side, as many on the other, which like *Livius Horatii*, *Torquatus* and *Corvini* fought for their owne glory and countries honour, in the sight and view of their whole Citie and army. When *Julius Caesar* warred about the bankes of *Rhene*, there came a *Barbarian* Prince to see him, and the *Roman* Army, & when hee had beheld *Caesar* a good while, I see the Gods now (saith he) which before I heard of, *nec faciliorem ullam*

† *Exemplum
vultu et
gestu admirabile
hæc est
etiam confecta
patris. &c.
hæc est
etiam confecta
patris. &c.
hæc est
etiam confecta
patris. &c.*

aut optavit, aut sensi diem: It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expellit for a time. The very reading of feasts, triumphs, interviewes, nuptials, tilts, turnaments, combats, & monomachies, is most acceptable and pleasant. † *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and palaces, as that of the *Lateran* Church in *Albertus Durer*, that of the Temple of *Jerusalem* in * *Josephus*, *Adricomius*, and *Villalpandus*; that of the *Escoriall* in *Guadus*, of *Diana* at *Ephesus* in *Pliny*, *Nero's* golden palace in *Rome*, *S. Markes* in *Venice* by *Ignatius*, with many such: *priscorum artificum opera* (saith that † interpreter of *Pausanias*) the rare workmanship of those ancient *Greekes*, in Theaters, Obelisks, Temples, Statues, gold, silver, ivory, marble images, *non minore ferme quam leguntur, quam quàm cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

The Countie hath his recreations, the Citie his severall Gymnicks and exercises, May-games, feasts, wakes, and merry meetings to solace themselves; the very being in the country, that life it self is a sufficient recreation to some men, to enjoy such pleasures, as those old Patriarkes did. *Dioclesian* the Emperour was so much affected with it, that he gave over his scepter, and turned gardiner. *Constantine* wrote 20 books of husbandry. *Lyfian*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, and many such? how have they beene pleased with it, to prune, plant, inoculate and graft,

* *Nunc captare feras laqueo, nunc fallere vâscò,
Atque etiam magnos canibus circumdare saltus,
Insidias avibus moliri, incendere vepres.*

† *Virg. 1. Geor.*

Sometimes with traps deceive, with line and string
To catch wild Birds and Beasts, encompassing
The grove with dogges, and out of bushes firing.

— *& nidus avium scrutari, &c.*

Facundus in his Preface to *Cato*, *Varro*, *Columella*, &c. put out by him, confesseth of himself, that hee was mightily delighted with these Husbandry studies, and took extraordinary pleasure in them: if the Theoricke or speculation can so much affect, what shall the place and exercise it self, the practicke part do? The same confession I finde in *Herbastein*, *Porta*, *Camerarius*, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of my selfe, I am verè *Saturninus*. No men ever took more delight in Springs, Woods, Groves, Gardens, Walkes, Fishponds, Rivers, &c. But

*Tantalus à labris sitiens fugientia captat
Flumina; And so do I, Velle licet, potiri non licet.*

Every Palace, every Citie almost hath his peculiar walkes, Cloysters, Terraces, Groves, Theaters, Pageants, Games, & severall recreations; every country some professed Gymnicks, to exhilarate their mindes, and exercise their bodies. The *Greekes* had their *Olympian*, *Pythian*, *Istman*, *Nemean* games,

† *Boterm lib. 3.
polie. cap. 1.*

as they are often abused, and forbidden as things most pernicious; *insaniam rem & damnosam*, Lemnius calls it. For most part in these kind of disports is not art wit or skill, but subtilty, cunny catching, knavery, chance and fortune carries all away: 'tis *ambulatoria pecunia*,

— *puncto mobilis hora*

Permutat dominos, & cedit in altera jura.

They labour most part not to passe their time in honest disport, but for filthy lucre, and covetousnesse of mony. In *fedissimum lucrum & avarissimum hominum convertitur*, as *Daneus* observes. Fens fraudum & malefactorum, 'tis the fountain of cosenage and villany. A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it, their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, losse of time, and such inconveniences, which are ordinarie concomitants: For when once they have got a haunt of such companies, and habit of gaming, they can hardly be drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entered, they cannot easily leave it off; *Vexat mentes insana cupido*, they are mad upon their sport. And in conclusion (which *Charles* the seventh that good *Fren* King published in an edict against gamsters) *unde pie & hilaris est suffragium sibi suisq; liberis, totiq; familie, &c.* That which was once their livelihood, should have maintained wife, children, family, is now spent and gone, *maror & egestas*, &c. sorrow and beggery succeeds. So good things may be abused, and that which was first invented to refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.

Chess-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are idle, & have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their mind, & alter their meditations: invented (some say) by the general of an army in a famine, to keep souldiers from mutiny: but if it proceed from overmuch study, in such a case it may do more harm then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate. *William* the conqueror in his younger yeares, playing at chess with the prince of *France* (*Daulphine* was not annexed to that crown in those dayes) losing a Mate, knocked the Chess-board out his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit. 12. de reg. inst.* forbids his prince to play at chess: hawking & hunting, riding, &c. he will allow; & this to other men, but by no means to him. In *Muscovy*, where they live in Stoves and hot houses all vwinter long, come seldom or little abroad, it is again very necessary, and therefore in those parts (saith *Herodotus*) much used. At *Fess* in *Africk*, where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as *Leo Afer*

de Hymetia lib. 1. c. 1. Muscovit. commentarium. f. 160. dicit *Fessos latruncularum*, ludum esse

relates)

relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game. *D. Fulkes Metromachia* and his *Ouronomachia*, vvith the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, Singing, Masking, Mimming, Stage-plays, howsoever they be heavily censured by some severe Catoes, yet if opportunely & soberly used, may justly bee approved. *Melius est fodere, quam saltare*, saith *Austin*; but what is that if they delight in it? *Nemo saltat sobrius*. But in vvhat kinde of dance? I know these sports have many oppugners, whole volumes writ against them; & some again, because they are now cold and wayward, past themselves, cavel at all such youthfull sportes in others, as he did in the comedy; they think them, *Illico nasci senes, &c.* Some out of proposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid vvine, because it makes men drunk; but in my judgement they are too sterne: there is a time for all things, for my part, I vvill subscribe to the kings declaration, and vvvas ever of that mind, those May-games, wakes, and Whitson-ales, &c. if they be not at unreasonable hours, may justly be permitted. Let them freely sing and dance, have their poppet-plays, hobby-horses, tabers, croudes, bag-pipes, &c. play at ball, and barley-breaks, & what sports & recreations they like best. In *Franconia* a province of *Germany* (saith *Aubanus Bohemus*) the old folks after evening prayer, went to the ale-houfe, the younger sort to dance: and to say truth with *Salisburyensis*, *satius fuerat sic otari, quam turpius occupari*, better doe so then worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew, is admitted and winked at: *Totajocularium scena procedit, & ideo spectaculi admissa sunt*, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otari solent: that they might beebusied about such toyes, that would otherwise more perniciously be idle. So that as *Tacitus* said of the Astrologers in *Rome*, vvee may say of them, *genus hominem est quod in civitate nostra & vivatur semper & retinebitur*, they are a deboshed companie most part, still spoken against, as well they deserve some of them (for I soreliih and distinguish them as fidlers, and musicians) and yet ever retained. *Evil is not to be done* (I confesse) *that good may come of it*: but this is evil per accidens, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated. *S. Thomas Moore* in his *Vtopian Common. wealth*, 'as hee will have none idle, so will he have no man labour over hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most of our hired servants, & tradesmen else where (excepting his *Vtopians*) but half the day allotted for work, and half for honest recreation, or whatsoever employment they shall think fit themselves. If one halfe day in a vweek were allowed to our household servants for their merry meetings, by their hard masters, or in a yeare some feastes, like those *Roman Saturnals*, I thinke they would labour harder all the rest of their time, and both parties bee better pleased: but this needs not

(you

(you vwill say) for some of them doe nought but loiter all the week long.

This vvhich I aime at, is for such as are *fracti animis* troubled in mind, to ease them, over-toiled on the one part, to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate & sparing as the use of meate and drinke, not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do, but to revive our bodies and recreate our souls with honest sports: of which as there be divers sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct natures, to fit that varietie of humours vvhich is amongst them, that if one vwill not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the minde alone, some for the bodie and minde: (as to some it is both businesse and a pleasant recreation to oversee vworkemen of all sorts, to build, plot, project, to make models, cast up accompts, &c.) some vwithout, some vwithin doores: new, old, &c. as the season serveth, and as men are inclined. It is reported of *Philippus Bonus*, that good Duke of *Burgundy* (by *Lodovicus Vives* in *Epist.* and *Pont.* † *Heuter* in his historie) that the said Duke, at the marriage of *Elionora*, sister to the king of *Portugal* at *Bruges* in *Flanders*, vvhich vvas solemnized in the deepe of vwinter; vwhen as by reason of unseasonable weather hee could neither hawke nor hunt, and vvas now tired vwith cards, dice, &c. and such other domesticall sports, or to see Ladies dance, vwith some of his courtiers, he would in the Evening vvalke disguised all about the Towne. It so fortuned, as he vvas vvalking late one night, hee found a country fellow dead drunke, snorting on a Bulke, † hee caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attiring him after the Court fashion, when he waked, he and they vvere all ready to attend upon his excellency, perswading him he vvas some great Duke. The poore fellow admiring how he came there, was served in state all day long, after supper hee saw them dance, heard mulick, and the rest of those Court-like pleasures: but late at night, vwhen he vvas vveltired, and againe fast asleepe, they put on his old robes, and so conveyed him to the place vwhere they first found him. Now the fellow had not made them so good sport the day before, as he did vwhen he returned to himselfe, all the jest vvas, to see how he looked upon it. In conclusion after some little admiration, the poore man told his friends hee had scene a vision, constantly beleaved it, would not otherwise bee perswaded, and so the jest ended. *Antiochus Epiphanes* vwould often disguise himselfe, steale from his Court, and goe into Merchants, Goldsmiths, and other traditmens shops, sit and talke vwith them, and sometimes ride, or walke alone, and fall aboard vwith any Tinker, Clowne, Serving man, Carrier, or vvhomsoever hee met first. Sometimes hee did *ex insperato* give a poore fellow money, to see how he vwould looke, or on set purpose, lose his purse as hee went, to vwatch vwho found it, and vwithall how hee vwould be affected, and vwith such objects he vvas much delighted. Many such trickes are ordinarily put in practice by great men, to exhilarate themselves and others, all vvhich are harmlesse jests, and have their good uses.

But

† *Rerum Burgund.* lib. 4.

† *Justi homines* deperit ad palatium & collocauit collocauit, & cum rebus suis ibi se habuit.

† *Quid intercessit*, inquit *Lodovicus Vives*. († *Epist.* ad *Franciscum Bonum*, inter *divitias* & *pauperes* aliquot *divites*, nisi quid, &c. *Historia Stephani* *Prælati* *Herodoti*.)

But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idlenesse and Melancholy, as that of *Study*: *Studia senectutem oblectant, adolescentiam agunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* finde the rest in *Tully pro Archia Poet.* What so full of content, as to read, walke, and see Mappes, Pictures, Statues, Jewels, marbles, which some so much magnifie, as those that *Phidias* made of old so exquisite and pleasing to be beheld, that as *Chrysostome* thinketh, if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of *Phidias* Images, he will forget all care, or whatsoever else may molest him in an instant. There bee thoe as much taken with *Michael Angelo's*, *Raphael de Urbino's*, *Francesco Francia's* pieces, and many of those Italian and Dutch painters, which were excellent in their ages, and esteeme of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of severall sorts in a faire Gallery; artificiall workes, perspective glasses, old reliques, *Roman* Antiquities, variety of colours. A good picture is *falsa veritas, & muta poesis*: and though (as *Vives* saith) *artificialia delectant, sed mox fastidium*, artificiall toys please but for a time; yet who is he that will not be moved with them for the present? When *Achilles* was tormented and sad for the losse of his dear friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan*, in which were engraven Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his grief.

* *Continuo eo spectaculo capius delinito marore oblectabatur, in manibus tenens dei splendida dona.*

* *Iliad.* 19.

Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the *Roman* Cardinals, so richly stored with all moderne Pictures, old Statues and Antiquities? *Cum se — — spectandore-creat simul & legendo*, to see their pictures alone and read the description, as † *Boisardus* well addes, whom will it not affect? which *Boetius*, *Pomponius* † *Topogr. Rom.* *Latius*, *Martianus*, *Schottus*, *Cavalerius*, *Ligorius*, &c. and hee himselfe hath well performed of late. Or in some Princes Cabinets, like that of the great Dukes in *Florence*, of *Felix Platerus* in *Rasil*, or Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-workes, and curious cuts of *Sadler* of *Prage*, *Albertus Durer*, *Goltzius*, *Urintes*, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exoticke toys, &c. Who is he that is now wholly overcome with idlenesse, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightened in his minde by reading of some inticing story, true or fained, where as in a glasse he shall observe what our fore-fathers have done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displayed to the life, &c. † *Plutarch* therefore calls them, *secundas mensas* † *Quod beneum contrivis legi solent.* & *bellaria*, the second course and junkets, because they were usually read at Noble.

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Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, which will draw his attention along with it? To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader. In *Arithmetick*, *Geometry*, *Perspectiue*, *Optick*, *Astronomie*, *Architecture*, *Sculpture*, *Pictura*, of which so many and such elaborate Treatises are of late written. In *Mechanicks* and their mysteries, *Military matters*, *Navigation*, riding of horses, * fencing, swimming, gardening, planting, great tomes of husbandry, *Cookery*, *Falconry*, *Hunting*, *Fishing*, *Fowling*, &c. with exquisite pictures, of all sports, games, and what note. In *Musick*, *Metaphysicks*, *Naturall* and *Morall Philosophy*, *Philologie*, in *Policy*, *Heraldrie*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of *Antiquity*, &c. & * *quid subtilius Arithmetice inventionibus, quid iucundius Musicis rationibus, quid diuinus Astronomicis, quid rectius Geometricis demonstrationibus*. What so sure, what so pleasant? He that shall but see that Geometricall tower of *Garenda* at *Bologne* in *Italy*, the steeple & clock at *Strasbourg*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes* Coele, & rare devices to corrivate waters, musick instruments, & trillable *Eccho's* again, again, and again repeated, with miriades of such. What vast Tomes are extant in *Law*, *Physick*, and *Divinity*, for profit, pleasure, practice, speculation, in verse or prose, &c? their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for severall palates, and he is a very blocke that is affected with none of them. Some take an infinite delight, to study the very languages wherein these books are written, *Hebrew*, *Greek*, *Syriack*, *Chalde*, *Arabick*, &c. He thinks it would well please any man to look upon a Geographical Map, * *suauissimum del. Etati. one allicere, ob incredibilem rerum varietatem & iucunditatem, & ad pleniorum sui cognitionem excitare*, Chorographicall, Topographicall delineations, to behold as it were, all the remote Provinces, Townes, Cities of the World, and never to go forth of the limits of his study, to measure by the Scale and compasse, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three faire silver tables, in one of which superficies was a large map of *Constantinople*, in the second *Rome* neatly engraved, in the third an exquisite description of the whole world, and much delight he tooke in them. What greater pleasure can there now be, then to view those elaborate Maps of *Ortelius*, *Mercator*, *Hondius*, &c? To peruse those books of Cities, put out by *Bravins*, and *Hogenbergius*? To read those exquisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo*, *Afer*, *Adricomius*, *Nic. Gerbelius*, &c? Those famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus*, &c? Those accurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliver à Nort*, &c. *Haclyuts* voyages, *Pet. Martys* *Decades*, *Banzo*, *Lerius*, *Linschotens* relations, those *Hodapercions* of *Iod. à Meppen*, *Brocard* the Monke, *Bredenbachius*, *Jo. Dublinius*, *Sands*, &c. to *Jerusalem*, *Egypt*, and other remote places of the world: those pleasant

* *Plucines.*
* *Imbault.*

† As in travelling the rest go forward and look before them, an Antiquary alone looks round about him, seeing things past, & beholds a complete Horizon.
Janus Burioni.
* *Cardan.*

* *Hondius*
praesat. Mercatorii.

† *Atlas Geog.*

sant Itineraries of *Paulus Hentzenus*, *Jodocus Sincerus*, *Eques Polonus*, &c. to read *Belonius* observations, *P. Gillius* his suruaies: those parts of *America*, set out, and curiously cut in pictures, by *Frases à Bry*. To see a well cut Herbal, Hearbs, Trees, Flowers, Plants, all vegetables expressed in their proper colours to the life, as that of *Matthiolus* upon *Dioscorides*, *Delicampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herball of *Bejar* of *Nuremberge*, wherein almost every Plant is to his owne bignesse. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truly exprest in lively colours, with an exact description of their natures, virtues, qualities, &c. as hath been accurately performed by *Alian*, *Gesner*, *Ulysses Aldrovandus*, *Belonius*, *Rondeletius*, *Hippolytus Salvisanus*, &c. * *Arcana celi, naturae secreta, prae. nem uniuersi scire, maioris felicitatis & dulcedinis est, quam cogitatione quis asequi possit, aut mortalis sperare*. What more pleasing studies can there be then the Mathematicks, Theoricke, or Practicke parts? As to survey land, make mappes, modell, dials, &c. with which I was ever much delighted my selfe. *Talis est Mathematicarum pulchritudo* (saith *Plutarch*) *ut his indignum sit diuitiarum phalaras istas & bullas, & puellaris spectacula comparare*; such is the excellencie of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them: *crede mihi* (saith one) *extingui dulce erit Mathematicarum artium studio*, I could even live and dye with such meditations, and take more delight, true content of minde in them, then thou hast in all thy wealth and sport, how rich soever thou art. The like pleasure there is in all other studies, to such as are truly addicted to them, † *ea suauitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeus captus, non possit unquam ab illis discessit*; the like sweetnesse, which as *Circe* cup bewitcheth a student, hee cannot leaue off, as well may witness those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. *Julius Scaliger* was so much affected with Poetry, that hee brake out into a patheticall protestation, he had rather be the author of 12 verses in *Lucan*, or such an ode in † *Horace*, then Emperour of *Germany*. *Nicholas* † *Gerbelius* that good old man, was so much ravished with a few Greeke Authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *Arabibus aq; Indis omnibus erimus distiones*, we shall be richer then all the *Arabicks*, or *Indian* princes, of such * esteeme they were with him, incomparable worth and value. *Soneca* prefers *Zeno* & *Chrysippus*, two doting *Stoicks* (he was so much enamoured on their works) before any Prince or Generall of an Army; and *Orontius* the Mathematician so farre admires *Archimedes*, that hee calls him, *Diuinum & homine majorem*, a petty God, more then a man; and well he might for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions, & † *si finem respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more knowne then *Alexander*, for we have a bare relation of *Alexanders* deeds, but *Aristotelis* *virtus in monumentis*, is whole in his works: yet I stand not upon this, the delight is it, which I aime at, so great pleasure, such sweet con-

* *Cardan.*

† *Lib. de cupid.*
diuitiarum.

* *Leon Diggs*
praesat. ad per-
pet. progust.
† *Plus capio ve-*
luptatis q'c.

† *Cardan praesat.*
ritum variet.

* *Poetiges lib.*

† *Lib. 3. Ode 9.*
Donce g'raue
cras icki, q'm
† *De Pedopo-*
nes lib. 6. de
scrip. Grec.

* *Quos si inter-*
eros habere-
mus, Diu boni,
quos opes, quos
thesuros tene-
remus.

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rent there is in study. ^u King JAMES 1605, when he came to see our University of Oxford, and amongst other Edifices, now went to view that famous Library, renewed by S. Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a King, I would be an University man; ^x And if it were so that I must be a Prisoner, if I might have my wish, I would desire to have no other prison then that Library, and to be chained together with so many good Authors. So sweet is the delight of study, the more learning they have (as hee that hath a dropie, the more he drinks the thirstier hee is) the more they covet to learne, and the last day is prioris discipulus; harsh at first learning is, *radices amarae*, but *fructus dulces*, according to that of *Iſocrates*, pleasant at last, the longer they live, the more they are enamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed up in it all the year long, and that which to thy thinking should have bred a loathing, caused in him a greater liking.

No sooner (saith he) come into the Library, but I bolt the doore to mee excluding lust, ambition, avarice, and all such vices, whose nurse is idleneſe the mother of Ignorance, and Melancholy her selfe, and in the very lap of eternitie, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happiness. I am not ignorant in the meane time (notwithstanding this which I have said) how barbarously and basely for the most part our ruder gentry esteeme of Libraries and books, how they neglect and contemne so great a treasure, so inestimable a benefit, as *Aſops* Cocke did the Jewell hee found in the dunghill, and all through error, ignorance and want of education. And 'tis a wonder withall to observe how much they will vainely cast away in unnecessary expences, *quot modis percent* (saith *Erasmus*, *magnatibus pecunia, quantum absumant alicuius, computatationes, projectiones non neceſſarie, pompe, bella quaesita, ambitio, colax, morio, ludio, &c.* what in hawkes, hounds, law-sutes, vaine building, gurmundizing, drinking, sports, playes, pastimes, &c. If a well minded man to the Muses should sue to some of them for an exhibition, to the farther maintenance or enlargement of such a worke, be it Colledge, Lecture, Library, or whatsoever else may tend to the advancement of Learning, they are so unwilling, so averse, they had rather see these which are already, with such coſt and care erected, utterly ruined, demolished or otherwise employed, for they repine many & grudge at such gifts and renewes so bestowed; and therefore it was in vaine, as *Erasmus* well notes, *vel ab his, vel a negotiatoribus qui se Mammona dediderunt, improbum fortasse tale officium exigere*, to sollicite or aske any thing of such men that are likely damn'd to riches; to this purpose. For my part I pity these men, *stultos jubeo esse liberiter*, let them go as they are, in the catalogue of Ignoramus. How much on the other side, are all we bound that are schollers, to those Munificent *Ptolomies*, bountifull *Maccenates*, heroically Patrons, divine spirits, — ** quis nobis hac otia fecerunt, namq. erit ille mihi semper Deus* — that have provided for us so many well furnished Libraries as well in our publike Academies in most Cities, as in our private Colledges. How shall I remember † S. Thomas Bodley, amongst the rest, * *Ortho Nicholson*, and the right reverend *John Williams* Lord Bishop of *Lincolne* (with many other pious acts) who besides that at S. Johns Colledge in

Epist. Prim. 2. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

* Virg. eclog. 1.

† Founder of our publike Library in Oxon.
* Our own Constituted Oxon.

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Cambridge, that in *Westminster*, is now likewise in *Fieri* with a librarie at *Lincolne* (a noble president for all corporate townes and cities to imitate) *O quam te memorem* (vir illustrissime) *quibus elogiis*? But to my taske again.

Whosoever he is therefore that is overrunne with solitarinelſe, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himselfe to the learning of some art or science. Provided alwayes that his malady proceed not from overmuch studie, for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a *Skeleton* of himselfe; or such inamoratoes as read nothing but play-bookes, Idle Poems, Jestes, *Amadis de Gaul*, the *Knights of the Sun*, the *seven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times prove in the end as mad as *Don Quixot*. Studie is only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vaine thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would doe the former no harme) and divert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds available of it selfe, *the mind is created thereby from all worldly cares, and*

bath much quiet and tranquillitie. For as ** Austin* vvell hath it, *'tis scientia turinde a curis, scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior.* 'Tis the best *Nepenthe*, surest cordiall, sweetest alternative, present 't divert for neither as *Chrysostome* wel adds, *those boughs & leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate, & comfort a distressed soul, in sorrow and affliction.* Paul bids Pray continually; *quod cum corpori, lectio anima facit*, saith *Seneca*, as meat is to the body, such is reading to the soul. *To be at leisure without books is another hell, & to be buried alive.* *b Cardan* calls a library the physick of the soul; *Divine authors fortifie the mind, make men bold & constant; & (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations.* *Rhasis* injoynes continuall conferenceto such melancholy men, perpetuall discourse of some historie, tale, poeme, newes, &c. *alternos sermones edere ac bibere, aque jucundum quam cibis, sive potus, vvhich feeds the minde as meat and drinke doth the body, and pleaseth as much:* And therefore the said *Rhais* not without good cause would have some body still talke seriously, or dispute with them, and sometimes *d to cavil and wrangle* (so that it break not out to a violent perturbation for such altercation is like stirring of a dead fire to make it burne afresh, it whets a dull spirit, and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with. *c Ferdinand* and *Alphonſus* kings of *Arragon* and *Sicily*, were both cured by reading the historie, one of *Curtius*, the other of *Livy*, when no prescribed phylicke would take place. *Camerarius* relates as

that he underſtandeth the torments of Altercationibus utantur, que non permittunt animum submergi profundis cogitationibus, sed quibus otio cogitatur & tristitia in illis. Bona prelat. ad meth. bibl. i. Opera v. sub. cap. 1. 4.

and applying it to the other, *vel in plantam dirivare*, and an *Alexipharmacum*, of which *Roger Bacon* of old in his *Tract de retardanda senectute*, to make a man young againe, live three or foure hundred years. Besides *Panaceas*, *Martiall Amulets*, *unguentum armarium*, balomes, strange extraets, elixars, and such like magico-magneticall cures. Now what so pleasing can there be as the speculation of these things, to reade and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificiall *Sines* and *Tangents*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-church in Oxford*, * *M. Edmund Gunter*, which will performe that by addition and subtraction onely, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his *† Scitor, Quadrant and Crostestaffe*. Or let him that is melancholy calculate Sphericall Triangles, cast a Nativitie, which howsoever some taxe, I say with * *Garcus, dabimus hoc petulantibus ingenis*, we will in some cases allow: or let him make an *Ephemerides*, reade *Susset* the Calculators works, *Scaliger de emendatione temporum*, and *Petrus* his adversary, till he understand them, peruse subtile *Scotus* and *Puarez* Metaphysicks, or school Divinity, *Occam*, *Thomas*, *Entisberus*, *Durand*, &c. If those other do not affect him, he may apply his minde I say to *Heraldry*, *Antiquity*, invent Impresses, Emblemes; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Pallindroma* *Epigrammata*, *Anagrams*, *Chronograms*, *Acrosticks*, upon his friends names; or write a Comment upon *Ælia Lælia Crispis*, as many idle fellows have aysayed; and rather then do nothing, vary aⁿ verse a thousand waies with *Pusean*, so torturing his wits, or as *Rainnerus* of *Luneburge*, * 2150 times in his *Proteus poeticus*, or *Scaliger*, *Chrysosthus*, *Cleppisius*, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbednesse of these studies, wil not yet divert their idle thoughts, and alienate their imaginations, they must bee compelled, saith *Christophorus à Vega*, *cogi debent*, l. 5. c. 14. upon some mulct, if they performe it not, *quod ex officio incumbat*, losse of credit or disgrace, such as are our publike University exercises. For, as he that plaies for nothing, will not heed his game; no more will voluntary imployment so thoroughly affect a Student, except hee be very intent of himselfe, and take an extraordinary delight in the study, about which hee is conversant. It should bee of that nature his businesse, which *volens nolens* he must necessarily undergoe, and without great losse, mulct, shame, or hinderance he may not omit.

Now for women, in stead of laborious studies, they have curious, needle-workes, Cut-workes, spinning, bone-lace, and many prettie devises of their owne making, to adorne their houses, Cushions, Carpets, Chaires, Stooles, (for *hæc estis not the bread of idleness*, *Prov. 31. 27. quæ sicut lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers,

*† Ipsa comes præfessq. operis remiensibus ultro
Hospitibus monstrare solet, non segnis horas
Constituta suas, sed nec sibi deperisse.*

Which to her guests she shewes, with all her pelfe,
Thus far my maides, but this I did my self.

This they have to busie themselves about, household offices, &c. * neate gardens

† Printed at
London, Anno
1620.
* Late Astro-
nomy reader at
Gresham Col-
ledge.
† Printed at
London by
William Jones
1623.
* *Æliæ Læliæ
Metellæ*
Africæ.

n Tot tibi sunt
dotes virgo,
quæ sidera
æth.
* *Dapic* *Chris-
tie* ubi bona
sit pax tempore
nosce.

† *Cheloneus*
Lib. 9 de Rep.
Arist.

* *Hæc est*
hæc est *hæc est*
hæc est *hæc est*
hæc est *hæc est*

dens full of exotick, verticolour, diversly varied, sweet smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possesse, and much many times bragge of. Their merry meetings & frequent visitations, mutuall invitations in good towns, I voluntarily omit, which are so much in use, gossipping among the meaner sort, &c. old folks have their beads; an excellent invention to keepe them from idleness, that are by nature melancholy, and past all affaires, to say to many *Paternelsters*, *Avemaries*, *Creedes*, if it were not prophane and superstitious. In a word, body and minde must be exercised, not one, but both, and that in a mediocrity: otherwise it will cause a great inconvenience. If the body be overtyred, it tyres the minde. The minde oppresseth the body, as with students it oftentimes falls out, who (as *Plutarch* observes) have no care of the body, but compell that which is mortall, to do as much as that which is immortall: that which is earthly, as that which is etheriall. But as the Oxyred, told the Camell, (both serving one master) that refused to carry some part of his burden, before it were long, hee should be compelled to carry all his pake, and skinnet to boot (which by and by, the Oxe being dead fell out) the body may say to the soul, that will give him no respite or remission: a little after, an ague, Vertigo, Consumption, seisseth on them both, all his study is omitted, and they must be compelled to be sick together: He that tenders his own good estate, and health, must let them draw with equall yoke, both alike, & that so they may happily enjoy their wished health.

parcens letare illum Camelus recusasset, paulo post & ipsa cutem, & totum onus cogeretur gestare (quod mortuus nec impleret, Ita animo quoq. contingit, dum deatigato corpori, &c. p. Ut pulchram illam & amabilem sanitatem perdemus.

MEMBR. 5.

Waking and terrible dreams rectified.

AS waking that hurts, by all means must be avoided, so sleep which so much helps, by like waies, must be procured, by nature or art, inward or outward medicines, and to be protracted longer then ordinarily, if it may be, as being an especiall help. It moystens and fattens the body, concocts, and helps digestion (as we see in Dormice, and those *Alpine* Mice that sleep all Winter) which *Gesner* speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expells cares, pacifies the minde, refresheth the weary limbes after long work,

† Somne quies rerum, placidissime somne decorum,

Pax animi, quem cura fugit, qui corpora duris

Fessa ministeris mulces reparatq. labori.

Sleep rest of things, O pleasing Deity,

Peace of the Soul, which cares dost crucifie,

Weary bodies refresh and mollifie. The chiefeft thing in all

Physick * *Paracelsus* calls it, *omnia arcana gemmarum superans & metallo.* The fittest time is two or three houres after supper, when as the meat is

digestum, quia jam cibum ad iundum ventriculi resederit, primum super latere dextro quiescendum, quod in dextro latere sub ventriculo quiescat, non primum sed cibum calidum, postea de igne leterem qui illi admove- tur, primum quiescendum latere sinistro, &c.

o Tem. 1. de ja-
nit. tu. d. ut
rationem corpo-
ris non habent,
sed cogunt mor-
talem immor-
tali, terrestrum
etherem equa-
lem prestare
industriam: Ce-
terum ut Ca-
melo usque venit,
quod ei bos
præduxerat, cum
eidem servi-
rent domino &
c.

† Interdicenda
vigilia, somni
paulo longiores
conciliandi. Al-
temaria cap. 7.
Semius supra
modum prodest,
quod modo
concilianda
Piso.
1. 9. d.

* In Hippoc.
Aphorif.
Craio conf. 2. 2.
lib. 2. duobus aut

now settled at the bottome of the stomacke, and 'tis good to lye on the right side first, because at that side the liver doth rest under the stomacke, not molesting any way but heating him as a fire doth a kettle, that is put to it. After the first sleepe 'tis not a misse to lye on the left side, that the meat may the better descend: and sometimes againe on the belly, but never on the backe. Seven or eight houres is a competent time for a melancholy man to rest, as Crato thinkes; but as some doe, to lye in bed and not sleep, a day or halfe a day together, to give assent to pleating conceits and vaine imaginations, is many wayes pernicious. To procure this sweet moistning sleepe, is best to take away the occasions (if it bee possible, that hinder it, and then to use such inward or outward remedies, which may cause it. *Constat hodie* saith *Bonifardus* in his *Traict de magia* cap. 4. *multos ita fascinari ut noctes integras exagant insomnes, summa inquietudine animorum & corporum*, many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, *dare alicui malam noctem*. But the ordinary causes are heat and drynesse, which must first bee removed, a hot and dry braine never sleepe well: griefe, fears, cares, expectations, anxieties, great businesse, *in animum utramque*, otiose ut dormias, and all violent perturbations of the mind must in some sort be qualified, before we can hope for any good repose. Hee that sleeps in the day time, or is in suspence, feare, any way troubled in minde, or goes to bed upon a full stomacke, may never hope for quiet rest in the night, *nec enim meritoria somnos admittunt*, as the Poet saith, *Innes* and such like troublesome places are not for sleep, one calls Ostler, another Tapster, one cries and shouts, another sings, whoopes, hollows,

—† *absentem cantat amicam,*
Multi prolutus rappa nautica atq; viator.

Who not accustomed to such noyses can sleepe amongst them? He that will intend to take his rest must goe to bed *animo securo, quieto & libero*, with a secure and composed minde, in a quiet place: *omnia noctis erunt placida composta quiete*: and if that will not serve, or may not be obtained, to seeke then such means as are requisite. To lye in clean linnen and sweet; before he goes to bed, or in bed to hear a sweet Musick, which *Plinius* commends lib. 1. cap. 24. or as *Jobertus* *mgd. pract. lib. 3. cap. 10.* to read some pleasant Author till he be asleep, to have a bason of water still dropping by his bedside, or to lie near that pleasant murmure, *lenis sonantis aque*, Some fount-gates, arches, falls of water, like London Bridge, or some continue noise which may benumb the senses, *lenis motus, silentium & tenebra, tum & ipsa voluntas somnos faciunt*; as a gentle noyse to some procures sleepe, so, which *Bernardinus Tiesius* lib. de somno well observes, silence, in a darke roomie, and the will it selfe, is most available to others. *Piso* commends frictions, *Andrew Borde* a good draught of strong drinke before one goes to bed; I say, a nutmeg and ale, or a good draught of muscadine, with a tost and nutmeg, or a posset of the same, which many use in a morning, but me thinks for such as have drie braines, are much more proper at night; some prescribe a sup of vinegar as they go to bed, a spoonefull saith *Ætius* *Tetrabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10.* *Agnetas* lib. 3. cap. 14. *Piso*, a little after meat; be- cause it rarifies melancholy, and procureth an appetite to sleep. *Donat. ab Alti- man. cap. 7.* and *Mercurialis* approve of it, if the malady proceed from the

1. *Sapius accidit melancholiam, ut nimium exsecro, cerebro sapientia attenuatur. Plinius. lib. 1. cap. 29.*
2. *Ter. u. Mi si nocte tecum sit tibi enatibres. u. Lucen. Sat. 3.*

1. *Hor. Ser. lib. 1. Sat. 5.*

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Spleene. *Salust. Salustian. lib. 2. cap. 1. de remed. Hercules de Saxonis in Pan. Elianus* *Mentalis de morb. capitis, cap. 28. de Melan.* are altogether against it. *Lod. Mercatus de inter. Morb. can. lib. 1. cap. 17.* in some cases doth allow it. *Rhasis* seemes to deliberate of it, though *Simon* commend it (in sawce per adventure) he makes a question of it: as for bath, fomentations, oyls, potions, simples or compounds, inwardly taken to this purpose, I shall speake of them elsewhere. If in the midst of the night when they lie awake, which is usefull to toss and tumble, and not sleep, *Ranzovius* would have them, if it be in warme weather, to rise and walke three or foure turnes (till they be cold) about the chamber, and then go to bed again.

Against fearfull and troublesome dreams, *Incubus* and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easie of digestion, no Hare, Venison, Beefe, &c. nor to lye on his backe, nor to meditate or thinke in the day time of any terrible objects, or especially talke of them before he goes to bed. For as he said in *Lucian* after such conference, *Hecates somnare mihi videor*, I can thinke of nothing but Hobgoblins: and as *Tully* notes, *for the most part our speeches in the day time, cause our phantasie to worke upon the like in our sleep*, which *Ennius* writes of *Homer*:

Et canis in somnis leporis vestigia latrat;

As a dogge dreames of an Hare, so do men, on such subjects they thought on last.

Somnia que mentes ludunt volitantibus umbris,

Nec delubra deum, nec ab æthere numina mittunt,

Sed sibi quisque facit, &c.

For that cause when *Ptolomy* King of Egypt had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietlie in the night, he told him, *the best way was to have divine and celestiall meditations, and to use honest actions in the day time.* *Lod. Vives* wonders how *Scheeleman* could sleep quietly, & were not terrified in the night, or walke in the darke, they had such monstrous questions, and thought of such terrible matters all day long. They had need amongst therest to sacrifice to God *Morpheus*, whom *Philestratus* paints in a white & blacke coat, with a horne & Ivory box full of dreams, of the same colours, to signifie good and bad. If you will know how to interpret them, read *Artemidorus*, *Sambucus* and *Cardan*, but how to help them, I must referre you to a more convenient place.

Incubus, aut de illis in tenebris audire verba facere, adiores sunt monstrore. Melcon lib. 1. n. Sect. 5. Memb. 6. Subst. 1.

MEMB. 6. SUBJECT. I.

Perturbations of the minde rectified. From himself,
by resisting to the utmost, confessing his
griefe to a friend, &c.



Howsoever he is that shall hope to cure this malady in himselfe or any other, must first rectifie these passions and perturbations of the minde, the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare*, *animo tranquillo esse*, not to grieve, but to want cares, and have a quiet

1. *Qualiter dicitur concubitus. u. Con. 1. tract. 9. de continentia de auro.*
2. *Con. 1. tract. 9. de continentia de auro.*
3. *Con. 1. tract. 9. de continentia de auro.*
4. *Con. 1. tract. 9. de continentia de auro.*

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4. *Con. 1. tract. 9. de continentia de auro.*

soul is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *male audit & vapulat*, slandered without a cause, and lashed by all posteritie. *Feare and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hopes; vaine terror, bad objects are to be removed, and all such persons in whose companies they be not well pleased. Gualter Bruel. Fernelius consil.*

43. *Mercurialis consil.* 6. *Piso, Jacchinus cap. 15. in 9. Rhafis, Caprivaccius, Hildeheim, &c.* all inculcate this as an especiall meanes of their cure, that their minds be quietly pacified, vaine conceits diverted, if it be possible, with terrors, cares, fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soul, because that otherwise there is no good to be done.

The bodies mischiefs, as *Plato* proves, proceed from the soul: and if the mind be not first satisfied, the body can never be cured. *Alciades* raves (saith

* *Maximus Tyrimus*) and is sick, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacedaemon*, thence to *Persia*, thence to *Samos*, then againe to *Athens*, *Critias* tyrannizeth over all the city; *Sardanapalus* is love-sicke, these men are ill affected all, and can never be cured, till their minds be otherwise qualified. *Crato* therefore in that often cited Counsell of his for a Noble man his patient, when he had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est anime accidentia corriganur*, from which alone proceeds Melancholy; they are the fountaine, the subject, the hinges whereon it turnes, and must necessarily be reformed. For anger firres choler, heats the blood and vitall spirits; Sorrow on the other side refrigerates the body, and extinguisheth naturall heat, overthrowes appetite, hinders concoction, dries up the temperature, and perverts the understanding: Feare dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. *Alianus Montaltus* attributes so much to them, that hee holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds; *Galen* the common master of them all, from whose fountain they fetch water, brags *lib. 1. de san. tuend.* that he for his part hath cured diverse of this infirmity, *solum animis ad rectum institutus*,

by right setting alone of their minds. Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler adust, weaknesse of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalfe, such as are found in body and minde, *Socrates, Heroes, Homers*, Gods, all are passionate, and furiously carried sometimes; and how shall we that are already crazed, *fracti animis*,

o. Animi perturbaciones
suumque iugum
de, meum po-
tissimum et
tristitia, corum-
que loco animus
demulcendum o-
tione, animi
constancia bona
sperantibus
terrores, et
rum confectum
quis non pro-
bant.
p. Prout a me-
rum placide
subterrende
terrores ab an-
imo remouendi.
q. Ab omni fixa
cogitatione quor-
um modo acce-
rantur.
r. Cuncta mala
corpus ab an-
imo procedunt,
que nisi curentur,
corpus curari
minime
potest. Ceterum
d.
* Disputat.
An morbi gra-
uiores corporis
an animi. Re-
noldo interpret-
ur parum infir-
mitate, rapi-
tur a Lyceo in
concretem, a
concreto ad
mare, a mari in
Siciliam, &c.
Itra bilem mo-
ret sanguinem
adurit, vitales
spiritus accen-
dit, maxime u-
niter, sum ut
potest, in frigidi-
tatem inuadit
extinguit, ap-
petitum defru-
it, concoctionem
impedit, caput
excitatur, intel-
lectum peruer-
git. Quomodo
hec emendari
possunt, & pro viris
agendum: De mel. c. 26 ex illis solum remedium, multum ex vris auditis, & e sarati sunt.

licke

sicke in body, sicke in minde, resist? wee cannot performe it. You may ad-
vise and give good precepts, as who cannot? But, how shall they be put in
practice? I may not deny but our passions are violent, and tyrannize over us,
yet there be meanes to curbe them; though they be head-strong, they
may be ramed, they may be qualified, if he himselfe or his friends, will but
use their honest endeavours, or make use of such ordinary helps, as are com-
monly prescribed.

He himselfe (I say) from the Patient himselfe, the first and chiefest reme-
dy must be had, for if he be averse, peevish, waspish, give way wholly to his
passions, will not seek to be helped, or be ruled by his friends, how is it pos-
sible he should be cured? But if he be willing at least, gentle, tractable, and
desire his owne good, no doubt but he may *magnam morbi deponere partem*,
be eased at least, if not cured. Hee himselfe must doe his utmost indeavour
to resist and withstand the beginnings. *Principis obsta, Give not water pas-
sage, no not a little, Eccles 25. 27.* If they open a little, they will make a greater
breach at length. Whatsoever it is that runneth in his minde, vaine conceit,
be it pleasing or displeasing, which so much affects or troubleth him,
by all possible meanes he must withstand it, expell those vaine, false, frivolous
imaginations, absurd conceits, fained feares and sorrowes; from which, saith
Piso, this disease primarily proceeds, and takes his first occasion or beginning, by
doing something or other that shall be opposite unto them, thinking of something
else, perswading by reason, or howsoever to make a sudden alteration of them.
Though hee have hitherto runne in a full career, and precipitated himselfe,
following his passions, given reines to his appetite, let him now stop upon
a sudden, curbe himself in; and as *Lemnius* adviseth, strive against with all
his power, to the utmost of his endeavours, and not cherish those fond imaginati-
ons, which so covertly creepe into his minde, most pleasing and amiable at first,
but bitter as gall at last, and so head-strong, that by no reason, art, counsell, or
persuasion they may be shaken off. Though he be farre gone, and habituated
unto such phantasticall imaginations, yet as *Tully*, and *Plutarch* advise, let
him oppose, fortifie, or prepare himselfe against them, by premeditation,
reason, or as we doe by a crooked staffe, bend himselfe another way.

*Tutamen interea effugito qua tristitia mentem
Sollicitant, procul esse iube curasq; metumque
Pallentem, ultrices iras, sint omnia lata.*

In the meane time expell them from thy mind,
Pale feares, sad cares, and griefes which doe it grind,
Revengefull anger, paine and discontent,
Let all thy soule be set on merriment.

Curas tolle graves, irasqi crede profanum.

If it be idleness hath caused this infirmity, or that he perceive himselfe gi-
ven to solitariness, to walk alone, and please his mind with fond imagina-
tions, let him by all meanes avoide it, 'tis a bosome enemy, 'tis delight some
melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the
end be his undoing, let him goe presently, taske or set himself a worke, get
some good company. If he proceed, as a Gnat flies about a candle, so long
till at length hee burne his body, so in the end hee will undoe himselfe: if it
be any harsh object, ill company, let him presently goe from it. If by his

u. Pro viribus
annitendum in
pre dictis, tum
in aliis, a qui-
bus malum vel-
lur a primaria
causa occasio-
nem nactum
est, imaginati-
ones absurde
saltem, et me-
lancholia quacunq;
suberit propul-
setur, aut aliud
agendo, aut ra-
tione persua-
dendo earum
mutationem
subito facere.
x. Lib. 2. c. 16.
de occult. nar.
Quisquis huic
malo obnoxius
est, acriter ob-
stat, & summa
cura obluet-
tur, nec ulla
modo forceat i-
maginationes
tacite obrep-
tes animo, blan-
dis ab initio &
amabiles, sed
qua adeo com-
valescunt, ut
nulla ratione
excuti queant.
y. 1. Tusc. ad
Ap. Iltium.
z. Fracastor.

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owne default through ill diet, bad aire, want of exercise, &c. let him now beginne to reforme him selfe. It would be a perfect remedie against all corruption, as Roger Bacon hath it, we could but moderate our selves in those six non-naturall things. ^b If it be any disgrace, abuse, temporall losse, calumnie, death of friends, imprisonment, banishment, bee not troubled with it, doe not feare, be not angry, grieve not at it, but with all courage sustaine it. (Gordonius lib. 1. c. 15. de confer. vit.) Tu contra audentior ita. If it be sicknesse, ill success, or any adversity that hath caused it, oppose an invincible courage, fortifie thy selfe by Gods word, or otherwise, mala bonis persuadenda, set prosperitie against adversitie, as wee refresh our eyes by seeing some pleasant meadow, fountaine, picture, or the like recreate thy minde by some contrary object, wth some more pleasing meditation divert thy thoughts.

Yea, but you inferre againe, facile consilium dantis alius, wee can easily give counsell to others; every man, as the saying is, can tame a threew but he that hath her; si hic esset, aliter sentiret, if you were in our miserie, you would finde it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carried, we cannot make use of such precepts, we are overcome, sick, male sani, distempered and habilitated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man not to feare, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may choose whether he will give way too far unto it, he may in some sort correct himselfe. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to thinke still they see the picture of a dogge before them: Hee went for all this, reluctante se, to the Bath, and seeing there (as hee thought) in the water the picture of a dogge, with reason overcame this conceit, quid cum cum balneo? what should a dog doe in a Bathe? a meere conceit. Thou thinkest thou hearest and seest devils, blackemen, &c. 'tis not so, 'tis thy corrupt phantasie, feede thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sicke, every man observes thee, laughes thee to scorne, perswade thy selfe 'tis no such matter: this is feare only, and vain suspition. Thou art discontent, thou art sad and heavie, but why? upon what ground? consider if thou art jealous, timorous, suspitious, for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and contemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustom thy selfe, weane thy selfe from such fond conceits, vain fancies, strong imaginations, restless thoughts. Thou maiest doe it, Eji non nobis a iustis creatus Plutarch saith) wee may frame our selves as wee will. As he that useth an upright shooe, may correct the obliquity, or crookednesse by wearing it on the other side; wee may overcome passions if wee will. Quicquid sibi imperavit animus obtinuit, as Seneca saith, nulli tam fers affectus, ut non disciplina perdomentur, whatsoever the Will desires, the may command: no such cruell affections, but by discipline they may be tamed; voluntarily thou wilt not doe this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dul Jade, thou wilt reforme it, feare of a vvhip will make thee do, or not doe. Doe that voluntarily then

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which thou canst doe, and must doe by compulsion: thou mayst refraine if thou wilt, and master thine affections. As in a citie, (saith Melancthon) they doe by stubborn rebellious rogues, that will not submit themselves to politieall judgement, compell them by force, so must we doe by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, wee have another forme of government to enforce and refraine our outward members, that they be not led by our passions. If appetite will not obey, let the moving facultie over-rule her, let her resist and compell her to doe otherwise. In an ague the appetite vvould drinke: fore eyes that itch, vvould bee rubbed, but reason saith no, and therefore the moving facultie vvill not doe it. Our phantasie vvould intrude a thousand feares, suspitions, Chimeras upon us, but vve have reason to resist, yet we let it bee overborne by our appetite, [†] Imagination enforseth spirits, which by an admirable league of nature compell the nerves to obey, and they our severall hummes: vvee give too much way to our passions. And as to him that is sicke of an ague, all things are distastefull and unpleasant, non ex cibi vitio, saith Plutarch, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousie, suspition and the like, vve pull these mischiefs upon our ovvn heads.

If then our judgement be so depraved, our reason over-ruled, Will precipitated, that vve cannot seek our ovvn good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our ovvn breast, aliter vitium, crescit, regendo, &c. and that vvich vvvas most offensive to us, a cause of feare and griefe, quod nunc te coquit, another hell; for strangulat inclusus dolor atq; exasuat intus, grief concealed strangles the soul, but vvhen as vve shall but impart it to some discrete, trusty, loving friend, it is instantly removed, by his counsell happily, wisdom, perswasion, advice, his good means, which we could not otherwise apply unto our selves. A friends counsell is a charm, and as a Bull that is tied to a fig-tree, becomes gentle on a sudden (which some, saith * Plutarch, interpret of good words) so is a savage, obdurate heart mollified by faire speeches. All adversity findes ease in complaining (as † Isidore holds) and 'tis a solace to relate it,

* Ἀγαθὸν ἀπαλipsis ἐστὶν ἐλάπει.

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, quale sopor sefis in gramine, meat and drinke to him that is hungry or athirst; Democritus Collyrium is not so soveraigne to the eyes as this is to the heart; good words are chearfull and powerfull of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wall, which † Camerarius hath well illustrated in an Embleme.

Lenit animum simplex vel saepe narratio, the simple narration many times caseth our distressed minde, & in the midst of greatest extremities, so divers have bene relieved, by exonerating themselves to a faithfull friend: hee sees that which wee cannot see for passion and discontent, hee pacifies our mindes, he wil ease our pain, asswage our anger, quanta inde voluptas, quanta securitas, Chrysostome adds, what pleasure, what security by that means! Nothing so available, or that so much refresheth the soul of man. Tully, as I remember, in an Epistle to his deare friend Atticus, much condoles the defect

Cap. 3. de affect. anim.
Orta civitatis
bus continuas
qui non cedunt
politico impe-
riorum cocendi
fuerunt. Deu
nobis indicat
alteram impe-
riorum. Se
cor non dicitur
civitatis affectu
humili membris
joris cocendi
fuerunt. In
in quod affectus
impellat, et le-
comotio, que
b rili imperio
ocuperat, al-
ter resistat.
Imaginatio
impellit spiri-
tus, et inde ner-
vi moventur,
&c. & obtem-
perant imagi-
nationi et ap-
petitui mirabi-
li sedere, ad
exequendum
quod jubent.
Ovid Trist.
lib. 5.
h Participes
inle calamita-
tis nostrae sunt,
& celut exo-
nerati in cos
sarcina onere
levamur.
Arist. Eth. lib. 9
† Camerarius
embl. 26. cen. 2.
* Sympos. lib. 6.
cap. 10.
† Epist. 8 lib. 3.
Advers. ortu-
na habet in
querelis leva-
mentum et ma-
lorum relatio,
156.
* Alloquium
chari juvat, et
solamen amicit.
† Emble. 54.
cent. 1.
† As David
did to Jona-
than, 1 Sam. 20
† Seneca ep. 67.

* Hic in ciuitate magna & turba magna neminem reperire possimus quicumque famularetur aut iocaretur libere possimus. Quare ne expectamus te de faciemus, te arcesimus. Multa sunt enim que nos sollicitant & angunt, que nobis uideantur curae tuas nullas, uel non ambulatio, nisi merore exhorat, posse. k. 1. 1. 1. De amicitia. l. De tranquillitate. Optimum est amicum si delectem natus, in quem secreta nostra inuoluamus, nihil eque oblectat animam, quam uis sit preparata peccata, in que tuto secreta de-

f. & of such a friend. * I live here (saith he) in a great citie, where I haue a multitude of acquaintance, but not a man of all that companie, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee, for there bee many things which trouble and molest mee, which had I but thee in presence, I could quickly disburden my selfe of in a walking discourse. The like peradventure may he & he say with that old man in the Comedy;

Nemo est meorum amicorum hodie,

Apud quem exprobre occul: a mea audeam:

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all meanes let him get some trusty friend, * *Semper habens Pyladem, aliquem qui curet Orestem*, a Pylades, to whom freely and securely he may open himselfe. For as in all other occurrences, so it is in this, *Si quis in celum ascendisset, &c.* as he said in *Tully*, If a man had gone to heaven, *secne the beautie of the skies*, stars errant, fixed, &c. *insuauis erit admiratio*, it will doe him no pleasure, except hee haue some bodie to impart vvhath he hath seene. It is the best thing in the world, as *Seneca* therefore aduiseeth in such a case, *to get a trusty friend, so whom we may freely and sincerely power out our secrets; nothing so delighteth and casteth the minde, as when we haue a preparedosome, to which our secrets may descend, of whose conscience wee are assured as our owne, whose speech may ease our succour, ease estate, counsell relieve, mirth expell our mourning, and whose every sight may be acceptable vnto us.* It was the counsell which that politicall *Commeneus* gave to all princes, and others distressed in mind, by occasion of *Charles Duke of Burgundy*, that was much perplexed, *first to pray to God, and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grieuances to him; nothing so forcible to strengthen, recreate and heale the wounded soule of a miserable man.*

SUESECT. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

When the Patient of himselfe is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Sue erit humanitatis & sapientie* (which * *Tully* injoyneth in like case) *si quid erratum, curare, aut impropositum, sua diligentia corrigere.* They must all joyn, *nec satis medico*, saith * *Hippocrates*, *suum fecisse officium, nisi suum quoq. agrosus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (bee it in what kinde of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodia*, let them not be left unto themselves, but with some company or other, least by that meanes they aggravate and increase their disease, *non oportet agros huiusmodi esse solos*

vel inter ignotos, vel inter eos quos non amant aut negligunt, as *Rod. a Fom. seca Tom. 1. consul. 35.* prescribes. *Eugentes custodire soleamus* (saith * *Seneca*, *ne solitudine male uiuantur*, we watch a sorrowfull person, lest he abuse his solitarinesse, and so should wee doe a melancholy man; let him about some businesse, exercise or recreation, which may diuert his thoughts, and still keepe him other wise intent; for his phantasie is so restless, operative and quick, that if it be not in perpetuall action, ever employed, it will work upon it selfe, melancholize, and be carried away instantly, with some feare, ieiounie, discontent, suspicion, some vaine conceit or other. If his weaknesse be such, that hee cannot discern what is amille, correct or fatisie, it behoues then by counsell, comfort, or perswasion, by faire or foule means, to alienate his mind, by some artificiall invention, or some contrary perswasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, diuert him, and if it be possible, by altering his course of life, to give him security & satisfaction. If he conceal his grieuances, & will not be known of them, * *They must obserue by his looks, gestures, motions, phantasies, what it is that offends*, and then to applie remedies unto him: many are instantly cured, when their mindes are satisfied. * *Alexander* makes mention of a woman, that by reason of her husbands long absence in trauell, was exceeding peeuish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, shee was freed from all fear, without help of any other physicke restored to her former health. *Trincavellius* consul. 12. lib. 1. hath such a story of a *Venetian*, that being much troubled with melancholy, *and ready to die for griefe: when he heard his wife was brought to bed of a son, instantly recovered.* As *Alexander* concludes, * *If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause.* No better way to fatisie, then to remove the object, cause, occasion, if by any art or meanes possible wee may finde it out. If he grieve, stand in feare, be in suspicion, suspence, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended, alter his course of life, there needs no other Physicke. If the party be sad, or otherwise affected, consider (saith * *Trallianus*) the manner of it, all circumstances, and forthwith make a sudden alteration, by removing the occasions, avoid all terrible objects, heard or seen, * *monstrous and prodigious affects*, tales of devils, spirits, ghosts, tragicall stories, to such as are in feare they strike a great impression, renew many times, & recall such Chimera's and terrible fictions into their minds. * *Make not so much as mention of them in private talke, or a dumbe shew tending to that purpose: such things* (saith *Galatius*) *are offensive to their imaginations.* And to those that are now in sorrow, * *Seneca* forbids all sad comparisons, and such as lament, a groaning companion is an enemy to quietnesse. * *Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and faire meanes must first be tried, no harsh language used, or uncomfortable words; and*

nam alterationem facere possunt. (Euitandi monstrifici affectus, etc.) Neq. enim tam actio, aut recordatio rerum huiusmodi, a patiente sed a melancholico alterius imaginationi adumbrare, & euenienter molestem. Galat. de mor. cap. 7. n. Tranquillitas. Tranquillitas est omnia deplorantes, tranquillitatis inimicus est comes perturbatus, omnia gemit. * Illorum agros in quibus a quatuor consilio abhorrent, praefata amoris, nec sermone in gratia obtrundendi: si quis in gratiam eorum, et sic curat, et proterue uisur, magis quam eger in animo. Crato consul. 1. 4. Scilicet.

y. Molliter ac
suaviter ager
tractatur, nec
ad ea adigatur
qua non curat.

not expell, as some do, one madnesse with another, he that so doth, is madder then the Patient himself: all things must bee quietly composed, *everſa non ever- tendi, ſederigenda*, things downe must not bee dejected, but reared, as *Criso- counſelleth*; he must be quietly and gently used, and we should not doe any thing againſt his minde, but by little and little effect it. As an horſe that ſtarts at a drumme or trumpet, and will not endure the ſhooting of a peece, may be ſo manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of ſuch things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to ſuch companies, aſpects, objects, they could not formerly away with. Many at firſt cannot endure the ſight of a greene wound, a ſick man, which afterward become good Chirurgians, bold Empericks: A horſe ſtarts at a rotten poſt aſtarre off, which comming neere, he quietly paſſeth. 'Tis much in the manner of making ſuch kinde of perſons, be they never ſo averſe from company, bathfull, ſolitary, timorous, they may be made at laſt with thoſe *Romane* Marrons, to deſire nothing more then in a publike ſhew, to ſee a full company of gladiators breath out their laſt.

If they may not otherwiſe be accuſtomed to brook ſuch diſtaſtefull and diſpleaſing objects, the beſt way then is generally to avoid them. *Montanus* conſil. 229. to the Earle of *Monfort* a Courtier, and his Melancholy Patient, adviſeth him to leave the Court, by reaſon of thoſe continuall diſcontents, that place afforded, and which ſurely cauſed him to be ſo melancholy at the firſt:

Maxima quæq; domus ſervis eſt plena ſuperbis,

A company of ſcoffers and proud Jicks, are commonly converſant and attendant in ſuch places, and able to make any man that is of a ſoft quiet diſpoſition (as many times they do) *ex ſulto inſanum*, if once they humour him, a very Idiot, or ſtarke mad. A thing too much praiſed in all common ſocieties, and they have no better ſport then to make themſelves merry by abuſing ſome ſilly fellow, or to take advantage of another mans weaknes. In ſuch caſes, as in a plague, the beſt remedy is, *e to longe tarde*: for to ſuch a party, eſpecially if he be apprehenſive, there can be no greater miſery, to get him quickly gone, farre enough off, and not to be over haſty in his returne. If he be ſo ſtupid, that he do not apprehend it, his friend ſhould take ſome order, and by their diſcretion ſupply that which is wanting in him, as in all other caſes they ought to do. If they ſee a man Melancholy given, ſolitary, averſe from company, pleaſe himſelfe with ſuch private and vaine meditations, though he delight in it, they ought by all means ſeek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they ſee a man idle, that by reaſon of his meanes otherwiſe, will betake himſelfe to no courſe of life, they ought ſeriously to admoniſh him, hee makes a nooſe to intangle himſelfe, his want of employment will be his undoing. If hee have ſuſtained any great loſſe, ſuffered a repulſe, diſgrace, &c. if it bee poſſible, relieve him. If he deſire ought, let him be ſatiſfied; if in ſuſpenſe, feare, ſuſpicion, let him be ſecured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the minde be ſatiſfied. *f. Socrates* in *Plato* would preſcribe no phyſicke for *Charmides* head-ach, till firſt he had

x. Of ſuſpicion, curas, amula- tionem, ambiti- onem, iras, &c. quas locus ille monſtrat, et quæ cauſant melancholicum.

y. Neq; prius i- nimum tutea- rum curam, ſed, cauſe ſine capite, nec cor- pus ſine animo curant preſe.

eased his troubleſome mind; body and ſoul muſt be cured together, as head and eyes,

* *Oculum non curabis ſine toto capite,
Nec caput ſine toto corpore,
Nec totum corpus ſine animi.*

* *E. Græc.*

If that may not be hoped or expected, yet caſe him with comfort, chearfull ſpeeches, faire promiſes, and good words, perſwade him, adviſe him. Many, ſaith *Galen*, have been cured by good counſell and perſuaſion alone. *Heavines* of the heart of man doth bring it down, but a good word rejoyceth it, *Prov. 12. and there is he that ſpeaketh words like the pricking of a ſword, but the tongue of a wiſe man is health*, Verſe 18. *Oratio namq; ſancti animi eſt remedi- um*, a gentle ſpeech is the true cure of a wounded ſoule, as *Plutarch* con- tends out of *Æſchylus* and *Euripides*: If it be wiſely adminiſtered, it eaſeth grief and pain, as diſverſe remedies do many other diſeaſes: 'Tis incantatio- num iſlar, a charme, *Eſtuanſis animi refrigerium*, that true *Nepenthe* of *Ho- mer*, which was no Indian plant or fained medicine, which *Epidamnus* *Thonis* wife ſent *Helena* for a token, as *Macrobius* 7. *Saturnal. Gorgias* *Hermat. lib. 9. Greg. Nanſianzen* and others ſuppoſe, but opportunity of ſpeech: for *He- lena's* boule, *Medea's* unktion, *Venus* girdle, *Circus* cup, cannot ſo inchant, ſo forcibly move or alter as it doth. A letter ſent or read will do as much,

multum allevor quum tuas literas lego, I am much eaſed, as *Tully* writ to *Pomponius Atticus*, when I read thy letters. Affuredly a wiſe and well ſpo- ken man may do what he will in ſuch a caſe, a good Orator alone, as *Tully* holds, can alter affections by power of his eloquence, comfort ſuch as are af- flicted, creſt ſuch as are depreſſed, expell and mitigate feare, luſt, anger, &c. And how powerfull is the charme of a diſcreet and dear friend? *He regit dictis animos, & temperat iras*, What may not he effect? As *Chremes* told *Menedemus*, *Feare not, conceal it not O friend, but tell me what it is that troubles thee, and I ſhall ſurely help thee by comfort, counſell, or in the matter it ſelfe*. *Arnoldus lib. 1. brevior. cap. 18.* ſpeakes of an uſurer in his time, that upon a loſſe much melancholy and diſcontent was ſo cured. As *Imaginati- on*, feare, grief, cauſe ſuch paſſions, ſo concepts alone, rectified by good hope, counſell, &c. are able againe to helpe: and 'tis incredible how much they can do in ſuch a caſe, as *Trincavelius* illuſtrates by an example of a Patient of his. *Porphyrius* the Philoſopher (in *Plotinus* life, written by him) relates, that being in a diſcontented humor through unſufferable anguiſh of minde, he was going to make away himſelf: but meeting by chance his ma- ſter *Plotinus*, who perceiving by his diſtracted looks all was not well, urged him to confeſſe his griefe: which when he had heard, he uſed ſuch comforta- ble ſpeeches, that he redeemed him *è ſancibus Erebi*, pacified his unquiet minde, in ſomuch that he was eaſily reconciled to himſelfe, and much aban- ſhed to thinke afterwards, that hee ſhould ever entertaine ſo vile a motion. By all means therefore, faire promiſes, good vvords, gentle perſuaſions are to be uſed, not to be too rigorous at firſt, *or to inſult over them, not to deride, neglect or contemne, but rather*, as *Lemnius* exhorteth, *to pity, & by all plau- ſible meanes to ſeek to reduce them*: but if ſatiſfaction may not be had, milde ſourtes promiſes, comfortable ſpeeches, and good counſell will not take place, thenas *Chriſtopherus à Rega* determines, *lib. 3. cap. 14. de Mel. to handle*

a. Et nos non paucos ſanavi- mus, animi mor- bus ad debi- tum revocari. lib. 1. de ſaniti- tudine. b. Conſolat. Apollonium. Si quis ſapienter ſuo tempore adhibeat Remedia morbi diſverſa ſunt, dolentem ſermo benignus ſublevar.

† Lib. 12. epiſt.

c. De nar. deor. B. conſolatur affli- ctos, de deit. perſectioris ari- more, cupidita- tes inprimis, & iracundiæ compriimit. d. Hæc autem. A. 1. Scen. 1. Ne me me ne vero- re, crede in- quam mihi, aut conſolando, aut conſilio, aut re- juveto. e. Nov. ſenera- torem avarum apud meos ſe- curatum, quæ multum pecun- iam amiferat. f. Lib. 1. conſil. 12. Incredibile d. tu quantum juvenit. g. Nemo iſſiſſi- mus, c. ad ſion. h. hominibus in- ſulter aut in- illuſis ſeu. ti- or, verum miſe- ria potius in do- leſcat, vicem- quam deploret. lib. 1. cap. 16.

Cap. 7. Idem
Piso Laurenti-
us cap. 8.
Quod timet
nisi. Iste, ut
cogitur et vi-
det.
Ubi tunc
blanditur ana-
lyticisdem ter-
rorem incuti-
ant.
Si vero fuerit
ex novo malo
audito, et ex
animi acci-
de, aut de ami-
sione meretricum,
aut morte ami-
ci, introducan-
tur nova con-
silia huius que
ipsum ad gau-
dia moveant,
de hoc semper
nisi debemus.
C. 6.
m. Lib. 3. cap.
14.
Cap. 3. Ca-
stratio olim a
ceteribus u-
t in magis de-
spiciat. C. 6.
n. Lib. 5. cap. 5.
sic morbum
morboque cla-
rum clavo, re-
tundimus, &
malo nodo ma-
lum cuneum id-
bitemus. Nec
ego qui ex su-
bito hystericum in-
cursum, & im-
pinato timore
quartanum de-
fulerat.
C. Lib. 7. cap.
50. In acie pug-
nant febre
quartana libe-
ratus est.
P. Iacchinas
cap. 15. m. 9.
Rhasis Mont.
cap. 26.
q. Lib. 1. cap. 16.
queruntur eos
qui corum ef-
fectum vident,
contemunt. S.
Pontanus lib. 4. cap. 2. cf. Wisd. of the like : but amongst the rest I finde one

them more roughly, to threaten and chide, faith ^b *Altomarus*, terrific some-
times, or as *Salvianus* will have them, to be lashed and whipped, as we do by
a starting horse, that is affrighted without a cause, or as ^k *Rhasis* adviſeth,
one while to speake faire and flatter, another while to terrifie and chide, as they
shall see cause.

When none of these precedent remedies will availe, it will not be amisse,
which *Savonarola* and *Ælian Montaltus* so much commend, *clarum clavo*
pellere, to drive out one passion with another, or by some contrary passion, as
they doe bleeding at nose by letting blood in the arme, to expell one feare
with another, one grief with another. ^m *Christopherus à Vega* accounts it
rationall Physicke, *non alienum a ratione*: and *Lemnius* much approves it, to
use an hard wedge to an hard knot, to drive out one disease with another, to
pull out a tooth, or wound him, to geld him faith ^t *Platerus*, as they did
Epileptical patients of old, because it quite alters the temperature, that the
paine of the one may mitigate the griffe of the other; ⁿ and I knew one that
was so cured of a quartan ague, by the sudden coming of his enemies upon him.
If we may beleeve ^o *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the
father of lies, ^q *Fabius Maximus* that renowned Conſull of Rome, in
a battle fought with the King of the *Allobroges*, at the river *Isaurus* was
so rid of a quartan ague. *Valesius* in his controversies, holds this an ex-
cellent remedy, and if it be discreetly used in this malady, better then any
Physick.

Sometimes againe by some ^p fained lye, strangenews, witty device, ar-
tificiall invention, it is not amisse to deceive them. ^q As they hate those, faith
Alexander, that neglect or deride, so they will give care to such as will sooth
them up. If they say they have swallowed frogges, or a snake, by all means grant
it, and tell them you can easily cure it: 'tis an ordinarie thing. *Philodotus*
it, and tell them you can easily cure it: 'tis an ordinarie thing. *Philodotus*
the Physician cured a melancholy King, that thought his head was off,
by putting a leaden cap thereon, the waight made him perceive it, and
freed him of his fond imagination. A woman in the said *Alexander*,
swallowed a Serpent as shee thought, hee gave her a vomit, and con-
veyed a Serpent, such as shee conceived, into the bason, upon the sight
of it shee was amended. The pleasantest dotage that ever I read, faith
^r *Laurentius*, was of a Gentleman at *Senes* in Italy, who was afraid to
pisse, least all the towne should bee drowned; the Physicians caused the
bells to be rung backward, and told him the towne was on fire, where-
upon he made water, and was immediatly cured. Another supposed his
nose so bigge that he should dash it against the wall if he stirred; his Phy-
sician tooke a great peece of flesh, and holding it in his hand, pinched him
by the nose, making him beleeve that flesh was cut from it. *Foreſtus* obs.
lib. 1. had a melancholy patient, who thought he was dead, (hee put a fellow
in a chest, like a dead man by his beds side, and made him reare himselfe a little,
and eat: the melancholy man asked the counterfeite, whether dead men use to
eat meat, he told him yea, whereupon he did eat likewise and was cured. *Lem-
nius* lib. 2. cap. 6. de 4. complex. hath many such instances, and *Jovianus*
S. *Pontanus* lib. 4. cap. 2. cf. Wisd. of the like : but amongst the rest I finde one
perat comedisse se parat, concedere debemus. & Item de cura facere. & Cap. 8. De mel. C. 8. siam posuit ex Medicorum con-
silio prope eum, in quem alium se mortuum fingentem posuit, huius in cista jactans, &c.

most

most memorable, registred in the French Chronicles, of an Advocate of
Paris before mentioned, who beleevved verily hee was dead, &c. I read a
multitude of examples, of melancholy men cured by such artificiall in-
ventions.

SUBJECT. 3.

Musicke a remedy.



Any and sundry are the meanes, which Philosophers and Physi-
cians have prescribed to exhilarate a sorrowfull heart, to divert
those fixed and intend cares and meditations, which in this ma-
lady so much offend; but in my judgement none so present,
none so powerfull, none so apposite as a cup of strong drinke, mirth, mu-
sicke, and merry company. *Ecclus* 40. 20. Wine and Musicke rejoyce the
heart. ^u *Rhasis* cont. 9. Tract. 15. *Altomarus*. cap. 7. *Ælianus Montaltus* c. 26.
Ficinus, *Bened. Viſor*. *Faventinus* are almost immoderate in the commen-
dation of it, a most forcible medicine ^x *Jacchinus* calls it. *Jason Pratensis*, a
most admirable thing, and worthie of consideration, that can so mollifie the
minde, and stay those tempestuous affections of it. *Musica est mentis medici-
na* ^y *Waste*, a roaring-meg against Melancholy, to reare and revive the lan-
guishing soule, affecting not onely the eares, but the verie arteries, the vi-
tall and animall spirits, it erects the minde, and makes it nimble, *Lemnius* in-
sit. cap. 44. This it will effect in the most dull, severe and sorrowfull soules,
expell grife with mirth, and if there bee any cloudes, dust, or dregges of cares
yet lurking in our thoughts, most powerfully it wipes them all away, *Salisbur-
polit* l. 1. c. 6. and that which is more, it will performe all this in an instant:
Cheare up the countenance, expell austeritie, bring in hilarity (*Girald. Camb.*
cap. 12. *Topog. Hiber.*) informe our manners, mitigate anger; *Athenaus* (*Dip-
nosophist*. lib. 14. cap. 10. calleth it an infinite treasure to such as are endow-
ed with it: *Dulcisonum reficit tristia corda melos*, *Eobanus Hessus*. Many o-
ther properties ^b *Cassiodorus* epist. 4. reckons up of this our divine Musicke,
not only to expell the greatest griefes, but it doth extenuate feares and fu-
ries, appeaseth cruelty, abateth heavinesse, and to such as are watchfull it can-
seth quiet rest, it takes away spleene and hatred, bee it instrumentall, vocall,
with strings, winde, ^c *Qua à spiritu, sine manuum dexteritate gubernetur*,
&c. it cures all irksomnesse and heavinesse of the Soule. ^d Labouring men
that sing to their worke, can tell as much, and so can souldiers when they
goeto fight, whom terror of death cannot so much affright, as the sound
of trumpet, drum, fife, and such like musick animates. *It makes a child* ^e *gmer*,
the nurses song, and many times the sound of a trumpet on a sudden, bells
ringing, a carremans whistle, a boy singing some ballad tune early in the
street, alters, revives, recreates a restless patient that cannot sleepe in the
night, &c. In a word, it is so powerfull a thing that it ravisheth the
soule, regina sensuum, the Queene of the senses, by sweete pleasure (which
is an happy cure) and corporall tunes pacifie our incorporall soule, *sine ore*
^f *loquens, dominatum in animam exercet*, and carries it beyond it selfe, helps,
elevates, extends it. *Scaliger exercit.* 302. gives a reason of these effects,

u In 9. Rhasis.
Magnam vim
habet Musica.
x Cap. de Ma-
nia. Admira-
da profectores
est, & digna
expensione,
quod sonorum
concinuitas
mentem emolli-
at, sicut & pro-
cedo ad ipsam
affectiones.
y Langens ani-
ma in se erigi-
tur & revivi-
scit, nec tam
aures afficit, sed
& sonitu per
arterias undiq;
diffuso, spiritum
vitalis tum
animales exci-
tat, mentem
reddens agi-
lem, &c.
z Musica veni-
stare sub men-
tes severiores
capit, &c.
a Animas tri-
stes subito ex-
hilarat, nubilos
vultus serenas,
austeritatem
reponit, jucun-
ditatem expo-
nit barbariem;
facit deponere
genes, maree
instituit, ira-
cundiam miti-
gat.
b Cybara tri-
stiam jucun-
dat, similis
est alterat cruentam, severitiam blande reficit, languorem, &c. c Pet. Aretine. d Cassio de medic. lib. 1. fol. 27.
e because

because the spirits about the heart take in that trembling and dancing aire into the body, are moved together, and stirred up with us, or else the mind as some suppose, harmonically composed, is roused up at the tunes of musick. And 'tis not only men that are so affected, but almost all other creatures. You know the tale of Hercules Gallus, Orpheus, and Amphion, felices animas Ovid calls them, that could saxa movere sonitibus, &c. makes stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolfe and lambe, vicinumque lupo praeiit agnatus, clamoribus graculus, stridula cornix, & Jovis aquila, as Philostratus describes it in his images, stood all gaping upon Orpheus, and trees pulled up by the roots, came to heare him, Et comitem quercum pinus amica trahit.

Arion made fishes follow him, which, as common experience evinceth, are much affected with musicke. All singing birds are much pleased with it, especially Nightingales, if wee may belevee *Calcagninus*; and Bees among the rest, though they be flying away, when they heare any tingling sound, will tarrie behinde. *Harts, Hindes, Horses, Dogs, Beares*, are exceedingly delighted with it. *Scal. exerc. 302.* Elephants *Agrippa* addes lib. 2. cap. 24. and in *Lydia* in the midst of a lake there be certain floating Ilands, (if ye will belevee it) that after musicke will dance.

But to leave all declamatory speeches in praise of divine Musick, I will confine my selfe to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraigne remedy against Despaire and Melancholy, and will drive away the devil himselfe. *Canus* a *Rhodian* Fidler in *Philostatus*, when *Apollonius* was inquisitive to know what hee could do with his pipe, told him, *That he would make a melancholy man merrie, and him that was merrie much merrier then before, a lover more enamoured, a religious man more devout.* *Ismenias* the *Theban*, *Chyron* the *Centaure* is said to have cured this and many other diseases by musicke alone: as now they doe those, saith *Bodine*, that are troubled with *S. Vitus* bedlam dance. *Timothens* the Musician compelled *Alexander* to skip up & downe, and leave his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei. lib. 17. cap. 14.* so much commends for it. Who hath not heard how *David's* harmony drove away the evil spirits from king *Saul*, 1. *Sa. 16.* and *Elisha* when he was much troubled by importunate kings, called for a Minstrel, and when he played, the hand of the Lord came upon him, 2. *King. 3.* *Jason Pratensis* c. de *Mania* hath many examples, how *Clinias* & *Empedocles* cured some desperately melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike *Homer* brings in *Pheimus* playing, and the *Muses* singing at the banquet of the gods. *Aristotle polit. l. 8. c. 5.* *Plato* 2. de *legibus*, highly approve it, and so do all Politicians. The *Greekes*, *Romans*, have graced Musicke, and made it one of the liberall sciences, though it be now become mercenarie. All civill commonwealths allow it: *Cicero* *Manlius* (as *Livius* relates) *Ab urbe cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kinde of musick to their feasts. Your Princes, Emperours, and persons of any quality, maintaine it in their Courts; No mirth without musicke. *St.*

*Quid spiritus
qui in corde
gloriantur, stimu-
lum & sub-
stantiam rec-
tantem in
pectus, & inde
excitantur, a
spiritu musculi
moverentur, &c.
† Arbores radi-
cibus avulsa,
&c.
† M. Carew of
Ambery in de-
scrip. Cornwall
saith of Sailes,
that they will
come and
shew them-
selves dancing
at the sound of
a trumpet, fol.
35. 1. & fol.
154. 2. booke.
g. De cert. o. e-
quo, cane, urso
tunc comper-
tum musica
afficiuntur.
h. Nomen inest
numeria.
i. Sep. graves
modos mdu-
larum capien-
tes, Et de-
spectatis concili-
avit opem.
k. Lib. 5. cap. 7.
Marratibus
marorem ad-
mam, letantem
vero stip. for-
dam biliorum
omnium cali-
dorem, religio-
sum divinum
mine corrup-
tum, Grad. De-
os colendos pa-
ratorum.
l. Natus Co-
mes Myr lib. 4.
cap. 12.
m. Lib. 5. de rep.
Curat musica
furorē Sani-
tatis.
n. Exaltare e
concurio. Car-
dan, subtil.
lib. 13.
o. Iliad. 1.
* Libro 9. cap. 1. Pythias, Sambas, &c. & comitatus ludum dē. Gaudens addita epulis ex Asia invenit in
urbe.*

Thomas

Thomas Moore in his absolute *Utopian* common-wealth, allows musicke as an appendix to every meale, and that throughout, to all sorts. *Epicius* calls mensam musiam, praesepe, a table without musicke a manger; for the concert of Musicians at a banquet, is a carbuncle set in gold, & as the signet of an Emerald well trimmed with gold, so is the melodie of Musicke in a pleasant banquet. *Ecclus 32. v. 5, 6* *P. Lewes* the eleventh when he invited *Edward* the fourth to come to *Paris*, told him that as a principall part of his entertainment, hee should heare sweet voices of children, *Ionicke* and *Lydian* tunes, exquisite Musicke, hee should have a——and the *Cardinall of Burbon* to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is. *Lucian* in his booke de *salutatione* is not ashamed to confesse that he tooke infinite delight in singing, dancing, musick, wemens companie, and such like pleasures, and if thou (saith hee) didst but heare them play and dance, I know thou wouldst be so well pleased with the obiect, that thou wouldst dance for company thy self, without doubt thou wilt bee taken with it. So *Scaliger* ingeniously contendeth, exercit. 274. *I am beyond all measure affected with musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace and comelinesse of faire women, I am well pleased to be idle amongst them.* And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceede not originally from it, that he bee not some light *inamarato*, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spur to a free horse, will make him run himself blinde, or break his winde, *Incitantum enim amoris musica*, for Musicke enchants, as *Minander* holds, it will make such melancholy persons mad, and the sound of those Jiggs, and Horne-pipes will not bee removed out of the eares a weeke after. *Plato* for this reason forbids Musicke and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, least one fire increaseth another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in woe, fear, sorrow, or dejected, it is a most present remedy, it expels cares, alters their grieved mindes, and easeth in an instant. Otherwise, saith *Plutarch*, *Musica magis dementat quam vinum*; Musicke makes some men mad as a tygre; like *Astolphos* home in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe, it hath divers effects: and *Theophrastus* right well prophesied, that diseases were either procured by Musicke, or mitigated.

SUBJECT. 4.

Mirth and merry companie, faire objects, remedies.



Mirth and merrie company may not bee separated from Musicke, both concerning and necessarily required in this businesse. Mirth (saith *Vives*) purgeth the blood, confirmes health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body young, lively and fit for any manner of imployment. The merrier heart,

*Lib. 3. de ani-
ma. Letitia
purgat sangui-
nem, valetudi-
nem conferat,
colorem inducit
florentem, nut-
ritum, gratum.*

† There is a
time for all
things, to
weepe, laugh,
mourn, dance,
Eccles. 3. 4.
i Hor.
k Sir John
Hammond
saith so.

Decimus, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether unfit or misbecoming the gravity of such a man, if that *Decorum* of time, place, and such circumstances be observed. *Misce stultitiam consiliis breuem*; & as ^k he said in an Epigram to his wife, I would have every man say to himself, or to his friend,

*Moll, once in pleasant company by chance,
I wisht that you for company would dance,
Which you refus'd, and said, your years require,
Now, Matron-like, both manners and attire.
Well Moll, if needs you will be matron-like,
Then trust to this, I will thee matron-like:
Yet so to you my love may never lessen,
As you for Church, house, bed, observe this lesson:
Sit in the Church as solemne as a Saint,
No deed, word, thought, your due devotion taint:
Vile if you will your head, your soul reveale
To him that only wounded souls can heale:
Bein my house as busie as a Bee,
Having a sting for every one but me;
Buzzing in every corner, gath'ring hony:
Let nothing waste, that costs or yeeldeth mony.
† And when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warme with good cheere and wine:*

*Then of sweet sports let us occasion scape,
But be as wanton, toying as an Ape.*

Those old ^l *Greekes* had their *Lubentiam Deam*, goddesse of Pleasance, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui* sacrifice, after their warres especially, and in times of peace, which was used in *Thessaly*, as it appears by that of ^m *Apuleius*, who was made an instrument of their laughter himself. Because laughter and merriment was to season their labours and modest life, ⁿ *Risus enim, divum atq; hominum est aeterna voluptas*. Princes use jesters, players, and have those masters of revels in their courts. The *Romans* at every supper; for they had no solemne dinner) used Musick, Gladiators, Jesters, &c. as ^o *Suetonius* relates of *Tiberius*, *Dion* of *Commodus*, and so did the *Greeks*. Besides Musick, in *Xenophons Sympof. Philippus* *ridendi artifex*, *Philippus*, a Jester, was brought to make sport. *Paulus Jovius* in the eleventh book of his history, hath a pretty digression of our English customs, which howsoever some may misconf. ^p *er*, I for my part, will interpret to the best. ^q *The whole nation beyond all other mortall men, is most given to banqueting and feasts for they prolong them many houres together, with dainty cheere, exquisite musicke, and facetious jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night. Volateran* gives the same testimony of this Island, commending our joviall manner of entertainment, and good mirth, and mee thinks hee saith well, there is no harme in it, long may they use it, and all such modest sports. *Ctesias* reports of a *Perisian* king, that had 150 maides attending at his table, to play, sing and dance by turnes, and ^r *Lit. Geraldus* of an *Egyptian* prince, that kept nine *Virgines* still to waite upon him, and those of most excellent feature, and sweet

† *Lucretia* toto
se licet usq;
dic. *Thais* no-
ne velo.
† *Lit. Geraldus*
Hist. deor. Syn-
t. 12. v.
in Lib. 2. de
cur. 1.
n *Equid* n-
esse laboris &
modestus
condimentum.
o *Calceag. Epit.*
* *Cap. 6. 1. In*
delictis habuit
fuitas &
adulteros.
* *Uixerit* a
gens supra
mortalis exte-
rit comitior-
um studiosissi-
ma. *Ecce* enim
per caritas &
exquisite d-
per, interposita
musica & jo-
culatorem, in
multas capias
horas extra-
bant ac fuisse
productum che-
re & am-
frenarum in-
dulgent &c.
p *Synag. de*
Mojse.

voices, which afterward gave occasion to the *Greekes* of that fiction of the nine *Muses*. The King of *Aethiopia* in *Africke*, most of our *Asiatick* Princes have done so and do; those *Sophies*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their *Queenes* and *Concubines*, *qua jucundioris oblectamenti causa* († saith mine author) *coram rege psallere & saltare consueverant*, taking great pleasure to see and heare them sing and dance. This & many such meanes, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

*Utere convivis, non tristibus utere amicis,
Quos nuga & risus, & joca salsa juvant.*

Feast often, and use friends not still so sad,
Whose jests and merriments may make thee glad.
Use honest and chaste sports, scenicall shewes, playes, games;

Accedant juvenumq; Chori, mistaq; puellae.

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good Students, [†] *Live merrily*, O my friends, free from cares, perplexitie, anguish, griefe of minde, live merrily, letitia coelum vos creavit: Again and again I request you to bee merry: if any thing trouble your hearts or vex your souls, neglect and contemne it, let it passe. * And this I enjoyne you, not as a *Divine* alone, but as a *Physician*, for without this mirth, which is the life and quintessence of *Physick*, *medicines*, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. *Dum fata sinunt, vivite lati* (*Seneca*) I say be merry.

** Nec lasibus virentem
Videmus hanc juvenam.*

It was *Tiresias* the Prophets counsell to [†] *Menippus*, that travelled all the world over, even downe to hell it selfe to seeke content, and his last farewell to *Menippus*, to be merry. ² *Contemne the world* (saith he) *and count that is in it vanity and toyes*, this only covet all thy life long; bee not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry.

*Si Numerus uti censet sine amore jociisque,
Nilest jucundum, vivas in amore jociisque.*

Nothing better, (to conclude with *Solomon Eccles. 3. 22.*) then that a man should rejoyce in his affaires. 'Tis the same advice which every *Physician* in this case rings to his Patient, as *Capivaccius* to his, ² *avoid over much study* and perturbations of the minde, and as much as in thee lies, live at hearts ease: *Prosper Calenus* to that melancholy Cardinall *Cassius*, ^b *amidst thy serious studies and businesse, use jestes and conceits, playes, and toyes, and whatsoever else may recreate thy minde*. Nothing better then mirth and merry company in this malady. ^c *It beginsnes with sorrow* (saith *Montanus*) *it must be expelled with hilaritie*.

But thee the mischief, many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their businesse, & in

nam potes vitam hilarem traducas. ^a *Hildeheim* libel. 2. de Mania. fol. 161. *Studia* rerarum & animi perturbatio-
nes, iugiter, & quantum potest jucunde vitari. ^b *Lib. de arrabile*. *Gravioribus* curis ludos & facietas aliquando inter-
pone, joci, & que solent animum relaxare. ^c *Consil. 30*. Mala valentia aulla & contraria est tristitia, ac propterea ex-
laetione animi remorenda.

† *Archem* lib.
1. 2. & 1. 4. affi-
dis mulierum
viciis, contra-
que symphonie
Palatium Per-
ny such meanes, to
exhilarate the heart
of men, have been
still practised in
all ages, as know-
ing there is no bet-
ter thing to the pre-
servation of mans
life. *locus dist. 1. b.*
18.
q *Eobanus* H: f-
sa.
† *Fracastrorius*.
† *Vivite ergo*
letis, O amici,
procul ab angus-
tia, vivite le-
ti.
† *Iterum* precor
& obsecro, vi-
vite letis: illud
quod cor urit,
negligite.
u *Letus* in pre-
sent animus
quod ultra ode-
rit curare Hor.
Hee was both
Sacerdos &
Medicus.
x *Hee* autem
non tam ut *Sa-
cerdos*, amici,
mando vobis,
quam ut *medi-
cus*, nam ab h-
bac una tan-
quam *medici-
narum* vita,
medicine om-
nes ad vitam
producendam
adhibere mori-
untur: vivite
letis.
* *Loebus* A-
nacreon.
y *Lucian*. *Ne-
gyomania*.
Tom. 2.
z *Omnia* man-
dana nugas &
stima. *Hoc* so-
lam tota vita
persequere, ut
presentibus be-
ne compositis,
minime curio-
sus, aut ulla in
re sollicitus,
quam pluri-

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parture of his deare friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *Adhibe solatia, sed nova aliqua, sed fortia, que audierim nunquam, legerim nunquam: namque audivi, quae legi omnia, tanto dolore superantur, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, trivall consolations, ordinarie speeches, and known perswasions in this behalfe will bee of small force; what can any man say that hath not beene said? to what end are such paranticall discourses? you may as soon remove mount *Caucasus*, as alter some mens affections. Yet sure I thinke they cannot choofe but doe some good, comfort and ease a little, though it be the same againe, I will say it, & upon that hope I will adventure. *Non meus hic sermo*, tis not my speech this, but of *Seneca*, *Plutarch*, *Epictetus*, *Austin*, *Bernard*, *Christ* and his *Apostles*. If I make nothing, as *Mountaigne* said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and deserve not blame in imparting my minde. If it be not for thy ease, it may for mine own; so *Tully*, *Cardan*, and *Boethius* wrote of *consol.* as well to helpe themselves, as others; bee it as it may, I will essay.*

Discontents and grievances are either generall or particular; generall are wars, plagues, dearthes, famine, fires, inundations, unseasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, cities; or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sickness, or bitties, injuries, abuses, &c. Generally all discontent, *hominibus quatuor fortuna salo*. No condition free, *quisq; suos patimur manes*. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as he saith, our whole life is a *Glacupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* inferres, *who art thou that hopest to goe free? Why dost thou not grieve, thou art a mortall man, and not governour of the world? Ferre quam fortem patiuntur omnes, Nemo recuset; Is it be common to all, why should one man be more disquieted then another? If thou alone wert distressed, it were indeede more irksome and lesse to bee indured, but when the calamity is common, comfort thy selfe with this, thou hast more fellows, Solamen miseris socios habuisse doloris*, 'tis not thy sole case, and why shouldst thou be so impatient? *I but alas we are more miserable then others, what shall we doe? Besides private miseries, we live in perpetuall fear, and danger of common enemies, we have Bellona's whips, and pitifull out-cries, for Epithalamiums: for pleasant musick, that fearfull noise of Ordnance, Drummings, and warlike Trumpets still sounding in our eares; in steed of nuptiall Torches, wee have firing of Townes, and Cities; for triumphs, lamentations; for joy, teares.* So it is, and so it was, and ever will be. He that refuseth to see and bear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocal course, joyes and

sorrows

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sorrows are annexed, and succeed one another. It is inevitable, it may not bee avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fere necessitas*, as *Tully* deemes out of an old Poet, that which is necessarie, cannot be grievous. If it be so, then comfort thy selfe in this, *That whether thou wilt or no, it must be indured*: make a vertue of necessity, and conforme thy selfe to undergo it, *Si longa est, levis est, si gravis est, brevis est*. If it be long, 'tis light, if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will weare it out, custome will ease it; oblivion is a common medicine for all losses, injuries, griefes, and detriments whatsoever, and when they are once past, this commodity comes of infelicities, it makes the rest of our life sweeter unto us. *Atque hæc olim inminuile juvabit, the privation and want of a thing many times makes it more pleasant and delight some then before it was.* We must not think the happiest of us all to escape here without some misfortunes,

Ubi adeo nulla est sincera voluptas, Solicitumq; aliquid letis intervenit,

Heaven and earth are much unlike, *Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hinderances, oppositions, still crossing, interrupting their endeavours and desires, and no mortall man is free from this law of nature.* Wee must not therefore hope to have all things answer our own expectation, to have a continuance of good successes and fortunes, *Fortuna nunquam perpetua est bona*. And as *Minutius Felix* the Roman Consull told that insulting *Coriolanus*, drunke with his good fortunes, looke not for that successe thou hast hitherto had, *It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite & adverse*. Even so it fell out to him as he foretold. And so to others, even to that happineffe of *Augustus*; Though he were *Jupiters* Almoner, *Pluto's* Treasurer, *Neptunes* Admirall, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalva's*, and most famous mens, that as *Jovius* concludes, it is almost fatal to great princes, through their own default or otherwise circumvented with envie and malice, to lose their honours, and dye contumeliously. 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum*,

There's no perfection is so absolute,
That some impurity doth not pollute.

Whatsoever is under the Moone is subject to corruption, alteration, and so long as thou livest upon earth looke not for other. *Thou shalt not here finde peaceable and chearfull dayes, quiet times, but rather cloudes, stormes, calumnies, such is our fate.* And as those errant planets in their distinct orbes, have their severall motions, sometimes direct, stationarie, Retrograde, in *Apogee*, *perigeo*, orientall, occidentall, combust, serall, free, and as our *Astrologers* will, have their fortitudes & debilities, by reason of those good and bad irradiations, conferred to each other, sit in the heavens, in their terms,

Constituta successerint, ita ut nulla in re fortuna sit ei adversata. *Vir. Gonsalvi lib. ult. ut ducibus fortale succedat, cum culpa sua, seum circumveniri cum malitia & invidia, immunitaque dignitate per contumeliam mori.* *Historia purum illum ætherem non invenies, & venos serenos nubos potim procillas, calumnias.* *Lips. cent. misc. ep. 8.*

houses,

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houses, ease, detriments, &c. So we rise and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from our selves as others.

Yea, but thou thinkest thou art more miserable: then the rest, other men are happy in respect of thee, their miseries are but flea-bittings to thine, thou alone art unhappy, none so bad as thy self. Yet if as *Socrates* said, *All the men in the world should come and bring their grievances together, of body, minde, fortune, sores, ulcers, madnesse, epilepsies, agues, and all those common calamities of beggerie, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion, or be as thou art? Without question thou wouldst be as thou art.* If some *Jupiter* should say, to give us all content,

Si omnes homines sua mala suaque curas in unum cumulum conferrent, et quia divitiis portionibus, &c.

1. Hec. lib. 1.

Jam faciam quod vultis, eris tu quā modo miles, Mercator, tu consultus modo rusticus, hinc vos, Vos hinc mutatis discedite partibus, et a Quid statū? nolunt.

Well be't so then: you master souldier Shall be a merchant, you sir Lawyer A country Gentleman, go you to this, That fide you, why stand yee? It's well as 'tis.

Quod ut si quis propriam malis novit, aliorum nece, in causa est, ut se inter alios miserum putet. Cardan. lib. 3. de consil. Plutarch de consil. ad Apollonium. Quam multos putas qui se cetero proximos putarent, totidem regulos si de fortuna rube reliquis partibus minimis contingat. Boet. de consol. lib. 2. prof. 4.

Every man knows his own, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes, not to examine or consider other mens, not to conferre themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adversity, but not once to thinke on their prosperity, not what they have, but what they want, to look still on them that go before, but not on those infinite numbers that come after. Whereas many a man would thinke himself in heaven, a petty Prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile, and wretched estate. How many thousands want that which thou hast, how many myriades of poore slaves, captives, of such as worked day and night in cole-pits, tin-mines, with sore toil to maintain a poore living, of such as labour in body and minde, live in extreme anguish, and pain, all which thou art free from? O fortunatos nimium bona sua norint; Thou art most happy if thou couldst be content, and acknowledge thy happinesse; *Rem carendo, non fruendo cognoscimus*, when thou shalt hereafter come to want, that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past thou wilt say thou werst most happy, and after a little misse, with all thine heart, thou hadst the same content again, might 'st lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, rest satisfied, *desine, insensum in aliorum infortunia solare mentem*, comfort thy self with other mens misfortunes, and as the moldwarpe in *Aesope* told the fox, complaining for want of a tail, and the rest of his companions, *sacete quando me oculus captum videtis*, you complain of toies, but I am blinde, be quiet, I say to thee be thou satisfied. It is recorded of the hares, that with a generall consent they went to drown themselves, out of a feeling of their misery, but when they

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saw a company of frogs more fearfull then they were, they began to take courage, and comfort again. Confer thine estate with others. *Similes altorum respice casus, pariter est a feres*. Be content and rest satisfied, for thou art well in respect of others, be thankful for that thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. *Quicquid vult habere nemo potest*, no man can have what he will. *Id nolle quod non habet*, he may chuse whether he will desire that which he hath not: Thy lot is false, make the best of it. *If we should all sleep at all times*, (as *Endimion* is said to have done) who then were happier then his fellowe? Our life is but short, a very dream, and while we look about *Immortalitas* adest, eternity is at hand: *Our life is a pilgrimage on earth, which wise men passe with great alacrity*. If thou bein woe, sorrow, want, distresse, in pain, or sicknesse, think of that of our Apostle, *God chastiseth them whom he loveth: They that sow in tears, shall reap in joy*, *Psalm. 126. 6.* As the fornaice proveth the potters vessell, so doth temptation trie mens thoughts, *Eccles. 25. 5.* 'tis for thy good, *Perisces nix perisces*: Hadst thou not been so visited, thou hadst been utterly undone; as gold in the fire, so men are tried in adversity. *Tribulatio dicitur*: And which *Campestris* hath well shadowed in an Embleme of a thresher and corn,

Si triturata absit paleis sunt absita grana, Nos crux mundanis separat a paleis:

As threshing separates from straw the corn, By crosses from the worlds chaffe are we born.

'Tis the very same which *Chrysostome* comments, *hom. 2. in 3. Mat. Corn is not separated but by threshing, nor men from worldly impediments but by tribulation*. 'Tis that which *Cyprian* ingeminates, *Ser. 4. de immort.* 'Tis that which *Hierom*, which all the Fathers inculcate, so are we catechised for eternity. 'Tis that which the proverb insinuates, *Nec documentum, documentum*: 'Tis that which all the world rings into our ears, *Deus unicum habet filium sine peccato, nullum sine flagello*: God saith *Austin*, hath one son without sin, none without correction. An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in temptation & misery. *Basil. hom. 8.* We are sent as so many souldiers into this world, to strive with it, the flesh, the devil, our life is a warfare, and who knows it not? *Non est ad astra mollis e terris via*: and therefore peradventure this world here is made troublesome unto us, that, as *Gregory* notes, we should not be delighted by the way, and forget whither we are going.

Ite nunc fortes, ubi celsa magni Ducit exempli via, cur inertes Terga nudatis? Superata tellus Sydera donat.

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances, on the other side you have many pleasant sports, objects, sweet smells, delightfome tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, condemned, yet comfort thy self, as it was said to *Agar* in the wilderness, *God sees thee, he takes notice of thee*: There is a God above that can vindicate thy cause, that can relieve thee. And surely *Seneca* thinks he takes delight in seeing thee. *The gods are well pleased when they see great men contending with adversity*, as we are to see men fight, or a man with a beast. But these are toies in

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respect,

Seneca. O si durastrem super numer, nullum alio felicitior esset. Card. Seneca de ira. Plaro, Axiocho. An ignoras citam hanc peregrinationem, &c. quam sapientes cum gaudio percurrunt. Sic expedit, medicus non dat quod patiens vult, sed quod ipse bonum scit. Frumentum non egreditur nisi trituratum, &c. Non est pens damantis sed flagellum corrigentis. Ad hereditatem eternam sic erudimur. Confess. 6. Melancholiam tempestas, arbiteram praedam, ducem pernam, magnanimum calamitas, Christianum verotemario probat & examinat. Sen. Herc. jur. u Ideo Deum asperum fecit, ut ne dum delabantur in via obliviscantur eorum quae sunt in patria. Boet. lib. 1. 5. met. ult. Boet. pro ult. Manet spectatum candilium desuper praesentem deum, bonum praemia, malum supplicia dispensant. Lib. de provid. voluptatem capiti dei quando magno viros collationes cum calamitate videtur.

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& *ingenuus mancipium*, a flave to his lutt and belly, *solusq; libidine fortis*. And as *Salvianus* observed of his Countrymen the *Aquitanes* in France, *sicut titulus primi fuere, sic & vitius, and Cabinet du roy*, their own writer distinctly of the reft; The Nobles of Berry are most part teachers, they of Touraine thieves, they of Narbonne covetous, they of Guyenne coyvers, they of Province Atheists, they of Rhemes superstitious, they of Lions treacherous, of Normandy proud, of Picardy insolent, &c. we may generally conclude; The greater men, the more vicious. In fine, as † *Aeneas Sylvius* adds, they are most part miserable, fustish and filthy fellows, like the walls of their houses, faire without, foule within. What doest thou vaunt of now? What dost thou gaze and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why a foole may be possessor of this as well as hee, and he that accounts him a better man, a Nobleman for his living of it, he is a foole himselfe. Now goe and bragge of thy gentility. This is it belike, which makes the Turkes at this day scorne nobility, & all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the *Ragisian* Common wealth, *Switzers*, and the united Provinces, in all their Aristocracies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, & will admit of none to beare office, but such as are learned, like those *Athenian Arcopagites*, wise, discrete, and well brought up. The *Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers & Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, virtuous, noble, *nobilitas utolim ab officio, non a natura*, as in Israel of old, and their office was to defend and governe their Country in war and peace, not to hawke, hunt, eat, drink, game alone, as too many do. Their *Loyssi*, *Manderins*, *literati*, *gentians*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state, and why then should any that is otherwise of worth, be ashamed of his birth? why should not hee bee as much respected that leaves a noble posterity, as he that hath had noble ancestors? why not more? for *plures saecula orientem*, we adore the sun rising most part, & how much better is it to say, *Ego meis majoribus virtute praeluxi*, to boast himself of his virtues, then of his birth? *Cathartesius* Sultan of *Aegypt* & *Syria*, was by his condition a flave, but for worth, valour, and manhood lecond to no King, & for that cause (as † *Jocius* writes) elected Emperour of the *Mamelukes*. That poore Spanish *Pizarro* for his valour made by *Charles* the fifth Marquisse of *Anatilis*; The Turk *Bassa*'s are all such. *Pertinax*, *Philippus Arabs*, *Maximus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. Consuls. *Pius secundus*, *Sixtus quintus*, *Johan. secundus*, *Nicholas quintus*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*. The Kings of Denmark fetch their pedigree, as some say, from one *Ulf*, that was the son of a bear. † *E tenus casa saepe vir magnus exit*, many a worthy man comes out of a poore cottage. *Hercules*, *Romulus*, *Alexander*, (by *Olympia*'s confession) *Themistocles*, *Jugurtha*, king *Arthur*, *Willia* the Conqueror, *Hezer*, *Dcmofthenes*, *P. Lombard*, *P. Comestor*, *Bartholus*, *Adrian* the fourth Pope, &c bastards; and almost in every kingdom, the most ancient families have bin at first Princes bastards, their worthiest captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base & *Cardan* in his subtilties, gives a reason why they are most part better able than others, in body & mind, & so per consequens, more fortunate. *Castru-*

[illegible]

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Lucius Castircamus a poore childe, found in the field, exposed to misery, became prince of *Luke* & *Senes* in *Italy*, a most compleat fouldier, and worthy captain; *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderfull thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents. A most memorable observation, * *Scaliger* accomplishes it, & non praecurandum, maximorum virorum plerumque patres ignotas, matres impudicas fuisse. I could recite a great catalogue of them, every kingdom, every province will yeeld innumerable examples: and why then should baseness of birth be objected to any man? who thinks worle of *Tully* for being *Arpinus*, an upstart? Or *Agathocles* that *Sicilian* king for being a potters son? *Sphexartes* and *Marius* were meanly born. What wife man thinks better of any person for his nobility: as he said in † *Machiavel*, omnes eodem patre nati, *Adams* sons, conceived all and born in sin, &c. We are by nature all as one, all alike, if you see us naked, let us wear theirs and they our clothes, and what's the difference? To speake truth, as *Bale* did of *P. Schaliarius*, I more esteem thy worth, learning, honesty, then thy nobility, honour thee more that thou art a writer, a Doctor of divinity, then earle of the *Hunnes*, *Baron* of *Skradine*, or haist title to such and such provinces, &c. Thou art more fortunate and great (so† *Jovius* writes to *Cosmus Medices* then Duke of *Flouence*) for thy vertues, then for thy lovely wife, and happy children, friends, fortunes, or great dutchy of *Tuscany*. So I accompt thee, & who doth not so indeed: *Abdolominus* was a gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be born of mean parentage, and to excell in worth, to be morally noble, which is preferred before that natural nobility, by divines, philosophers, and † politicians, to be learned, honest, discrete, well qualified, to be fit for any manner of employment, in country and commonwealth, war and peace, then to be *Degeneres Neoptolemi*, as many brave nobles are, only wise, because rich, other wise idiots, illiterate, unfit for any manner of service? Thou hast had for many noble ancestours, what is that to thee? *Vix ea nostra voco*, when thou art a dildard thy self: quid prodest Pontice longo stemmate censere? &c. I conclude, hast thou a sound body, & a good soul, good bringing up, art thou virtuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, though born of *Thyrsties*, — dum modotusis — *Æacidae similis, non natus, sed factus*, noble &c. &c. &c. † for nether sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself can take thy good parts from thee. Be not ashamed of thy birth then, thou art a gentleman all the world over, & shalt be honoured, when as he, strip him of his fine clothes, † dispossesse him of his wealth, is a funge (which * *Poly-nices* in his banishment found true by experience, Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be contemned. Once more, though thou be a *Barbarian*, born at *Tontontac*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepeuc*, he a French *monsieur*, a Spanish *don*, a *senior* of *Italy*, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, & he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, & he is a beast.

† *Heraclitus imperator uirtutum, cum multisq[ue] de decora prouti felicitate beatoru[m] exultat.* ‡ *Curtime.* § *Bodine de rep[ub]l[ica] 2.6.* g *lib[er]i*
 † *lib[er]i de prout, naughty, foolin, they defile the nobility of their kindred, Eccl[esiasticus] 22.8.* ‡ *Cuius possessio nec furto eripis,*
 † *unde absumit, ne aquarum uirgine absorberi, uel ex morbi destrui potest.* § *Send them both to some strange place marked*
 † *galeas, see Anטיפпa ludy, you shall feel the difference, Baccus Effraget.* * *Familie splendor nobili or atris, Strabo, 6.6.*

Let not *terra filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truly vertuous and noble: I do much respect and honour true Gentry and nobility, I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concerns me not: or had I been some great heire, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happinesse, honours, &c. they have their period, are brittle and unconstant. As he said of that great river *Danubius*, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now flow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will expresse it in his conditions.

—*nec enim feroces*

Progenerant aquile columbas.

And although the nobility of our times be much like our coins, more in number & value, but lesse in waight & goodnes, with finer stamps, cuts, or outsidcs, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroically and generous spirit, then that *vulgus hominum*, those ordinary bores & peasants, *qui adeo improbi, agrestes, & inculti plerumque sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præsent, ne ipsi* *si advenit*, as^k one observes of them, a rude, brutish, uncivil, wilde, a curish generation, cruell and malicious, incapable of discipline, & such as have scarce common sense. And it may be generally spoken of all, which *Lemnius* the Phytician said of his travel into *England*, the common people were silly, sullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous & civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely favour of the stocke whence he came, and that innate rusticity can hardly be shaken off.

* *Licet superbus ambulet pecunia,*

Fortuna non mutat genus.

And though by their education, such men may be better qualified, and more refined; yet there be many symptoms, by which they may likely be descriced, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer then ordinary in his diet, & as^k *Hierom* wel describes such a one to his *Nepotian*; *An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters, &c.* A beggers brat will be commonly more scornfull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intolerable as a fortunate fool*, as *Tully* found long since out of his experience,

Asperius nihil est humili cum surgis in altum,

set

i Fluvius in
iustitia, huma-
narum rerum
imago: que par-
va dante sub
initio, in im-
mentum cre-
cunt, & sub-
evanescent.
Exult hic pri-
mo fluvius in
admirandam
magnitudinem
extendit, tan-
dem in mari
Euxino etan-
nescit. I. Siuc-
kius peregrinat.
Euxini.

k Sabina in C.
Ovid. Met. fab.
a.
l Lib. 1. de 4.
Complexioni-
bus.

* Hor. ep. d. 1.

* Lib. 2. ep. 15.
Natum fortuito
ingruiolo &
paupere anno.
qui cum milio
repentem ve-
nerem. &c.
† Nihil veru-
m in sapientie
intolerabilem.

set a begger on horseback, and he will ride a gallop, a gallop, &c.

—*deservit in omnes*

Uum se posse putat, nec bellua savior ulla est,

Quam servus rabies in libera colla furens,

he forgets what he was, domineers, &c. and many such other symptoms he hath, by which you may know him from a true Gentleman. Many errors and obliquities are on both sides, noble, ignoble, *falsis, natis*, yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as *Biabequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politice nobiles*, and well deserve it. Many of our Nobility so borne (which one said of *Hephestion*, *Ptolomeus*, *Selencus*, *Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes. And I am so farre forth of * *Sesellius* his minde, that they ought to be preferred (if capable) before others, as being nobly born, ingenuously brought up, and from their infancy trained to all manner of civilitie. For learning and vertue in a Nobleman is more eminent, and as a Jewell set in gold, is more precious, and much to be respected; such a man deserves better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, vertue, valour, integritie; excellent members and pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly borne, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

M E M B. 3.

Against povertie and want, with such other adversities.



Ne of the greatest miseries that can befall a man, in the Worlds esteeme, is poverty or want, which makes men steale, bear false witness, swear, forswear, contend, murder and rebell, which breaketh sleep, and causeth death it self. *id est trias flagitiorum ista possion.* no burden (saithⁿ *Menander*) so intolerable as povertie: it makes men desperare, it crechts and dejects, *census honores, census amicitias*, mony makes, but poverty marres, &c. and all this in the worlds esteeme; yet if considered aright, it is a great blessing in it self, an happy estate, & yeelds no such cause of discontent, or that men should therefore accompt themselves vile, hated of God, forsaken, miserable, unfortunate. *CHRIST* himselfe was poor, borne in a manger, and had not a house to hide his head in all his life, *o lest o Ne quis ira divine judicii* any man should make poverty a judgement of God, or an odious estate. And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Act. 3. Silver and gold have I none*) *si fover. Gualt.* As sorrowing (saith *Paul*) and yet alway rejoicing, as having nothing, and yet possessing all things, *1 Cor. 6. 10.* Your great Philosophers have been voluntary poor, not only Christians, but many others. *Crates Thebanus* was adored

m Claudi-
in Estrop.

* Lib. 1. de Rep.
Gal. Quoniam
& commodiore
utuntur condi-
tione, & bone-
stiore loco nati,
jam inde a par-
vulis ad morum
civilitatem e-
ducantur, &
assuefacti.

n Nulum pau-
perie gravi-
us onus.

18. Luce.

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p. super process
Trebanus, lectum
numeratus, lectum
babui genus,
frique, jamu-
l. tum, deum
amplius, &c.
Apuleius: Flor
7. d. 4.
q. p. Bie, fenfe
q. 7. et 33.
delatus repul
bonitas, ex
zere mentis,
mora amobis
for rogatus non
est, &c.
1. 5. 1. p. super
jouis in epi-
tome in cogi-
tatione, 10. 1. 1.
partis oratio-
ne, 11. 1. 1.
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—† turpi frugerunt secula luxu
Divitie molles—

of dishes, many such maladies of body and minde get in, which the poore man knows not of. As Saturne in *Lucian*, answered the discontented commonalty. (which because of their neglected Saturnall feasts in Rome, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happinesse in riches; *you see the best* (said he *but you know not their severall gripings and discontents*: they are like painted wals, faire without, rotten within: diseased, filthy, crasie, full of intemperances effects; *And who can reckon halfe? if you but knew their fears, cares, anguish of minde and vexation, so which they are subject, you would hereafter renounce all riches.*

† O si pateant pectora divitum,
Quantos intus sublimis agit
Fortuna metus? Bruta Cero
Pulsante fretus missior unda est.

y Et quæ pars
 hæc eorum quæ
 ipse de Cruci-
 anti p. n. fens
 metas et curas
 quædam obnoxii /

O that

O that their breasts were but conspicuous,
How full of feare within, how furious?
The narrow Seas are not so boisterous.

Yes, but he hath the world at will that is rich, the good things of the earth, *juste est de magno tollere acervo*, he is a happy man, ^a adored like a God, a Prince, every man seekes to him, applaudes, honours, admires him. He hath honours indeed, abundance of all things: but (as I said) withall ^a *pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth;* for his intemperance he hath aches, crudities, gowts, and as fruits of his idleness, and fulnetie, lust, surfeiting and drunkennesse, all maner of diseases: *pecunias augetur improbitas*, the wealthier, the more dishonest. ^b *He is exposed to hatred, envy, peril and treason, feare of death, of degradation, &c.* 'tis *lubrica statio & proxima precipitio*, and the higher he climes, the greater is his fall.

— *celsa graviora casu*

— celsa graviora casu

Decidunt turre, feriuntque summos,

Fulguramontes.

the lightning commonly fets on fire the highest towers; ^d in the more eminent place he is, the more subject to fall.

Rumpitur innumeris arbos uberrima pomis,

Et subito nimis precipitantur opes.

As a tree that is heaue laden with fruit, breaks her own boughs, with their own greatnesse they ruine themselves : which *Joachimus Camerarius* hath elegantly exprest in his 13. *Embleme cent. 1. Inopem se copia fecit.* Their means is their miserie, though they doe apply themselves to the times, to lye, dissemble, collogue and flatter their leiges, obey, second his will and commands, as much as may be, yet too frequently they miscarry, they fat themselves like so many hogges, as * *Aneas Sylvius* observes, that when they are full fed, they may be deuoured by their princes, as *Seneca* by *Nero* was serued, *Sejanus* by *Tiberius*, and *Haman* by *Affuerus* : I resolue with *Gregory*, *potestas culminis, est tempestas mentis, & quo dignitas altior, casus gravior*, honour is a tempest, the higher they are eleeued, the more grievously depressed. For the rest of his prerogatives which wealth affords, as he hath more, his expences are the greater. *When goods increase, they are increased that eat them, and what good cometh to the owners, but the beholding thereof with the eyes?* Ecclus 4. 10.

* *Millia frumenti tua triverit area centum,*

Non tuus hinc capiet venter plus quam meus—

an euill sicknesse Salomon calls it, and reserved to them for an euill, 12. verſe. They that will be rich fall into many feares and temptations, into many fooliſh and noſome luſts, which drowne men in perdition, 1 Tim. 6. 9. gold and ſiluer hath deſtroyed many, Eccles 8. 2. diuitia ſaculi ſunt laquei diaboli: ſo writes Bernard, Worldly wealth is the devils bait, and as the Moone when ſhe is fuller of light is ſtill fartheſt from the Sun, the more wealth they haue, the farther they are commonly from God. (If I had ſaid this of my ſelfe, rich men would haue pulled me a peece, but heare who ſaith, and who ſeconds it, an Apoſtle) therefore St James bids them, weepe and howle for the miſeries that ſhall come upon them, their gold ſhall ruſt and canker, and eat their fleſh aſire, James 5. 1, 2, 3. I may then boldly conclude with Theodores, querelſcunq; diuitiis affluentem, &c. As often as you ſhall ſee a man aboundiſing

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z Et dicit fami-
th le stultia cogi-
tatio facit.
z Et flamma fumi-
libidinis ingre-
ditur, ita, uro-
z superbia,
is diuinarum se-
quelarum. Cōryf.
b Omnia in oculis
s odio, in insidiis
exposita, semper
for sollicitus,
jor: una iuda-
brum.
c Hor. od. 2. l. 1.
d Quid me ieli-
centiores ias-
tastis amici?
Qus cecidit,
stabilis non fuit
ille loco B. est.

^aH₃₇.

c Cap. 6. de cur-
ra-grac. affect.
cap. de provi-
dentia, quorief-
cumq; divitiis
affluentem bo-
minem vide-
mus, cumq; pes-
simam, ne que so
hunc beatissi-
mum puremum,
sed in ellicem
censeamus, etc.

17

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in wealth, qui gemmis bibis & Serrano dormit in æstro, and naught with:ll, I beseech you call him not happy, but esteeme him unfortunate, because he hath many occasions offered to live unjustly: on the other side, a poore man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him.

f Hor. lib. 2. 2.

Non possidentem multa vocaveris
Recte beatum, rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti,
Duramq; callet pauperiem pati,
Pejusq; latro flagitium timet.

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possesse and use them still:
That suffers and with patience
Abides hard poverty,
And chuseth rather for to dye,
Then do such villany.

Wherein now consists his happines, what priviledges hath he more then other men? Or rather what miseries, what cares and discontents hath hee not more then other men?

g H. r. lib. 2.

Non enim gaze, neque consularis
Summovet licet miseros tumultus
Mentis, & curas laqueata circum

Tecta volantes.

Nor treasures, nor Maiors officers remove
The miserable tumults of the minde:
Or cares that lye about, or flye above

Their high roof'd houses, with huge beams combinde.

'Tis not his wealth can vindicate him, let him have *Jobs* inventorie, *sint Crassi & Crassi licet, non hos Paetolus aureas undas agens, eripiet unquam è miseris, Crassus* or rich *Crassus* cannot now command health, or get himselfe a stomach. *h His* worship, as *Apuleius* describes him, *in all his plenty and great provision, is forbidden to eat, or else hath no appetite, (sick in bed, can take no rest, foregrieved with some cronicke disease, contracted with full diet and ease, or troubled in minde) when as in the meane time, all his household are merry, and the poorest servant that he keepes, doth continually feast. 'Tis Braſeat. felicitas, as Seneca termes it, tin-foyl'd happinesse, infelix felicitas, an unhappy kind of happinesse, if it be happinesse at all. His gold, guard, clattering of harness, and fortifications against outward enemies, cannot free him from inward fears and cares.*

h Florid. lib. 4.
Dives ille cibo
interdicitur, &
in omni copia
sui citum non
accipit, cum in-
terea totum e-
jus servituum
bilaris sit, atque
epuletur.
i Epist. 115.

Reveraque metus hominum, curaq; sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacterq; inter reges, regumq; potentes
Versantur, neque fulgorem reverentur ab auro.

Indeed men still attending feares and cares,
Nor armours clashing, nor fierce weapons feares:

With

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With Kings converse they boldly, and Kings Peeres,
Fearing no flashing that from gold appears.

Look how many servants he hath, and so many enemies he suspects, for libertie he entertains ambition, his pleasures are no pleasures, and that which is worst, he cannot be private, or enjoy himselfe as other men doe, his state is a servitude. *k A* countrey man may travell from kingdom to kingdom, *k Hor. & multi- curio hic licet mulo vel si libet usq; Tarentum.* province to province, city to city, and glut his eyes with delightfull objects, haunke, hunt, and use those ordinarie disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *nema- jestatis dignitas evileſcat*, as our *China* kings, of *Bornay*, and *Tartarian Chams*, those *aurea mancipia*, are said to do, seldome or never seene abroad, *ut major sit hominum erga se observantia*, which the *Persian* Kings so precisely observed of old. A poore man takes more delight in an ordinarie meales meat, which he hath but seldome, then they doe with all their exoticke dainties and continuall Viands, *Quippe voluptatem commendat rario usus*, 'tis the rarity and necessitie that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, drank puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mede. All excessse as ** Epictetus* argues, will cause a dislike. Sweet will be sower, which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same *l* dishes, (which are nastily dressed by slovenly cookes, that after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or what soever else, are therefore cloyed, *Necſar* it selfe grows loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poore man drinks in a wooden dish, and eates his meat in wooden spoones, wooden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and precious stones, but with what successe? *in auro bibitur venenum*, fear of poyson in the one, securitie in the other. A poore man is able to write, to speak his minde, to doe his own businesse himselfe, *locuples mittit parasitum*, saith ** Philostratus*, a rich man imployes a parasite, and as the Maior of a City speaks by the Towne-clarke, or by Mr Recorder when he cannot expreſſe himselfe. *† Nonius* the Senator hath a purple coat as stiffe with jewels, as his mind is full of vices, rings on his fingers worth 20000 sesterces, and as ** Perex* the *Persian* King, an union in his care worth 100^l weight of gold: *† Cleopatra* hath whole boares and sheep served up to her table at once, drinks jewels dissolved 40000 sesterces in value, but to what end?

k Hor. & multi- curio hic licet mulo vel si libet usq; Tarentum.

* Brissonia.

* Si modum excesseris suavis- sima sunt molestia.

l Et in cupedius gula, coquum & pueri illorum manibus ab exoneratione ven- tria omnia tra- hant, &c. Car- dan l. 8. cap. 46. de rerum varie- tate.

* Epist.

† Plin. lib. 57. cap. 6.

* Zenarai 3.

† Cleopatra annal.

† Plutar- chus. ejus.

* Hor. Scilicet.

Sui. 2.

** Num tibi cum fauces urit sitis, aurea quaris Pocula?* — Doth a man that is adry desire to drink in gold? Doth not a cloath sute become him as well, and keep him as warm, as all their silkes, sattins, damasks, taffaties and tiffuses? Is not home-spun cloath as great a preservative against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of *Giant* beards? *Nero*, saith *† Sueton*, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sicke, the other found: such is the whole tenour of their lives, and that which is the consummation and upshot of all, death it selfe makes the greatest difference. One like an hen feeds on the dunghill all his daies, but is served up at last to his Lords table, the other as a Falcon is fed with partridge and pigeons, and carried

Sf 5

on

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on his masters fist, but when he dyes is flung to the muckhill, and there lies. The rich man lives like *Dives* jovially here on earth, *temulentus divitibus*, makes the best of it; and *boasts himselfe in the multitude of his riches*, *Psalm. 49.6, 11.* he thinks his house called after his own name, shall continue for ever, but he perisheth like a beast, *verse 20.* his way utters his folly, *verse 13.* *male parata, male dilabuntur*, like sheepe they lye in the grave, *14.* *Puncto descendunt ad infernum*, They spend their daies in wealth, and goe suddenly downe to hell, *Job 21.13.* For all Physicians and medicines enforcing nature, a fawning wife, families complaints, friends teares, Dirges, Masses, *nanias*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, herfes, heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if he have them at least, he like an hogge, goesto hell with a guilty conscience *propter hos dilatavit infernus os suum* and a poor mans curse: his memorie stinks like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocencie, the heaven a tombe, desires to be dissolved, buried in his mothers lap, and hath a company of Angels ready to convey his soule into *Abrahams* bosome, he leaves an everlasting and a sweet memory behind him. *Crasus* and *Sylla* are indeed stil recorded, but not so much for their wealth, as for their victories: *Crasus* for his end, *Solomon* for his wisdom. In a word, ** to get wealth is a great trouble, anxiety to keep, griefe to lose it.*

† *Quid dignum stolidis mentibus imprecet?*

Opes, honores ambiant:

Et cum falsa gravi mole paraverint,

Tum vera cognoscant bona.

But consider all those other unknown, concealed happinesse, which a poore man hath (I call them unknowne, because they be not acknowledged in the worlds esteeme, or so taken) *O fortunatos nimium bona si sua norint:* happy they are in the meane time if they would take notice of it, make use, or apply it to themselves. *A poore man wife is better then a foolish King*, *Eccl. 2.13.* *Poverty is the way to heaven*, *the mistresse of philosophy*, the mother of religion, vertue, sobriety, sister of innocencie, and an upright minde. How many such encomiums might I adde out of the Fathers, Philosophers, Orators? It troubles many that are poore, they accompt of it as a great plague, curse, a signe of Gods hatred, *ipsum scelus*, damnd villany it selfe, a disgrace, shame and reproach, but to whom, or why? *† If fortune hath envied me wealth, sheeves have robbed me, my father have not left me such revenues as others have*, that I am a yonger brother, basely borne,

— *cui sine luce genus, surdumq; parentum — nomen,*

of meane parentage, a durt daubers sonne, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not rejected for his poverty, and why should a man?* 'Tis ** fortune telum non culpa*, fortunes fault not mine. Good Sir, I am a servant (to use *† Seneca's* words) *howsoever your poor friend; a servant, and yet your chamber fellow, and if you consider better of it, your fellow servant.* I am thy drudge in the worlds eyes, yet in Gods sight peradventure thy better, my soule is more precious, and I dearer unto him. *Etiam servi diis cura sunt,*

in Adgenerum
Ceteris sine ce-
de & sanguine
pauci Descon-
dunt reges, &
seca morte ly-
ranni.

n God shall de-
liver his soule
from the pow-
er of the grave,
Psalm. 49.15.

* Contempl. I.
diut. Cap. 37.
divitiarum ac-
quisitio magni
laboris possessio
magni timoris,
amissio magni
doloris.

† Boetius de
consol. phil. 1.3.
o Austin in
P. 76. omnis
Kollephie
magistra, ad
caelum rita.

p Bone mentis
for paupertas.
q Padagea
pictari joeria,
pia mater, cul-
tu simplex, ha-
bitu secuta,
confilio bene-
ficiali. Apul.

r Cardan. Op-
probrium non
est paupertas:
quod laico cri-
pit, aut pater
non reliquit, cur
mibi curio di-
retur? si fortu-
na divitias in-
videt, non aequi-
le non &c.

* Tuly.

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as Evangelus at large proves in *† Macrobius*, the meanest servant is most precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in means, favour, wealth, honour, *Claudius* his *Narcissus*, *Nero's* *Massa*, *Demetrius* *Parthenius*, a favorite, a slave, thou Coverest thy floores with marble, thy roofes with gold, thy wals with fine pictures, curious hangings, &c. what of all this? thou hast *Amalthea* cornu plenty, pleasure, the world at will, I am despicable and poore; but a word overthor, a blow in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sicknesse, &c. may make us equall in an instant; howsoever take thy time, triumph and insult awhile, *civis aequat*, as ** Alphonsus* said, death will equalize us all at last. I live sparingly, in the mean time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in *† Nervianus* was taken down for sitting amongst Gentlemen, but he replied, *my nobility is about the head, yours declines to the taile*, and they were silent. Let them mock, scoffe and revile, 'tis not thy scorne, but his that made thee so; *Hec that mocketh the poore, reproacheth him that made him*, *Prov. 11.5.* and hee that rejoiceth at affliction, shall not be unpunished. For the rest, the poorer thou art, the happier thou art, *ditior est, at non melior*, saith *† Epictetus*, he is richer, not better then thou art, not so free from lust, envie, hatred, ambition.

Beatus ille qui procul negotiis

Paterna rura bobus exercet suis.

Happy he, in that he is freed from the tumults of the world, he seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his estate,

Nec spes corde avidas, nec curam pascit inanem,

Securus quò fata cadunt,

He is not troubled with state matters, whether kingdomes thrive better by succession or election; the house of *Ottomons* and *Austria* is all one to him; he enquires not after Colonies or new discoveries; whether *Peter* were at *Rome*, or *Constantines* donation be of force; what comets or new stars signifie, &c. He is not touched with fear of invasions, factions or emulations,

** Felix ille animi, divisque similimus ipse,*

Quem non mordaci resplendens gloria suco

Solicitat, non fastosi mala gaudia luxur,

Sed tacitos sinit ire dies, & paupere cultu

† Exigit innocua tranquilla silentia vita,

An happy Soule, and like to God himselfe,

Whom not vaine glorie macerates or strife,

Or wicked joyes of that proud swelling pelfe,

But leads a still, poore and contented life.

A secure, quiet, blissetful state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it, he repines at rich mens wealth, brave hangings, dainty fare, as *2 Simonides* objecteth to *Hieron*, he hath all the pleasures of the world, *† in lectis eburneis dormit, vinum phialis bibit,*

Vol. lib. 1. c. 7. 2. Hor. hec est vita solutrum misera ambitione, gravioque. †

optimus

† *Epist. 7.4. ser-
vum summe bo-
mo, servus sum
inimico contumel-
ialis, servus
sum at tunc me
amicus, immo
conferens si
cogitaveris.*

* *Parovultus.
rebus egess.
Alph.*

† *Lib. 4. num.
2. 8 quidam
deprehenus
quod se aetere lo-
co nobilitatis,
mea nobilitas,
aut, est circa
caput, vestra
dilectio ad
caulam.*

† *Tanto beator
es, quanto col-
lection.*

u Non amori-
bus in servit,
non appetit ho-
nores, & qua-
litercunque re-
lictus satis ba-
bet, hominem se
esse mem. ut,
invidet nemini,
neminem despi-
cit, neminem
miratur, sermo-
nibus maligna
non attendit
aut alitur.

Plinius.

x *Politianus in
Rustico.*

y *Gyges regno
Lydie inflatus
sejucitatum
miser Apollu-
nem an quia
mortalium se
feliciorem esse.*

z *Arca-
dum pauperum
Apollo
prelucit, qui
servinos opti-
sui nunquam
excefferat, rure
suo contentum.*

Amor 6.

*optimis unguentis delibatur, he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol. And it troubles him that he hath not the like; there is a difference (he grumbles) between Laplolly and Pheasants, to tumble i'th' straw and lye in a down-bed, betwixt wine and water, a cottage and a palace. He hates nature (as * Pliny characterizeth him) that she hath made him lower then a God, and is angry with the Gods, that any man goes before him. and although he hath receiveth much, yet (as † Seneca followes it) he thinks it an injurie, that he hath no more, and is so farre from giving thanks for his Tribuneship, that he complaines he is not Pretor, neither doth that please him, except he may be Consul. Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man have so much more then his fellows, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not considering that inconsistency of humane affairs, judicially conferring one condition with another, or well weighing their own present estate. What they are now, thou mayst shortly be, and what thou art they shall likely be. Expect a little, contere future and times past with the present, see the event, and comfort thy selfe with it. It is as well to be discerned in common-wealths, Cities, families, as in private mens estates. Italy was once Lord of the world, Rome the Queene of Cities vaunted her selfe of two † myriades of inhabitants, now that all commanding country is possessed by petty Princes, * Rome a small Village in respect. Greece of old the seat of civility, mother of sciences and humanity, now forlorne, the nurse of barbarisme, a den of thieves. Germany then, saith Tacitus, was inculc and horrid, now full of magnificent Cities: Athens, Corinth, Carthage, how flourishing Cities, now buried in their own ruines: Corvorum, ferarum, aprorum & bestiarum lustra, like so many wildernesses, a receptacle of wilde beasts. Venice a poore fisher-towne, Paris, London, small Cottages in Casars time, now most noble Emporiums. Valois, Plantagenet and Scaliger how fortunate families, how likely to continue? Now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele, to morrow in prison, worse then nothing, his son's a begger. Thou art a poor servile drudge, Fax populi, a very slave, thy son may come to be a Prince, with Maximinus, Agathocles, &c. a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him, stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall begge of thee. Thou shalt be his most honourable Patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with a Frisgobald and Cromwell, it may be for thee. Citizens devour countrey Gentlemen, and settle in their seats, after two or three descents, they consume all in riot, it returns to the City againe. A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his; so things go round, ebbe and flow. In fine (as * Machiavel observes) vertue and prosperity beget rest; rest idlenesse; idlenesse riot; riot destruction: From which we come againe to good lawes; good lawes engender vertuous actions; vertue, glorie, and prosper-*

* Prefat lib. 7. Odis maritum quod infra deest sit, irascitur diu quod quis illi antecedit. † De ira cap. 3. l. 6. 3. Esi multum accepit, injuriam putat plura non accepisse, non agit pro tribunatu gratias, sed queritur quod non sit ad preturam perductus. neque hoc parat, si desit consulatus.

† Lips. ad mir. * Or. tome 90000, inhabitants now.

a Reade the story at large in John Fox his Acts and Monuments. * 5 Florent. bist. virum quicquid parat, quies otium, otium porro luxum generat, luxum interit, a quo iterum ad salutem, etc.

rise; and 'tis no dishonour then, as Guicciardine adds) for a flourishing man, City, or State to come to ruine, nor infelicitie to be subject to the law of nature. Ergo terrena calcanda, sitienda celsa, therefore (I say) scorn this transitory state, looke up to Heaven, thinke not what others are, but what thou art: * Quâ parte locatus es in re: and what thou shalt bee, what thou mayst be. Doe (I say) as Christ himselfe did, when he lived here on earth, imitate him as much as in thee lyes. How many great Casars, mighty Monarches, Terrarches, Dynastes, Princes lived in his dayes, in what plentie, what delicacie, how bravely attended, what a deale of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces and Cities, ample territories, fields, rivers, fountains, parkes, forrests, lawnes, woods, celles, &c. Yet Christ had none of all this, he would have none of this, hee voluntarily rejected all this, hee could not bee ignorant, hee could not erre in his choice, hee contemned all this, hee chose that which was safer, better and more certaine, and lesse to be repented, a meane estate, even povertie it selfe; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So doeth thou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings doe, that runne on in their owne dissolute courses, to their confusion and ruine, thou shalt not doe amisse. Whatsoever thy fortune is, bee contented with it, trust in him, relye on him, referre thy selfe wholly to him. For know this in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, 'tis not as men, but as God will. The Lord maketh poore, and maketh rich, bringeth low, and exalteth (1. Sam. 2. ver. 7, 8.) hee lifteth the poore from the dust, and raiseth the begger from the dung-hill, to set them amongst Princes, and make them inherit the seat of glory, 'tis all as he pleaseth, how, and when, and whom; hee that appoints the end (though to us unknowne) appoints the meanes likewise subordinate to the end.

Yea but their present estate crucifies and torments most mortal men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc angit*, their present misfortunes grinde their foules, and an envious eye which they cast upon other mens prosperities, *Vicinumq; pecus grandius vider habet*, how rich, how fortunate, how happy is he? But in the meane time hee doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects upon his owne false conceived woes and wants, whereas if the matter were duly examined, ^b he is in no distresse at all, hee hath no cause to complain.

——— *c tolle querelas,*

Pauper enim non est cui rerum suppetit usus,

he is not poore, he is not in need. ^d Nature is content with bread and water, and hee that can rest satisfied with that, may contend with Jupiter himselfe for happiness. In that golden age, † somnos dedit umbra salubres, potum quoq; lubricus amaris, the trees gave wholesome shade to sleep under, and the cleare rivers drink. The Israelites drank water in the wilderness, Sampson, David, Saul, Abrahams servant when he went for Isaacs wife, the Samaritan woman, and how many besides might I reckon up, Egypt, Palestina, whole countries in the * Indies, that drinke pure water all their lives. † The Persian

† Guicciard. in Hipocrit. mulla infelicitas subiectum esse legi naturae, etc. * Persius.

b Omnes divites quæ cælo et terra frui possunt.

c Hor. lib. 1. epist. 12.

d Seneca epist.

15. panem et

agnum natura desiderat,

et hec qui habet,

ipso cum

Jove de felicitate

contendat,

Cibum sumptum

sancrum sedes,

vesti tenuis

frigoris ardet,

Seneca epist. 8.

† Boetius.

* Muffum et alii.

† Bristum.

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kings themselves drank no other drink then the water of *Chaoſpis*, that runs by *Suſa*, which was carried in bottles after them, whitherſoever they went. *Jacob* deſired no more of God, but bread to eat, and clothes to put on in his journey, *Gen. 28. 20. Bene eſt cui deus obtulit, Parca quod ſuis eſt manu*, bread is enough to ſtrengthen the heart. And if you ſtudy Philoſophy aright, ſaith *Mandarenſis*, whatſoever is beyond this moderation, is not uſeful, but trouble. ſome. *Agellius* out of *Euripedes*, accounts bread & water enough to ſatiſſie nature, of which there is no ſurfeit, the reſt is not a feaſt, but ryot. *S. Hierome* eſtimates him rich, that hath bread to eate, and a potent man that is not compelled to bee a ſlave: hunger is not ambitious, ſo that it have to eate, and thiſt doth not prefer a cup of gold. It was no *Epicurean* ſpeech of an *Epicure*, He that is not ſatiſfied with a little, will never have enough: And very good counſell of him in the *† Poet*, O my ſonne, *Mediocritie* of meanes agrees beſt with men, too much is pernicious.

Divitiæ grandes homini ſunt vivere paræ,

Æquo animo, — And if thou canſt be content, thou haſt abundance, *nihil eſt, nihil deeſt*, thou haſt little, thou wanteſt nothing. 'Tis all one to be hanged in a chain of gold, or in a rope, to be filled with dainties or courſer meat. *Si ventri bene, ſi lateri, pedibuſq; tuis, nil*

Divitiæ poterunt regales addere majus,

If belly, ſides and feet bee well at eaſe,

A princes treaſure can thee no more pleaſe.

Socrates in a Faire, ſeeing ſo many things bought and ſold, ſuch a multitude of people convented to that purpoſe, exclaimed forthwith, O yee gods what a ſight of things doe not I want? 'Tis thy want alone that keeps thee in health of body and minde, and that which thou perſecuteſt and abhorreſt as a ſerall plague, is thy phyſician and chiefſt friend, which makes thee a good man, an healthfull, a ſound, a vertuous, an honeſt and happy man. For when *Virtue* came from heaven (as the *Poet* ſaies) rich men kicked her up, wicked men abhorred her, courtiers ſcoffed at her, citizens hated her, and that ſhe was thruſt out of doores in every place; ſhe came at laſt to her ſiſter Poverty, where ſhe had found good entertainment. Poverty and *Virtue* dwell together. — *O vita tuta facultas*

Pauperis, anguſtiſque lares, ô munera nondum,
Intellecta deum.

how happy art thou if thou couldſt be content. *Godlineſſe* is great gaine, if a man can be content with that which he hath, *1. Tim. 6. 6.* And all true happineſſe is in a meane eſtate. I have a little wealth, as he ſaid, *ſed quas animus magnus facit*, a kingdome in conceit: — *nil amplius opto*

Maia nate, niſi ut propria hac mihi munera faxis;

I have enough & deſire no more.

† Diſ bene fecerunt inopis me quodq; puſilli.

Fecerunt animi —

'tis verie well, and to my content. * *Teſtem & fortunam concinnam, potius quam laxam probe*, let my fortune and my garments bee both alike, fit for mee. And which *† Sebastian Foſcarinus* ſometime Duke of *Venice*, cauſed to bee engraven on his Tombe in Saint *Markes Church*, *Heare, O yee Venetians, and I will tell you which is the beſt thing in the world: To contemne it, I will en-*
grave

c *Pſal. 84.*
ſi recte poſito
ſpœmentum
quicquid ſupram
moderationem
ſupergrædatur,
onari potius
quam uſu eſt.
g *Lib. 7. 16.*
ceteris munus
et aqua potum
lum mortaliſ
quærent habere,
et quorum
ſatiet nunquam
eſt, luxu autem
ſunt caute-
ra, non epule.
h *Satis ſi di-*
ces quæ pane
non indiget, ni-
miſque potus
qui ſeruit non
cogitur.
i *Ambroſius* non
eſt *Jacob*, &c.
† *Euripedes*
Menelip. O ſi
mediocres divi-
tia hominibus
conveniant, ni-
miſque mo-
les perniciſa
eſt.
k *Hor.*
k *O nodos con-*
naque deum.
* *Per mille*
fructus deſiſſi-
dolos eſcitur,
apud ſociam
paupertatem
ejuſq; cultores
divites in e-
cum ſinuer ta-
rela delictatur.
l *Lucan.*
m *Lip miſcell.*
ep. 40.
n *Sat. 6. lib. 2.*

† *Hor. Sat. 4.*
† *Apuleius.*
† *Cyricus* in
Europe deli-
is. Accipite ei-
et ſcietis quod
eſt optimum in
rebus humanis,
res humanas
contemneret.

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grave it in my heart, it ſhall be my whole ſtudie to contemne it. Let them take wealth, *Stercora ſtercus amet*, ſo that I may have ſecurity, *bene qui laſu- it, bene vixit*; though I live obſcure, yet I live cleane and honeſt, and when as the lofty oke is blown down, the ſilly reed may ſtand. Let them take glory, for that's their miſery; let them take honour, ſo that I may have hearts eaſe. *Duc me O Jupiter & tu ſutum, &c.* Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envie at their wealth, titles, offices,

Stet quicunq; volet potens

Aula culmine lubrico,

Let me live quiet and at eaſe. *P. E-*
nimus for aſſe (as he comforted himſelf) *quando illi non erunt*, when they are dead and gone, and all their pomp vaniſhed, our memory may flouriſh:

— *† dant perennes*

Stemmat a non peritura Muſe.

Let him be my Lord, Patron, Baron, Earle, and poſſeſſe ſo many goodly Caſtles, 'tis well for me that I have a poore houſe, and a little wood, and a Well by it, &c.

His me conſolor victurum ſuavius, ac ſi

Quæſtor avus pater atq; meus, patruſq; fuiſſent.

I live I thank God as merrily as he, and triumph as much in this my meane eſtate, as if my father and uncle had been Lord Treasuſer, or my L. Maior. He feedes of many diſhes, I of one; *qui Chriſtum curat, non multum curat quam deprecioſis cibis ſtercus conſiciat*, what care I of what ſtuffe my excrements be made? *He that lives according to nature, cannot be poore, and hee that exceeds can never have enough, totus non ſufficit orbis*, the whole world cannot give him content. *A ſmall thing that the righteous hath, is better then the riches of the ungodly, Pſal. 37. 19. and better is a poor morſell with quietneſſe, then abundance with ſtrife, Prov. 17. 7.*

Be content then, enjoy thy ſelf, & as ** Chryſoſtome* adviſeth, *be not angry for what thou haſt not, but give God hearty thanks for what thou haſt received.*

† Si dat oluſcula

Menſa minuſcula

pace reſerta,

Ne pete grandia,

Lantauque prandia

lite repleta.

But what wanteſt thou, to expoſtulate the matter? or what haſt thou not better then a rich man? *Health, competent wealth, children, ſecurity, ſleep, friends, libertie, diet, apparell, and what not, or at leaſt maiſt have* (the means being ſo obvious, eaſie, and well knowne) for as he inculcated to himſelf,

† Vitam qua faciunt beatiorem,

Jucundiſſime Martialis hæc ſunt,

Res non parva labore, ſed relicta,

Lis nunquam, &c. I ſay againe thou haſt, or at leaſt maiſt

have it, if thou wilt thy ſelfe, and that which I am ſure hee wants, a merry heart. *Paſſing by a village in the territorie of Millan, ſaith * S.*

T t 2

Auſin,

o *Vob, vivere*
etiam nunc la-
ber, as Demos-
tus, a delph.
Ad. 4. *Quam*
multis non ego
quam multans
deſidero, ut So-
crates in pam-
pâ, ille in non-
dinis.
* *Epictetus 77.*
cap. quo ſum
deſignatus, &
ſequar ala-
riter.
p *Purcama ep.*
62.
† *Martialis.*
q *Hoc eris in*
voris modum a-
gri non ita par-
vus, Hortus ubi
& teſta vici-
niſ jugis aque
ſons, et paulum
ſilve, &c. Hor.
Sat. 6. lib. 2.
r *Hieronym.*
† *Seneca conſil.*
ad Albinum c.
11. *qui continet*
ſe intra nature
limites, pau-
peritatem non
ſentit; qui ex-
cedit, cum in
opibus pauper-
tas ſequitur.
* *Hom. 12. pro*
hiu que accipi-
ſti gratiam age,
noli indignari
pro bis que non
accepſti.
† *Nar. Chytræ*
deliciis Europ.
Guffonis in a-
diſtis Hübians
in conaculo e
regione menſa.
† *Quid non ba-*
ber melius pau-
per quam dives
vitam, valeru-
dinem, cibum,
ſomnũ, liberta-
tem, &c. Card.
† *Martial 1. 10.*
epig. 47. read it
out thy ſelf in
the author.

S. Austin, I saw a poor begger that had got belike his belly full of meat, jesting & merry, I sighed & said to some of my friends that were then with me, what a deal of trouble, madnes, pain and grief do we sustain & exaggerate unto our selves, so get that secure happinesse, which this poor begger hath prevented us of, & which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporall happinesse, and present hearts ease, I cannot compass with all my careful windings, & running in & out. * And surely the begger was very merry, but I was heavy: he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous & sad, I should say, Merry. If he should ask me again, whether I had rather be as I am, or as this begger was, I should sure choose to be as I am, tortured still with cares & fears, but out of peevishnesse & not out of trash. That which S. Austin said of himself here in this place, I may truly say to thee, thou discontented wretch, thou covetous niggard, thou churle, thou ambitious and swelling toad, 'tis not want but peevishnesse which is the cause of thy woes; settle thine affection, thou hast enough.

Deniq; sit finis querendi, quoq; habeas plus,
Pauperiem metuas minus, & finire laborem
Incipias; parto, quod avebas, utere.

Make an end of scraping, purchasing this Manor, this field, that house, for this and that child, thou hast enough for thy self and them,

— — — † Quod petis hic est,
Est Ulubris, animus si te non deficit aquas,
'Tis at hand, at home already, which thou so earnestly seekest. But
— — — O si angulus ille

Proximus accedat, qui nunc denormat agellum,

O that I had but that one nook of ground, that field there, that pasture, O si venam argenti fors quis mihi monstret — O that I could but finde a pot of money now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c. * O if I might but live a while longer to see all things settled, some two or three year, I would pay my debts, make all my reckonings even; but they are come and past, & thou hast more businesse then before. O madnesse to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little. † Pyrrhus would first conquer Africk, and then Asia, & tum suaviter agere, and then live merrily and take his ease; but when Cynceas the Orator told him he might do that already, id jam posse fieri, he rested satisfied, condemning his own folly. Si parva licet componere magnis, thou maist do the like, and therefore be composed in thy fortune. Thou hast enough, he that is wet in a bath can be no more wet if he be flung into Tiber, or into the Ocean it self, and if thou hadst all the world, or a solid masse of gold as big as the world, thou canst not have more then enough, enjoy thy self at length, and that which thou hast; the minde is all, be content, thou art not poor, but rich. Non adice opes, sed minue cupiditates (*tis * Epicurus advice) adde no more wealth, but diminish thy desires; and as * Chrysostome well seconds him, Si vis distari

rebus tuis non incedas in iuventa, in senectia imposturum? O dementia, quomodo curas et negotia tuo iudicio sis infelix, quid putas utrum quomodo plura supererint? Cardan. lib. 8. cap. 40 de rer. var. † Plu. arch. * Apud Stobaeum ser. 17. — — —

contemne

contemne divitiis; that's true plenty, not to have, but not to want riches, non habere, sed non indigere, vera abundantia, 'tis more glory to contemne, then to possesse. How many deafe, dumbe, halt, lame, blinde, miserable persons could I reckon up that are poore, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happie, to whom thou art able to give an almes, a Lord, in respect, a petty prince: * be contented then I say, repine and mutter no more, for thou art not poore indeed but in opinion.

Yea, but this is verie good counsell, & rightly applied to such as have it, and will not use it, that have a competency, that are able to worke and get their living by the sweat of their browes, by their trade, that have something yet; he that hath birds, may catch birds, but what shall we do that are slaves by nature, impotent, and unable to helpe our selves, meere beggers, that languish and pine away, that have no meanes at all, no hope of meanes, no trust of delivery, or of better successe: as those old Britains complained to their Lords and Masters the Romans oppressed by the Picts, mare ad barbaros, Barbari ad mare, the Barbarians drove them to the sea, the sea drove them backe to the Barbarians; our present misery compels us to cry out and howl, to make our moan to rich men, they turn us backe with a scornfull answer to our misfortune againe, and will take no pity of us; they commonly overlooke their poore friends in adversity, if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot helpe us. Instead of comfort they threaten us, miscall, scoffe at us, to aggravate our miserie, give us bad language, or if they doe give good words, what's that to relieve us? According to that of Thales, Facile est alios monere, who cannot give good counsell: 'tis cheap, it costs them nothing. It is an easie matter when ones belly is full to declame against fasting, Qui satur est pleno laudat jejunia ventre, Doth the wild Ass Bray when hee hath grasse, or loveth the Oxe when hee hath fodder? Job 6. 5. * Neq; enim populo Romano quidquam potest esse latius, No man living so jocond, so merry as the people of Rome when they had plenty, but when they came to want, to be hunger-starved, neither shame, nor lawes, nor armes, nor Magistrates could keepe them in obedience. Seneca pleadeth hard for poverty, and so did those lazie Philosophers, but in the meantime^b he was rich, they had where-withall to maintain themselves; but doth any poor man extoll it? There are those (saith † Bernard) that approve of a mean estate, but on that condition they never want themselves, and some again are meeke so long as they may say or do what they list; but if occasion be offered, how farre are they from all patience? I would to God (as he said) * No man should commend povertie, but hee that is poore, or he that so much admires it, would relieve, helpe, or ease others.

† Nunc si nos audis, atque es divinus Apollo,
Dic mihi, qui nummos non habet, unde petat?
Now if thou hear'st us, and art a good man,
Tell him that wants, to get meanes, if you can.
But no man hears us, we are most miserably dejected, the skumme of the world, * Vix habet in nobis jam nova plaga locum,
We can get no reliefe, no comfort, no succour,

Tr 3

† Et

a Non in paupertate, sed in paupere (Senec.) non res, sed opinione laborat.

* Popisem Aureliano, sed si populus famelicus inedia laborat, nec arma, leges, pudor, magistratum, coercere valent. b One of the richest men in Rome.

† Ser. quidam sunt qui pauperes esse volunt ita ut nibis illis d. si sic commendat ut nullam pariantur inopiam, sunt & alii mites, quoniam dicuntur & agitur ad eorum arbitrium, &c. * Nemo paupertatem commendaret nisi pauper. † Petronius Catal. * Ovid.

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propera, ab hominibus desertum, & deum fuge. The poore shall not alwayes be forgotten, the patient abiding of the meek shall not perish for ever, Psal. 10. 18. v. 9. The Lord will be a refuge of the oppressed, & a defence in the time of trouble.

Servus Epictetus, mutilati corporis, Irus

Pauper: at hac inter charus erat superis,

Lame was Epictetus, and poore Irus,

Yet to them both God was propitious.

Lodovicus Versomannus that famous traveller, indured much miserie, yet surely faith *Scabiger*, he was *vir deo Charus*, in that he did escape so many dangers, God especially protected him, he was dear unto him: *Modo in egestate, tribulatione, convale deplorationis, &c. Thou art now in the vale of misery, in poverty, in agony, in temptation, rest, eternity, happinesse, immortality shall be thy reward, as Chrysostome pleades, if thou trust in God, and keep thine innocency. Non si male nunc & olim, siceris semper a good houre may come upon a sudden; k expect a little.*

Yea, but this expectation is it which tortures me in the meane time, fura expectans presentibus angor, whilest the graspe growes the horse starves:

m Despaire not, but hope well,

† Spera Batte, tibi melius lux Crastina ducet,

Dum spiras spera—

Cheare up, I say, be not dismayd,

Spes alit agricolae, he that sowes in teares shall reape in joy, Psal. 126. 7.

Si fortune me tormento,

Esperance me contente.

hope refresheth, as much as misery depresseth, hard beginnings have many times prosperous events, and that may happen at last, which never was yet. A desire accomplished delights the soul, Prov. 13. 19.

** Grata superveniet quae non sperabitur hora.*

Which makes m' enjoy my joyes long with'd at last,

Welcome that houre shall come when hope is past:

a louring morning may turne to a faire afternoone,

† Nube solet pulsâ candidus ire dies,

the hope that is defer'd, is the fainting of the heart, but when the desire cometh, it is a tree of life, Prov. 13. 12. n. suavisimum est voti compos fieri. Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as Machiavel relates of Cosmus Medices, that fortunate and renowned Citizen of Europe, that all his youth was full of perplexitie, danger and miserie till fourtie yeares were past, and then upon a sudden the Sun of his honour brake out as through a cloud. Hunniades was fetched out of prison, and Henry the third of Portugall, out of a poore Monasterie, to be crowned kings.

Multi cadunt inter calicem, supremaque labra,

beyond all hope and expectation many things fall out, and who knowes what may happen? Nondum omnium dierum Soles occiderunt, as Philippus said, All the Sunnes art not yet set, a day may come to make amends for all. Though my father and mother forsake me, yet the Lord will gather me up, Psal. 27. 10. Waite patiently on the Lord, and hope in him, Psal. 37. 7. Be strong, hope and trust in the Lord, and he will comfort thee, and give thee thine hearts desire, Psal. 27. vers. 14.

Sperare

* *Modo in praesentia, in tentationibus, et postea bonum tuum, requies, aternitas, immortalitas.*
k *Dabit Deus his quod finem.*
l *Seneca.*
m *Nemo desperet meliora lapsus.*
† *Theocritus.*

* *Ovid.*

† *Ovid.*

n *Thales.*

o *Lib. 7. Flor. h. st. Omniaum felicissimum & l. cupletissimum, & c. canas creatus saepe adolescentiam periculo mortis habuit, solisurum dicitur & discipulum plenam, &c.*

Sperate & vosmet rebus servate secundis.

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrasive, thou hast been happy, honourable and rich, art now distressed and poore, a scorne of men, a burden to the world, irksome to thy selfe and others, thou hast lost all: Miserrum est fuisse felicem, and as Boethius calls it, Infelicissimum genus fortunati; this made Timon halfe mad with melancholy, to thinke of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confesse it is a great miserie to have been happy, the quintessence of infelicitie, to have been honourable and rich, but yet easily to be endured: Security succeeds, and to a judicious man a far better estate. The losse of thy goods and money is no losse, if thou hast lost them, they would otherwise have lost thee. If thy money bee gone, if thou art so much the lighter, and as Saint Hierome perswades Rusticus the Monke, to forsake all and follow Christ: Gold and silver are too heaوية metals for him to carry that seeks heaven.

† Vel nos in mare proximum,

Gemmas & lapides, aurum & inutile,

Summi materiam mali

Mittamus, scelerum si bene pœnitet.

Zeno the Philosopher lost all his goods by shipwrack, he might light of it, fortune had done him a good turne: Opes à me, animum auferre non potest: She can take away my meanes, but not my minde. He set her at defiance ever after, for she could not rob him that had naught to lose: for he was able to contemne more then they could possesse or desire. Alexander sent an hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back againe, with a peremite me in posterum virum bonum esse, to be a good man still; let me be as I am: Non mi aurum posco, nec mi precium— That Theban

*Crates flung of his own accord his money into the Sea, abite nummi, ego vos mergam, ne mergar à vobis, I had rather drown you, then you should drown me. Can Stoicks and Epicures thus contemne wealth, and shall not we that are Christians? It was mascula vox & praelara, a generous speech of Cotta in † Salust, Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome, courage was never wanting to my designs, nor industrie to my intents, prosperity or adversity could never alter my disposition. A wise mans minde as Seneca holds, * is like the state of the world above the moone, ever serene. Come then what can come, befall what may befall, infractum invictumq, animum opponas, Rebus angustus animosus atq, fortis appare. (Hor. Od. 11. lib. 2.) Hope and patience are two soveraign remedies for all, the surest repofals, the softest cushions to leane on in adversity;*

† Durum sed levius sit patientia,

Quicquid corrigere est nefas.

*If it cannot be helped, or amended, * make the best of it; † necessitati qui se accommodat, sapit, he is wise that suits himselfe to the time. As at a game at tables, so do by all such inevitable accidents.*

U u

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p *Letior successit securitas que simul cum divitiis cohabitare nescit.*
Camden.

q *Pecuniam perdidisti, fortassis illa te perderet manens.* Seneca.
r *Expediunt es ob pecuniarum jacturam.* Fortuna opes auferre non animum potest.
Seneca.

† *Hor.*
s *Subet me post hoc fortuna expeditum Philo-*

sopbari.
† *Infrag. Qui-*

rires multa mihi pericula domi, militia multa adversa

fuerunt, quorum alia toleravi, alia deorum auxilio repulsi & virtute mea: nunquam

animum negotio desuit, nec de-

cretu labor, nulla res nec prospera nec ad-

verse ingenium mutant.
* *Qualis mundi sciam supra lunam semper serena.*

† *Bona mens nullum tristitia fortune recipit incursum,*
Psal. lib. 4. c. 1.

Qui nil potest sperare, desperet nihil.

u *Hor.*
x *Equam memento rebus in arduis servare mentem.*
lib. 2. Od. 3.

† *Epist. 6. 18.*

Y Ita

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Ter. Ad. Act. 4. Sc. 7.

* *Unquam res duas habet an-
sas, alteram
que tenet, al-
teram que non
potest, in manu
nostra quam
volumus acci-
pere.*

Ter. And.
Act. 4. Sc. 6.

*Ita vita est hominum, quasi cum ludas tesseri,
si illud quod est maxime opus jactu non cadit,
illud quod cecidit forte, id arte ut corrigas;*

If thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing saith * *Epictetus* hath two handles, the one to be held by, the other not, 'tis in our choice to take and leave whether we will (all which *Simplicius* his Commentator, hath illustrated by many examples) and 'tis in our own power, as they say, to make or marre our selves. Conforme thy selfe then to thy present fortune, and cut thy coat according to thy cloath, *Ut quimus (quod aiunt) quando quod volumus non licet, Be contented with thy losse, state and calling whatsoever it is, and rest as well satisfied with thy present condition in this life,*

Esto quod es, quod sunt alii, sine quemlibet esse;

Quod non es, nolis; quod potes esse, velis.

Be as thou art, and as they are, so let

Others be still, what is and may be cover.

* *Epictetus, in-
civatus ad con-
victum, que
appropinquant
comediis non qua-
vis ultra, in
mundo multa
regius, que di-
regerat.*

Cap. 6. de pro-
videntia. Mor-
tales cum sint
verum omnium
indiviso deus
alio dicitur,
alio paupertatem
distribuit,
ut qui opibus
pollent, mate-
riam submini-
strant, qui vero
inopes, exerci-
tias artibus
manus admove-
ant.

b Si sint omnes
equales necesse
est ut omnes
dum pereant,
quis aratro ter-
ram sulcavit,
quis rememem
jaceret, quis
plumas pueri,
quis vinum
exprimere?

Ter. I. 1.

Act. 4. Sc. 6.

And as he that is * invited to a feast, eates what is set before him and looks for no other, enjoy that thou hast, and aske no more of God, then what hee thinks fit to bestow upon thee. *Non cuiusvis contingit adire Corinthum,* wee may not be all Gentlemen, all *Cato's*, or *Lalzi*, as *Tully* telleth us, all honourable, illustrious and serene, all rich; but because mortall men want many things, *Therefore, saith Theodore, hath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poore men a work, poore men might learne severall trades to the common good.* As a peece of Arras is composed of severall parcels, some wrought of silke, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole: Musick is made of divers discords and keyes, a totall summe of many smal numbers: so is a Common-wealth of severall unequal trades and callings. *b* If all should be *Crafi* and *Darii*, all idle, all in fortunes equall, who should till the land? As *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our severall stuffs for raiments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in al other things. The earth yeelds nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duely considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it selfe, but in our minde, as wee moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser (saith Cardan) quam ut te miserum credas, Let thy fortune bee what it will, 'tis thy minde alone that makes thee poore or rich, miserable or happy. Vidi ego (saith divine Seneca) in villa hilari & amana mæstos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem, I have seene men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, & that gives*

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gives true content. I will yet adde a word or two for a Corollarie. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered everie day, in their well furnished houses, live at lesse hearts ease, with more anguish, more bodily paine, and through their intemperance more bitter houres, then many a prisoner or galli-slave; those poore starved *Hollanders* whom *Baris*on their Captaine left in *Nova Zembla* An. 1596. or those * eight miserable Englishmen that were lately left behinde, to winter in a stove in *Greenland* in 77. deg. of lat. 1630. so pitifully forsaken and forced to shift for themselves in a vast dark and desert place, to strive and struggle with hunger, cold, desperation, and death it selfe. 'Tis a patient and quiet minde, (I say it again and again) gives true peace and content. So for all other things, they are as old *Chremes* told us, as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias,

Hæc perinde sunt ac illius animus qui caposidet,

Qui uti scit, ei bona, qui utitur non recte, mala,

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisq. fortune sue,* &c. in some sort I may truly say, prosperitie and adversitie are in our own hands. *Nemo ladtur nisi a seipso,* and which *Seneca* confirms out of his judgement and experience, *† Every mans minde is stronger then fortune, and leades him to what side he will, a cause in himselfe each one is, of his good or bad life.* But will we, or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely preferre before prosperity; of two extremes it is the best. *Luxuriant animi rebus plerumque secundis,* men in *†* prosperity forget God and themselves, they are befotted with their wealth, as birds with henbane, * *miserable if fortune forsake them, but more miserable if she tarry and o-* verwhelme them, for when they come to be in great place, rich, they that were moderate, sober and discreet in their private fortunes, as *Nero*, *Otho*, *Vitellius*, *Helio-gabalus* (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselves, they become monsters, odious harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt,* 'twas *† Cato's* note, they cannot containe. For that cause belike,

* *Entrapilus cuiusq. nocere volebat,*

Vestimenta dabat pretiosa, beatus enim jam,

Cum pulchris tunicis sumet nova consilia & spes,

Dormiet in lucem scorto, postponet honestum

Officium

Entrapilus when he would hurt a knave,

Gave him gay clothes & wealth to make him brave,

Because now rich he would quite change his minde,

Keep whores, fly out, set honesty behinde.

On the other side, in adversity many mutter and repine, despair, &c. both bad I confesse,

— *ut calcens olim*

Si pede major eris subvertet, si minor ariet,

Vu 2

c *Heautontim.
Act. 1. Sc. 1.*

† *Epist. 98. Om-
nis fortuna va-
lentior ipse a-
nimus, in u-
tramq. partem
res suas ducit,
beatusq. ac mi-
sera vice sibi
causa est.*

† *Fortuna quem
nimium joveat
stultum facit.
Pub. Mimus.*

* *Seneca de be-
at. vit. cap. 1. 4.
miseri si de-
stant ab ea,
miseriores si
obruantur.*

† *Plurarch.
vit. ejus.*

* *Hor. epist. 1. 1.
ep. 18.*

g *Fig.*

As

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h Boet. 2.
i Epist. lib. 3.
v. Paul.
Ermir. Liber
eos nunc in-
terrogare qui
domus marmo-
ribus ostendit,
qui uno flo-
larum panno
precia, hinc se-
ni modo quid
unquam desuit?
vos gemma bi-
bitis ille con-
cavit manibus
natura satisfecit; ille pauper paradisum capit, vos avaros gebenna suscipiet.

As a shoe too big or too little, one pincheth, the other sets the foot awry, *sed e malis minimum*, Adversity is to be preferred; *hac framo indiget, illa solatio, illa salit, hac instruis*; The one deceives, the other instructs; the one miserably happy, the other happily miserable; and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversity then is not so heavily to be taken, and we ought not in such cases so much to macerate our selves; there is no such odds in poverty and riches. To conclude in *Hierom's* words, *I will aske our magnificoes that build with marble, and bestow a whole Manor on a thred, what difference betwixt them and Paul the Ermit, that bare old man: they drink in jewels, he in his hand; he is poore and goes to heaven, they are rich and goe to hell.*

М Е М В. 4.

Against servitude, losse of libertie, imprisonment, banishment.

Servitude, losse of libertie, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all as we do reverence our masters, so do our masters their superiours; Gentlemen serve Nobles, and Nobles subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselves are Gods servants, *Reges in ipsos imperium est Jovis*. They are subject to their own laws, and as the Kings of *China*, endure more then slavish imprisonment, to maintaine their state and greatnesse, they never come abroad. *Alexander* was a slave to fear, *Cesar* of pride, *Vespasian* to his mony, *Heliogabalus* to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as *Evangelus* well discourseth in *† Macrobius*, and ** Seneca* the Philosopher, *assidua servitutem extremam & ineluctabilem*, he calls it, a continuall slavery, to be so captivated by vices, & who is free? Why then dost thou repine? *Satis est potens, Hierom* saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, & thousands want that liberty, those pleasures which thou hast. Thou art not sick, & what wouldst thou have? But *nistimur in vetitū*, we must all eat of the forbidden fruit. Were we enjoined to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul that we may not goe. A citizen of ours, saith ** Cardan*, was 60. yeares of age, and had never bene forth of the wals of the city *Millan*, the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obijt*, he died for grief.

What I have said of servitude, I say againe of imprisonment, We are all prisoners. What is our life but a prison? We are all imprisoned in an Iland. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would faine goe see what is done in the Moone. In ** Muscovy* and many other northerne parts, all over *Scandia* they are imprisoned halfe the year in stoves, they

they dare not peepe out for cold. At ** Aden* in *Arabia* they are penned in all day long with that other extreme of heat, and keepe their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, *Ant-hills*; but that which thou abhorrest many seeke; Women keepe in all winter, and most part of summer to preserve their beauries; some for love of study: *Demosthenes* shaved his beard because hee would cut off all occasion from going abroad: how many Monks & Friers, Anachorites, abandon the world? *Monachus in urbe, piscis in arido*. Art in prison? Make right use of it and mortifie thy selfe; ** Where may a man contemplate better then in solitarinesse*, or study more then in quietnesse? Many worthy men have bene imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publike good by their excellent meditation. ** Ptolomeus* King of *Egypt*, cum viribus attenuatis infirmus valetudine laboraret, miru discendi studio affectus, &c. now being taken with a grievous infirmity of bodie that he could not stirre abroad, became *Strabon's* scholler, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author addes) *pulcherrimum regia opulentia monumentum*, &c. to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* never writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands. *Joseph*, saith *† Austin*, got more credit in prison, when he distributed corne, and was Lord of *Pharaoh's* house. It brings many a lewd riotous fellow home, many wandring rogues it settles, that would otherwise have been like raving Tygres, ruined themselves and others.

Banishment is no grievance at all, *Omne solum fortis patria, &c. & patria est ubicunq; bene est*, That's a mans Countrey where he is well at ease. Many travell for pleasure to that City, saith *Seneca*, to which thou art banished, & what a part of the Citizens are strangers born in other places? *† Incolenti-bus patria*, 'tis their country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so irk some to be an exile. *† The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sunne to us all. The Soul is an alien to the Body, a Nightingale to the ayre, a Swallow in an house, and Ganimede in heaven, an Elephant at Rome, a Phoenix in India*, and such things commonly please us best, which are most strange and come farthest off. Those old *Hebrews* esteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themselves, our modern *Italians* account of us as dul *Transalpines* by way of reproach, they scorn thee and thy country which thou so much admirest. 'Tis a childish humour to home after home, to be discontent at that which others seeke, to preferre as base *Islanders* and *Norwegians* do, their own ragged Iland before *Italy* or *Greece*, the Gardens of the world. There is a basenation in the North, saith ** Pliny*, called *Chanci*, that live amongst rocks and sands by the sea-side, feed on fish, drink water, and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profectio* (as he concludes) *multis fortuna parit in panem*, So it is, Fortune favors some to live at home, to their further punishment, 'tis want of judgement. All places are distant from heaven alike, the Sunne shines happily as warme in one city as in ano-

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n Perromannum
navig. l. 2. c. 4.
Commercia in
nundinis noctu
bora secunda,
ob nimios qui
serviunt inter-
diu æstus exer-
cent.
o Hbt verior
contemplatio
quam in solitu-
dine? ubi stu-
dium solidius
quam in qui-
etate?
* Alex. ab A-
lex. gen. dier.
lib. 1. cap. 22.
p In P. 76. non
ita laudatur
Joseph cum fru-
menta distri-
bueret, ac quom
carcerem babi-
taret.

† Philostratus
in deliciis, Pe-
regrini sunt
in imbris in terra,
& stuvii in
maris, sapienter a-
pud ægyptios,
solapud omnes,
bospes anima
in corpore,
lulsticia in
aere, bismulde in
domo, Ganyme-
des caelo, &c.

* Lib. 16. cap. 1.
Nullam fru-
gem habent,
potus ex imbris.
Et he gentes si
vincantur, &c.

† Satur. l. 1. 1.
Alium libidini
servus, alium
ambitioni, om-
nes spoi, omnes
timor.
* Nat. lib. 3.

k Conf. l. 5.

l O generose,
quid est vita
nisi carcer a-
nimi?
m Herba sterna.

336 ther, and to a wife man there is no difference of climes: friends are every where to him that behaves himselfe well, and a Prophet is not esteemed in his own country. *Alexander, Caesar, Trajan, Adrian*, were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venerus, Lod. Vertomannus, Finzonus, Cadamustus, Columbus, Americus Vesputus, Vascus Gama, Drake, Candish, Oliver Anort, Schoutien*, got all their honour by voluntary expeditions. But you say such mens travell is voluntary, we are compelled, and as malefactors must depart: yet know this of * *Plato* to be true, *ultori Deo Summacura peregrinus est*, God hath an especiall care of strangers, and when he wants friends and allies, he shall deserve better and finde more favour with God and men. Besides the pleasure of peregrination, varietie of objects will make amends, and so many nobles, *Tully, Aristides, Themistocles, Theſeus, Codrus, &c.* as have been banished, will give sufficient credit unto it. Read *Pet. Alcionius* his two books of this subject.

* Lib. 5. de legibus. Cumq; cognatis careat & amicis, majorem apud deos & apud homines miseriam ordiam meretur.

MEMB. 5.

Against sorrow for death of friends or otherwise, vaine feare, &c.

DEath and departure of friends are things generally grievous, *Optimum quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terrour, most irkesome and troublesome unto us. † *Homo toties moritur, quoties amittit suos*. And though wee hope for a better life, etemall happinesse, after these painfull and miserable daies, yet we cannot compose our selves willingly to dye, the remembrance of it is most grievous unto us, especially to such who are fortunate & rich, they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with † *Metezuma* that Indian Prince, *Bonum est esse hic*, they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the losse of a dear friend they will cry out, roare, and teare their hair, lamenting some months after, houlung *O Hone*, as those *Irish women*, & † *Greeks* at their graves, commit many undecent actions, and almost goe besides themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moane? *O me miserum*;

Quis dabit in lachrymas fontem, &c.

What shall I do?

Sed totum hoc studium luctu fraterna mihi mors abstulit, heu misero frater adempte mihi.

My brothers death my study hath undone,

Woe's me, alas my brother he is gone.

Mecentius would not live after his sonne:

* *Nunc vivo, nec adhuc homines lucemq; relinquo,*

Sed linquam. —

And *Pompey's* wife cried out at the newes of her husbands death,

* *Turpe*

† Summo maue ululatu oriuntur, pectora percussantes, &c. miserabile spectaculum exhibentes. Ortelius in Grecia

x Virgil.

* *Turpe mori post se solo non posse dolore,*

Violenta luctu & nescia tolerandi, as † *Tacitus* of *Agrippina*, 337

not able to moderate her passions. So when she heard her sonne was slaine, she abruptly broke off her work, changed countenance and colour, tore her haire, and fell a roaring down right,

— *subitus misera color ossa reliquit,*

Excussi manibus radii, revolutaque pensa

Evolat, infelix & fœminco ululatu

Scissa comam —

Another would needs run upon the sword's point after *Eurialus* departure:

* *Figite me, si quæ est pietas, in me omnia tela*

Conjicite o Rutili; —

2 Virg. 3 En 10.

O let me die, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrows overshadowed him, saith *Homer*. *Jacob* rent his clothes, put sack-cloath about his loines, sorrowed for his sonne a long season, & could not be comforted, but would needs go down into the grave unto his sonne, *Gen. 37. 37*. Many years after, the remembrance of such friends, of such accidents is most grievous unto us, to see or heare of it, though it concerne not our selves but others. *Scaliger* saith of himselfe, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: † *Austin* shed teares when he red the destruction of *Troy*. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wife, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence, feasting, hawking, hunting, brookes, woods, hills, musick, dancing, &c. all this is but vanity and losse of time, as I have sufficiently declared.

— † *dum bibimus, dum ferta, unguenta, puellas*

Poscimus, obrepit non intellecta senectus.

Whilst we drink, pranke our selves, with wenches dally,

Old age upon's at unawares doth fall.

† Juvenalis.

As *Alchymists* spend that small modicum they have to get gold, and never finde it, we lose and neglect eternity, for a little momentary pleasure which we cannot enjoy, nor shall ever attaine to in this life. We abhorre death, paine, and griefe, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. † *The lascivious* prefers his whore before his life, or good estate; an angry man his revenge; a parasite his gut; ambitious, honours; covetous, wealth; a thiefe his booty; a souldier his spoyle; we abhorre diseases, and yet we pull them upon us. We are never better or freer from cares then when we sleep, and yet, which we so much avoyd and lament, death is but a perpetuall sleep, and why should it as * *Epicurus* argues, so much affright us? When we are, death is not, but when death is, then we are not: our life is tedious and troublesome unto him that lives best, † 'tis a misery to be born, a pain to live, a trouble to dye, death makes an end of our miseries, and yet we cannot consider of it; a little before * *Socrates* drank his potion of *Cicuta*, he bid the Citizens of *Athens* cheerfully

b *Amator scortum vitæ præponit, iracundus vindictam, parasitus guttam, ambiciosus honores, avarus opes, miles rapinam, fur prædæ, morbos odimus & accersimus. Card. * Seneca. Quam nos sumus mors non adeß, cum vero mors adest, sum nos non sumus.*

† *Bernard. c. 3.*

farewell,

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farewell, and concluded his speech with this short sentence, *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.* For there is no pleasure here but sorrow is annexed to it, repentance follows it. *If I feed liberally, I am likely sick or surfeit; If I live sparingly, my hunger and thirst is not allayed, I am well neither full nor fasting; If I live honest, I burn in lust; If I take my pleasure, I tire and starve my self, and doe injurie to my body and soul. † Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great miserie?* Tis both waies troublesome to me, to rise and go to bed, to eat and provide my meat, cares and contentions attend me all day long, feares and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries,

★ *Omnibus una meis certa medela malis;*

Why shouldst not thou then say with old *Simon*, since thou art so well affected, *Lord, now let thy servant depart in peace:* or with *Paul*, *I desire to be dissolved, and to be with Christ.* Beata mors quæ ad beatam vitam adiunum aperit, tis a blessed houre that leads us to a blessed life, and blessed are they that die in the Lord. But life is sweet, and death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horror, &c. and many times the maner of it, to be hanged, to be broken on the wheele, to be buried, or so:

—★ *non te optima mater*

Condet humi, patriove onerabit membra sepulchro,

Alisibus linguere feris, & gurgite versum

Unda feret, piscesq; impasti vulnera lambenti:

Thy gentle parents shall not bury thee,

Amongst thine Ancestors entomb'd to be,

But ferall fowle thy carcasie shall devoure,

Or drowned corps hungry fish mawes shall scoure.

As *Socrates* told *Crito*, it concernes me not what is done with me when I am dead, *Facilis iactura sepulchri:* I care not so long as I feel it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, — *pascam licet in cruce corvos,* let Wolves or Beares devoure me,

—★ *Calotegitur qui non habet urnam,*

The Canopie of heaven covers him that hath no tombe. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then doest thou lament, as those do, whom *Paul* taxed in his time, *1 Thes. 4. 13. that have no hope?* Tis fit there should be some solemnitie,

† *Sed sepelire decet defunctum, pectore forti,*

Constantes, unumq; diem fletui indulgentes.

Jobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Jupiter* himselfe wept for *Sarpedom*, what else did the poet insinuate, but that some sorrow is good.

★ *Quis matrem nisi mentis inops in fanere nati*

Flere vetat, —

who can blame a tender mother if she weep for her children? Beside as † *Plutarch* holds, tis not in our power not to lament, *Indolentia non curvis contingit*, it takes away mercy and pity, not

c Comedi ad
satiatatem,
gravitas me of-
fendit, parcius
edi, non est ex-
pletum de dese-
rium, concreas
delicias sequor,
hinc morbus,
languido, &c.
† Bern. 6. 3.
med. de tantilla
languida, quanta
tristitia; post
tantam volup-
tatem quam
gravis miseria?

d Est enim
mors prorum
felix transitus
de labore ad re-
frigerium, de
expectatione ad
premiu, de a-
gone ad braviu.
★ Virg. 10.
e En.

e Luc.

† 11. 9. Homer.

* Ovid.
† Consol. ad A-
polon. non est
libertate no-
stra positum
non dolere, mi-
sericordiam
aboler, &c.

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to be sad, 'tis a natural passion to weep for our friends, an irresistible passion to lament, & grieve. *I know not how* (saith *Seneca*) *but sometimes 'tis good to be miserable in misery; and for the most part all grief evacuates it self by teares,*

—★ *est quadam flere voluptas,*

Expletur lachrymis egeriturg, dolor:

yet after a dayes mourning or two comfort thy selfe for thy heavinesse, *Ecclus*

38. 17. † *Non decet defunctum ignavo questu prosequi,* twas *Germanicus* ad-

vice of old, that we should not dwell too long upon our passions, to bee de-

sperately sad, immoderate grievers, to let them tyrannize, ther's *indolentia*

ars, a medium, to be kept: we do not (saith * *Austin*) forbid men to grieve, but

to grieve overmuch. I forbid not a man to be angry, but I ask for what cause hee

is so? Not to bee sad, but why is he sad? Not to feare, but wherefore is he afraid? I

require a moderation as well as a just reason. † The *Romans* and most civill

Commonwealths have set a time to such solemnities, they must not mourne

after a set day, or if in a family a child be borne, a daughter or sonne married,

some state or honour be conferred, a brother be redeemed from his bands, a friend

from his enemies, or the like, they must lament no more. And 'tis fit it should

beso, to what end is all their funerall pompe, complaints and tears? When

Socrates was dying, his friends *Apollodorus* & *Crito* with some others, were

weeping by him, which he perceiving, asked them what they meant, for that

very cause hee put all the women out of the roome, upon which words of his they

were abashed, and ceased from their tears. *Lodovicus Cortesius*, a rich Lawyer

of *Padua* (as † *Bernardinus Scardeonius* relates) commanded by his last will,

and a great mulct if otherwise to his heire, that no funerall should bee kept

for him, no man should lament. But as at a wedding musick, and minstrels to

be provided, & instead of black mourners he took order, * that twelve Vir-

gins clad in greene should carry him to the Charch. His will and testament was

accordingly performed, and he buried in *S. Sophies Church*. † *Tully* was

much grieved for his daughter *Tulliola's* death at first, untill such time

that hee had confirmed his minde with some Philosophicall precepts,

then he began to triumph over fortune and grieve, and for her reception into

heaven to bee much more joyed, then before hee was troubled for her losse. If

an heathen man could so fortifie himselfe from Philosophy, what shall

a Christian from Divinity? Why doest thou so macerate thy selfe? 'Tis an

inevitable chance, the first statute in *Magna Charta*, an everlasting Act of

Parliament, all must † die.

★ *Constat aternâ positumq; lege est,*

Ut constet genitum nihil.

It cannot be revoked, we are all mortall, and these all commanding gods

and princes dielike men: † — *involvis humile pariter & celsum caput, a-*

quatq; summis infima. O weak condition of humane estate, *Sylvius* exclaims;

† *Ladislaus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so

potent, rich, fortunate and happy, in the midst of all his friends, amongst so

many^m Physicians, now ready to beeⁿ married, in 36 houres sickned and

died. We must be gone sooner or later all, and as *Calliopius* in the Co-

medie, tooke his leave of his Spectators and Auditors,

f Ovid. 4. Trist.

† Tacitus lib. 4.

* Lib. 9. cap. 9.

de civitat. Dei.

Non quero cum

ira scatur sed

cur, non utrum

sit tristis sed

unde, non utrum

timeat sed quid

timeat.

† Feflas verbo

minuitur. Lu-

cius dies indice-

batur cum tibi

ri na/cantur,

cum frater ab-

it amicis, ab ho-

spite captivus

domum redeat,

puella despon-

setur.

g Ob hanc cau-

sam mulieres

ablegam ne

ratia facerent;

nos hec audien-

tes crubimur

& destitimus

a lachrymis.

† Lib. 1. class. 8.

de claris. Iuris-

consultis Pa-

travinis.

* 1. 1. Innapre

puelle amicti

viridibus pan-

nis, &c.

h Lib de consol.

i Preceptis phi-

losofie confr-

matas adversus

omnem fortune

vim, &c. te con-

secrata in ce-

lumq; recepta,

tanta affectum

teritia sum ac

voluptate,

quantam animo

capere possum,

ac exultare

plane mihi vi-

deor, vultuq; de

omni dolore &

fortuna trium-

phare.

† 4. Lignum uri natum, arista secari sic homines mori. k Boeth. lib. 2. met. 3. † Boeth. 1 Nic. Hen. 8. Bre. 1. fol. 47.

† Twenty then present. n To *Magdalen* the daughter of *Charles* the seventh of France. Obvunt nosterq; diesq; &c.

X x

Vos

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Vos valete & plaudite, Calliopeus recensui.

must we bid the world farewell, (*Exit Calliopeus*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *ista sunt ipsis quoque, fata sepulchris*, kingdoms, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of *Troy*, *Myce-ne* was the fairest citie in *Greece*, *Gracia cuncta imperitabat*, but it alas, and that *Affyrion* *Ninive* are quite overthrowne; the like fate hath that *Egyptian* and *Baotian Thebes*, *Delos*, *commune Gracia conciliabulum*, the common councill house of *Greece*,† and *Babylon* the greatest citie that ever the sun shone on, hath now nothing but walls, and rubbish left.

* *Quid Pandionia restat nisi nomen Athenae?*

Thus † *Pausanias* complained in his times. And where is *Troy* it self now, *Persopolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian* cities? *Syracuse* and *Agrirentum*, the fairest townes in *Sicily*, which had sometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembred amongst the *Scythians*, the world it self must have an end. And as to a traveller great mountains seem plains afar off, at last are not discerned at all, cities, men, monuments decay,

— *nec solidis prodest sua machina terris*, the names are only left, those at length forgotten, and are involved in perpetuall night.

o *Returning out of Asia*, when I sailed from *Agina* towards *Megara*, I began (saith *Servius Sulpitius* in a consolatory epistle of his to *Tully*) to view the country round about. *Agina* was behind mee, *Megara* before, *Pyraeus* on the right hand, *Corinth* on the left, what flourishing townes heretofore, now prostrate and overwhelmed before mine eyes? I began to thinke with my selfe, *Alas*, why are we men so much disquieted with the departure of a friend, whose life is much shorter? When so many goodly cities lye buried before us. Remember o *Servius* thou art a man, & with that I was much confirmed, & corrected my selfe. Correct then likewise, and comfort thy self in this, that we must necessarily dye, & all dye, that we shall rise again; as *Tully* held, *Jucundior est multo congressus noster futurus, quam in suavis & acerbus digressus*, Our second meeting shall be much more pleasant, then our departure was grievous.

I but he was my most deare and loving friend, my sole friend,

† *Quis desiderio sit pudor aut modus*

Tam chari capitis? — And who can blame my woe?

Thou maist be ashamed, I say with *Seneca*, to confesse it, in such a tempest as this to have but one anchor, goe seeke another: and for his part thou dost him great injury to desire his longer life. *Wilt thou have him crazed & sickly still*, like a tired traveller that comes wearie to his Inn, beginne his journey afresh, or to bee freed from his miseries? thou hast more need rejoyce that he is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flammam Proserpina cinem*, such a wife as no mortall man ever had, so good a wife, but she is now dead and gone, *lethaeoque jacet condita sarcophago*. I reply to him in *Seneca's* words, if such a womā at least ever was to be had, He did either so finde or make her, if he found her, hee may as happily finde another; if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap inform another, he need not dispaire, so long as the same master is to be

* *Affyrionum regio junctus deleta.*

† *Omnium quoniamquam Sol affixit urbium maxima.*

* *Orid.*

† *Arcaid. lib. 8.*

o *Epist. Tully. lib. 3.*

r *Quum tot oppidorum cadaver ante oculos projecta jacent.*

† *Hor. lib. 1.*

o *De remed. fortuit.*

† *Eni ubi ce tanta tempestate quod ad unam anchoram stabas.*

† *His aegrum, et morbidum, fitibundum—gaude potius quod bis malis liberatus sis.*

† *Uxorem bonam aut invenisti, aut sic jecisti; si invenisti, aliam habere te posse ex hoc intelligamus: si jecisti, bene fecisti, saltem est amplex.*

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be had. But was the good? Had the been so tryed peradventure as that *Ephesian* widow in *Petronius*, by some swaggering souldier, thee might not have held out. Many a man would be willingly rid of his: before thou wast bound, now thou art free; "and 'tis but a folly to love thy fetters though they be of gold. Come into a third place, you shall have an aged father fighting for a son, a prettie childe, † *Impube pectus quale vel iurpi.*

Molliret Thracum pectora.

— He now lyes asleepe,

Would make an impious Thracian weepe.

Or some fine daughter that died young, *Nondum experta novi gaudia primae tori*. Or a forlorn son for his deceased father. But why? Prior exiit, prior intravit, he came first, and he must go first. * *Tu frustra pius, heu, &c.* What wouldst thou have the laws of nature altered, and him to live alwaies? *Jul. Caesar*, *Augustus*, *Alcibiades*, *Galen*, *Aristotle*, lost their fathers young? And why on the other side shouldst thou so heavily take the death of thy little son,

* *Num quia nec fato, merita nec morte peribat,*

Sed miser ante diem—

hee died before his time per-

haps, not yet come to the solstice of his age, yet, was he not mortall? Hear that divine * *Epicetus*, If thou covet thy wife, friends, children should live alwaies, thou art a fool. He was a fine childe indeed, *dignus Apollineis lachrymis*, a sweet, a loving, a faire, a witty childe, of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetorician so much lament, but who can tell whether he would have beene an honest man? Hee might have proved a theefe, a rogue, a spendthrift, a disobedient son, vexed and galled thee more then all the world beside, hee might have wrangled with thee & disagreed, or with his brothers, as *Eteocles* and *Polynices*, and broke thy heart, he is now gone to eternitie as another *Ganymede* in the floure of his youth, as if he had risen, saith *Plutarch*, from the midst of a feast, before he was drunk, the longer he had lived, the worse he would have been, & quo vitallongior (*Ambrose* thinks) culpa numerosior, more sinfull, more to answer for hee would have had. If he was naught, thou maist bee glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoever he spake thee faire, peradventure he prayd amongst the rest that *Icaro Menippus* heard at *Jupiters* whispering place in *Lucian*, for his fathers death, because he now kept him short, he was to inherit much goods, and many faire Manors after his death. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same *Lucian*, *Why dost thou lament my death, or call mee miserable that am much more happy then thy selfe? what misfortune is befallne me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost, some of your good cheare, gay cloathes, musicke, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all then to eat: not to thirst then to drink to satisfy thirst: not to be cold then to put on clothes to drive away cold? Thou had more need rejoyce that I am freed from diseases, agues, cares,*

seu ut tu, facie rugosus, incurvus, &c. O demens, quid tibi videtur in vita boni? nimirum amici dicis cenas, &c. Longe melius non curare quam edere, non frigare, &c. Gaude potius quod morbus & febris effugerim, angorem animi, &c. E-latus quid prodest, quid lachryme, &c.

u *Strulti est compedes licet aures amare.*
† *Hor.*

* *Virg. 4. & En.*

* *cap. 19. Si id studeat ut uxor, amici, liberi perpetuo vivant, stultius est*

x *Deus quos diligit juvenes rapit, Menan.*

y *Consol. ad Apollonius filius tuus in flore decessit,*

ante nos ad eternitatem digressus, tanquam e convivio abiens, priusquam in errorem aliquem e temulentia incidere, quales in longa senectate accidere solent.

z *Tom. 1. tract. de lusu. Quid me moruum miserum vocas, qui te sum multo felicius? aut quid acerbi mihi parvas contigisse? an quia non sum melius,*

X x 2

anxieties,

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anxieties, livor, love, covetousnesse, hatred, envie, malice, that I fear no more theeves, tyrants, enemies as you do.

† Virgil.

† *Ad cinerem & manes credis curare sepultos?*
Do they concern us at all, think you, when we are once dead? Condole not others then overmuch, wish not or fear thine own death.

* Hor.

* *Summum nec optes diem nec metuas,* 'tis to no purpose.

Excessi e vita arumnis facilisq; lubensq;

Ne pejora ipsa morte dehinc videam,

I left this irklome life with all mine heart,

Left worse then death should happen to my part.

† Chytreus delictu Europe.

† Cardinall *Brundisius* caused this Epitaph in *Rome* to be inscribed on his tomb, to shew his willingnesse to dye, and take those that were so loth to depart. Weep and howl no more then, 'tis to small purpose; And as *Tully* advieth us in the like case, *Non quos amissimus, sed quantum lugere par sit cogitemus*: Think what we do, not whom we have lost. So *David* did, 2 *Sam. 22*. While the child was yet alive, I fasted & wept, but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return to me. He that doth other wise is an intemperate, a weak, a silly, and undiscreef man. Though *Aristotle* deny any part of intemperance to bee conversant about sorrow, I am of * *Seneca's* minde, he that is wise is temperate, & he that is temperate is constant, free from passion, and he that is such a one, is without sorrow: as all wise men should be. The * *Thracians* wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greeke was so generally lamented by his friends, *Pindarus* the Poet saies some God saying, *Silete homines, non enim miser est, &c.* be quiet good folks, this young man is not so miserable as you think, he is neither gone to *Styx* nor *Acheron*, sed gloriosus & senit expers heros, helives for ever in the *Elisian* fields. He now enjoyes that happinesse, which your great Kings so earnestly seek, and weares that garland for which ye contend. If our present weaknesse be such, we cannot moderate our passions in this behalf; we must divert them by all means, by doing something else, thinking of another subject. The *Italians* molt part sleep away care and grief, if in unseasonably seise upon them; *Danes, Dutchmen, Polanders* and *Bohemians* drink it down; our countrymen go to playes: do something or other, let it not transpose thee; or by ^b premeditation make such accidents familiar, as *Ulysses* that wept for his dog, but nor for his wife, quod paratus esset animo obfirmato, (*Plut. de anim. tranq.*) accustometh thy self, and harden before hand by seeing other mens calamities, & applying them to thy present estate: *Prævisum est levius quod fuit ante malum.*

I will conclude with † *Epicetus*, If thou lovest a pot, remember 'tis but a pot thou lovest, & thou wilt not be troubled when 'tis broken: If thou lovest a son or wife, remember they were mortall, & thou wilt not be so impatient. And so for false feares and all other fortuite inconveniences, mischances, calamities, to resist and prepare our selves, not to faint is best; * *Stultum est timere quod vitari non potest*, 'tis a folly to fear that which cannot be avoided, or to bee discouraged at all.

b Premeditatione facilius reddere quemq; casum. Plutar. ebus consolatio ad Apollonium. Assuefacere nos casibus debemus. Tull. lib. 3. Tusculan. quest. i. Cap. 8. Si calamitates diligas, memento te calamitates diligere, non perturbaberis ea contraria; si filium aut uxorem, memento hominem a te diligere, &c. * Seneca.

* Nam

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c Buth. lib. 1. prof. 4.

c *Nam quisquis trepidus pavet vel optat, Abiecit clypeum, locosq; motus Nec sit quâ valeat trahi catenam.*

For he that so faints or fears, and yeelds to his passion, flings away his owne weapons, makes a cord to bind himself, & pulls a beam upon his own head.

M E M B. 6.

Against Envie, Livor, Emulation, Hatred, Ambition, Self-love, and all ot her affections.



Gainst those other ^d passions and affections, there is no better remedy, then as *Mariners* when they go to Sea, provide all things necessary to resist a tempest; to furnish our selves with *Philosophicall* and *Divine* precepts, other mens examples, † *Periculum ex aliis facere, sibi quod ex usu sit*: To balance our hearts with love, charity, meeknes, patience, and counterpoise those irregular motions of envie, livor, spleen, hatred, with their opposite vertues, as we bend a crooked staffe another way, to oppose † *sufferance to labour, patience to reproach*, bounty to covetousnes, fortitude to pusillanimity, meeknes to anger, humility to pride, to examine our selves for what cause wee are so much disquieted, on what ground, what occasion, is it just or fained? And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quo pacto adversam arumnam ferat, Pericula damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filia, communia esse hac: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome unto us. In secundis mediare, quo pacto ferat adversa; or out of mature judgement to avoid the effect, or disannull the cause, as they doe that are troubled with toothach, pull them quite out.

† *Ut vivat castor, sibi testes amputat ipse;*

Tu quoque signa nocent, abice, tutus eris.

The *Beaver* bites off stones to save the rest:

Doe thou the like with that thou art oppressd.

Or as they that play at wasters, exercise themselves by a few cudgells how to avoid an enemies blows: let us arme our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the proverb saith, laqueo hand capitur, an old Fox is not so easily taken in a snare: an old souldier in the world me thinks should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captaine, come what may come, to make answer,

* non ulla laborum

O virgo nova mi facies inopinaque surgit, Omnia percepi atq; animo mecum ante peregi.

No labour comes at unawares to me,

For I have long before cast what may be.

— non hoc primum mea pectora vulnus

Senferunt, graviora tuli —

The Commonwealth of † *Venice*, in their Armory have this inscription,

X x 3

Happy

† *Nay, Chytreus delictu Europe, Felix civitas que tempore pacis de bello cogitat.*

* Virg. Æn.

† *Alciar. Embl.*

† *Epicetus cap. 14. Si labor obiectus fuerit rolerantie, convicium patientie, &c. si ira consueveris, vitia non obtemperabis.*

d *Qui invidiam terre non potest, terre contemptum cogitur.*

† *Ter. Heautont.*

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Happy is that cutie which in time of peace thinks of warre, a fit Motto for everie mans private house, happie is the man that provides for a future assault. But many times we complaine, repine and mutter without a cause, we give way to passions, we may resist, and will not. *Socrates* was bad by nature, envious, as he confessed to *Zopirus* the Phisognomier, accusing him of it, forward and lascivious, but as he was *Socrates*, he did correct & amend himself. Thou art malicious, envious, covetous, impatient, no doubt, and lascivious, yet as thou art a Christian correct and moderate thy self. 'Tis something I confesse, and able to move any man, to see himselfe contemned, obscure, neglected, disgraced, undervalued, *left behind*, some cannot indure it, no not constant *Lipsius*, a man discrete otherwise, yet too weak & passionate in this, as his words expresse, *collegas olim, quos ego sine fremitu non intueor, nuper terra filios, nunc Macenates & Agrippas habeo, — summo jam monte potius*. But he vvas much to blame for it, to a wise staid man this is nothing, we cannot all be honoured and rich, all *Cæsars*, if vve will be content, our present state is good, and in some mens opinion to be preferred. Let them goe on, get wealth, offices, titles, honours, preferments, & what they vwill themselves, by chance, fraud, imposture, simony, and indirect means, as too many doe, by bribery, flattery, and parasiticall insinuation, by impudence, and time-serving, let them climb up to advancement in despite of vertue, let them go before, *crosse me on every side*, *me non offendunt modo non in oculos incurrunt*, as he said, correcting his former error, they doe not offend me, so long as they run not into mine eyes. I am inglorious and poore, *composita paupertate*, but I live secure and quiet: they are dignified, have great means, pompe & state, they are glorious, but what have they with it? *Envie, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first*. I am contented vvith my fortunes, *spectator è longinquo*, and love *Neptunum procul à terrâ spectare furem*: he is ambitious, and not satisfied vvith his: but what ^h gets he by it? to have all his life laid open, his reproaches seene, not one of a thousand but hee hath done more worthy of dispraise and animadversion, then commendation; no better meanes to helpe this then to be private. Let them run, ride, strive as so many filhes for a crum, scrape, climbe, catch, snatch, cosen, colloque, temporize and fleire, take all amongst them, wealth, honour, and get what they can, it offends me not: — *me meatellus*

Lare secreto tutoq; tegat, I am well pleased vvith my fortunes,
— *Vivo & regno simul ista relinquens.* I have learned in

what state soever I am therewith to be contented, *Philip. 1. 11.* Come what can come, I am prepared, *Nave ferar magna an parva, ferar unus & idem*, I am the same. I was once so mad to bussell abroad, and seek about for preferment, tyre my self, and trouble all my friends, sed nihil labor tantus profecit, nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lactant; dum alios ambio, hos capto, illis innotescio, ætas perit, anni defluunt, amici fatigantur, ego deferor, & jam, mundi ræsus, humanæq; satur infidelitatis acquiesco. And so I say still; although I may not deny, but that I have had some † bountifull patrons, and noble benefactors, *ne sim interim ingratu*, & I doe thankfully acknowledge it, I have received some kindnesse, *quod Deus illis beneficium rependat, se non pro votis, fortasse pro meritis*, more peradventure

d Occupet extre-
mum scabi-
es, mihi turpe
relinquit est,
Hor.
e Lipsius epist.
quæst. 1. 1. ep. 7.

f Lipsius epist.
lib. 1. epist. 7.

g Gloria comi-
tem habet invidi-
diam pariter ore
premitur reti-
nent loac acqui-
rendo.
h Quis aliud
ambitusus sibi
parat quam ut
probra equi pa-
teant quibus vi-
vens qui non
habet in citâ
plura vitupe-
ratione quam
laude digna, bis
malis non meli-
us occurratur,
quam si bene
latuerit.
i Et omnes sa-
ma per urbes
garrula laudat.
k Sen. Her. jur.
l Hor.

† The right ho-
nourable Lady
Francis Coun-
tess Dowager
of Exeter.
‡ The Lord
Berkeley.

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ture then I deserve, though not to my desire, more of them then I did expect, yet not of others to my desert, neither am I ambitious or covetous, all this while, or a *Suffenus* to my selfe, what I have said, without prejudice or alteration shal stand. And now as a mired horse that struggles at first with all his might & main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vaine, rest satisfied, and if I may usurpe that of † *Prudentius*,

*Inveni portum, spes & fortuna valete,
Nil mihi vobiscum, ludite nunc alios,
Mine haven's found, fortune and hope adeu,
Mocke others now, for I have done with you.*

MEMB. 7.

*Against Repulse, Abuses, Injuries, Contempts, Disgraces,
Contumelies, Slanders, Scoffes, &c.*

L May not yet conclude, think to appease passions, or quiet the minde till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope, to point alone at some few of the chiefest, is that which I aime at.

Repulse and *disgrace* are two maine causes of discontent, but to an understanding man not so hardly to be taken, *Cæsar* himselfe hath beene denied, and when two stand equall in fortune, birth, & all other qualities alike, one of necessitie must lose. Why shouldst thou take it so grievously? It hath beene a familiar thing for thee thy selfe to deny others. If every man might have what hee would, wee should all be deified, Emperours, Kings, Princes; if whatsoever vaine hope suggests, unfatiable appetite affects, our preposterous judgement thinkes fit were granted, vvee should have another *Chaos* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies given by desert or worth, but for love, affinitie, friendship, affection, a great mens letters, or as commonly they are bought and sold. * *Honours in court are bestowed not according to mens vertues and good conditions (as an old courtier observes) but as every man hath means, or more potent friends, so he is preferred.* With us in *France* († for so their owne countreyman relates) *most part the matter is carried by favour and grace, hee that can get a great man to bee his mediator, runs away with all the preferment.* Indignissimus plerumque praefertur, *Vatinius Catoni, illaudatus laudatissimo;*

— *servi dominantur, a selli
Ornantur Phaleris, dephalerantur equi.*

An illiterate fool sits in a wise mans seat, and the common people hold him learned, grave and wise: *One professeth* (* *Cardan* well notes) *for a thousand Crowns, but hee deserves not ten, when as hee that deserves a thousand cannot get ten. Salarium non dat multis Salem.* And oftentimes, which *Machiavel* secondds, † *Principes non sunt qui ob insignem virtutem principatu digni sunt,*

* Imperitus periti munus occupat, & sic apud vulgus habetur. Ille proferitur mille coronatis, cum nec decem mereatur & laus & divitiis mille dignus, vix decem consequi potest. † Epist. dedic. dispu. Zebbee Bonde montio, & Cosmo Bucciaio.

† Discription
ejus in militem
Christianum e
Greco.
Engraven on
the tomb of
Fr. Puccinus
the Florentine
in Rome. Chy-
tricus in deliciis

Repulse.

m Pederatus
in 300 Lace-
demoniorum
numerus non
electus risit,
gratulari se di-
cens civitatem
habere 300 ci-
ves se meliores.
n Kissing goes
by favour.

* Aeneas Syl-
de miser curial.
Dantur honores
in curiis non se-
cundum honores
et virtutes, sed
ut quisq; ditior
est atq; potenti-
or, eo magis ho-
noratur.

† See felius lib. 2
de repub Gal-
lorum. Favore
apud nos &
gratia plerum-
que res agitur,
& qui commo-
dum aliquem
nasti sunt in-
tercessorem, a-
ditum fere ba-
bent ad omnes
praefecturas.

he

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he that is most worthy wants imployment, he that hath skill to be a pilot wants a ship, and he that could governe a Commonwealth, a King in conceipt, wants means to exercise his worth, hath not a poor office to manage. And yet all this while he is a better man that is fit to reign, *et si careat regno*, though he want a kingdome, *† then he that hath one, & knows not how to rule it*; a Lion serves not alwaies his keeper, but oftentimes the keeper the Lion, and as * *Polydore Virgil* hath it, *multi reges ut pupilli ob inscitiam non regunt sed reguntur*. Hieron of *Syracuse* was a brave King, but wanted a Kingdome; *Perseus* of *Macedon* had nothing of a King, but the brave name and title, for he could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more means then the masters whom they serve, which *† Epictetus* counts an eye-sore and inconvenient. But who can help it? It is an ordinary thing in these daies to see a base, impudent asse, illiterate, unworthy, to be preferred before his betters, because he can put himself forward, because he lookes big, can baffle in the world, hath a fair outside, can temporize, colloque, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deserving man shall lye hid or have a repulse. 'Twas so of old and ever will be, and which *Tiresias* advised *Ulysses* in the *† Poet*,

Accipe quâ ratione queas dītescere, &c.

is still in use; lye, flatter and dissemble: If not, as he concludes,

— *Ergo pauper eris*, then go like a begger as thou art. *Erasmus*, *Me-lancthon*, *Lipsius*, *Budæus*, *Cardan*, liv'd and died poore. *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom, that prefers men, *The race is not to the swift, nor the battle to the strong*, but as the wise man said, *o Chance*, and sometimes a ridiculous chance. * *Casus plerumq; ridiculus multos elevavit*. 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaime, *O misera virtus, ergo nihil quam verba eras, atqui egote tanquam rem exercebam, sed tu serviebas fortuna*. Beleeve it hereafter O my friends! Vertue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldome I confesse, yet sometimes it is. But to your farther content Ile tell you a *† tale*. In *Moronia* *pia*, or *Moronia felix* I know not whether, nor how long since, nor in what Cathedrall Church, a fat Prebend fell void. The carcase scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and hee was resolved to out-bid any man before he would lose it, everie man supposed he should carry it. The second was my Lord Bishops Chaplain (in whose gift it was) and he thought it his due to have it. The third was nobly borne, and he meant to get it by his great parents, parsons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in Chymistry, and other rare inventions which he would detect to the publicke good. The fifth was a painfull preacher, and he was commended by the whole parish where he dwelt, he had all their hands to his Certificate. The sixth was the prebendaries son lately deceased, his father died in debt (for it, as they say) left a wife and many poor children. The seventh stood upon faire promises, which to him and his noble friends had been formerly made for

† Quam is qui regnat, & regnanda sit impetrat.

* Lib. 22. b. 1.

† Ministri locupletiores sunt illis quibus ministratur.

† Hor. lib. 2. Sat. 5.

o Solomon Eccl. 9. 11.
* Sat. Menip.

† Tale quid est apud Valent. Andream Apolog. manip. 5. apol. 39.

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for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foraine Doctor, a late convert and wanted meanes. The eleventh would exchange for another, he did not like the formers site, could not agree with his neighbors & fellows, upon any termes he would be gone. Therwelfth and last was (a sutor in conceipt) a right honest, civill, sober man, an excellent scholar, and such a one as lived private in the Vniversitie, but hee had neither means nor mony to compasse it, besides he hated all such courses, he could not speak for himselfe, neither had he any friends to sollicite his cause, and therefore made no suit, could not expect, neither did he hope for or look after it. The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to doe, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gaue it freely to the Vniversity student, altogether unknowne to him but by fame, and to be brieve, the Academicall Scholar had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students rejoyced, and were much cheered up with it, though some would not believe it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it & said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire*. You haue heard my tale, but alas it is but a tale, a meere fiction, 'twas never so, never like to be, and so let it rest. Well bee it so then, they haue wealth and honour, fortune and preferment, every man (there's no remedy) must scamble as he may, and shift as he can, yet *Cardan* comforted himselfe with this, *† the starre Fomahant would make him immortall*, and that *†* after his decease his Books should be found in Ladies studies.

* *Dignum laude virum Musa vetat mori*.

But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a *†* child that puts on his fathers shooes, hat, head-peace, brestplate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldst thou doe by such an office, place, or Magistracy: thou art unfit; And what is dignity to an unworthy man, but (as *†* *Salvianus* holds) a gold ring in a swines snout: Thou art a brute. Like a bad actor (so *o Plutarch* compares such men) in a Tragoedy, *diadema fere, at vox non auditur*: Thou wouldst play a Kings part, but actest a Clowne, speakest like an Asse. *q Magna petis Phaeton & qua non viribus istis, &c.* 23 James and John the sonnes of Zebedy did aske they knew not what, *nescis separare*, thou dost, as another *Saffenus*, overweene thy selfe, thou art wife in thine own conceit, but in other more mature judgement altogether unfit to manage such a businesse. Or be it thou art more deserving then any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may be, hadst thou been preferred, thou wouldst haue forgotten God and thy selfe, insulted over others, contemned thy friends, been a block, a tyrant, or a demi-god, *sequiturq; superbia formam*: Therefore, saith *Chrysostome*, good men doe not alwaies finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.

† Stella Fomahant immortalitatem dabit.

† Lib. de lib. ber. Dei Quid est dignitas in- digno nisi circulus aureus in nobilibus suis.

* Lib. 4. de gubern. Dei Quid est dignitas in- digno nisi circulus aureus in nobilibus suis.

† Magistratus virum indicat. Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate iactant, ne alicuius officii.

Yy

Injuries

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Injuries, abuses, are very offensive, and so much the more in that they think venterem ferendo irritant novam, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *his litem generat*, 'tis much better with patience to beare, or quietly to put it up. If an Ass kick me, saith *Socrates*, shall I strike him againe, and when^a his wife *Xanippe* stroke and misused him, to some friends that would haue had him strike her againe, hee replied that hee would not make them sport, or that they should stand by, and say *Eia Socrates, eia Xanippe*, as we doe when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, & sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advice, or mediation of friends might haue been happily composed, or if patience had taken place. Patience in such cases is a most soveraigne remedy, to put up, conceal, or dissemble it, to^{*} forget and forgiue, *not seaven, but seaventy seaven times, as often as he repents forgine him*; *Luk. 17. 3.* as our Saviour enioynes us stroken, to turn the other side: as our² Apostle perswades us, to recompence no man evill for evill, but as much as is possible to haue peace with all men: not to avenge our selves, and wee shall heap burning coales upon our adversaries head. For if you put up wrong (as *Chrysostome* comments) you get the victory; he that looseth his money, looseth not the conquest in this our Philosophy. If hee contend with thee, submit thy selfe unto him first, yeeld to him. *Durum & durum non faciunt murum*, as the diverb is, two refractory spirits will never agree, the onely meane to overcome, is to relent, *obsequio vinces*. *Euclide* in *Plutarch*, when his brother had angered him, swore he would bee revenged, but he gently replied, *Let me not live if I doe not make thee to love me againe*, upon which meek answer he was pacified.

** Flectitur obsequio curvatus ab arbore ramus,*

Frangis si vires experire suas.

A branch if easily bended yeelds to thee,
Pul'd hard it breaks: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the city by that furious *Alexander* the sixth, gave the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that hee might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdom of *Naples*, and were honourably entertained by *Frederick* the King, according to their callings. Gentle- nesse in this case might haue done much more, and let thine adversary bee never so perverse, it may be by that meane thou maist win him, *a favore & benevolentia etiam immanis animus mansuescit* soft words pacifie wrath, and the fiercest spirits are so soonest overcome; *† A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is in- festus infestis*, a terror and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emanuel Philibert Duke of Savoy*, and he was not mistaken in it, for

** Quo quisq; est major magis est placabilis ira,
Et faciles motus mens generosa capis.*

A greater man is soonest pacified,
A noble spirit quickly satisfied.

a. Elias.

x Injuriarum
remedium est
oblivio.

y Mat. 18. 22.

Mat. 5. 39.

z Rom. 12. 17

† Sitoleris in-

juriam victor

evadit, quie-

nim pecunias

privatus est,

non est priva-

us victoria

in hac Philo-

sophia.

† Discream

nisi te ultus

fuerit: discre-

nisi ut me de-

inceps ames

efficeret.

* Trach Came-

varius Embl.

2. 1. cont. 1.

a Heliodorus.

† Reipareperi

nibile esse ho-

mini melius

facilitate &

clementia.

Ter. Adelph.

* Ovid.

It is reported by^b *Gualter Mapes* an old Historiographer of ours, (who li- ved 400 yeares since) that king *Edward Senior*, and *Leolin Prince of Wales*, being at an interview neer *Aust* upon *Severn* in *Glocestershire*, & the Prince sent for, refused to come to the King, he would needs goe over to him: which *Leolin* perceiving, went up to the armes in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humilitie and wisdom had triumphed over his pride and folly; And thereupon was re- conciled unto him, and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, *† (For he was reviled and put it up, whipped and sought no revenge)* thou wilt pray for thine enemies, and blesse them that persecute thee, be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*; if he were a brangling knave, 'tis his fashion so to doe, where is least heart is most tongue, *quo quisq; stultior, eo magis insolens*, the more sottish he is, still the more insolent: Doe not answer a fool according to his folly. If he be thy su- perior, beare it by all meanes, grieve not at it, let him take his course, *Ani- tus* and *Melitus* * may kill me, they cannot hurt me: as that generous *Socra- tes* made answer in like case, *Mens immota manet*, though the body bee torne in peeces with wild horses, broken on the wheele, pinched with fiery tongues, the Soule cannot be distracted. 'Tis an ordinary thing for great men to vilifie & insult, oppresse, injure, tyrannise; to take what liberty they list, and who dare speak against? *Miserum est ab eo ladi*, a quo non possis queri, a miserable thing 'tis to be injured of him, from whom is no appeal: and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard I confesse to be so injur'd: One of *Chilo's* three difficult things: *† To keep counsell, spend his time well, put up injuries*; but be thou pa- tient, and leave revenge unto the Lord. *† Vengeance is mine and I will repay*, saith the Lord. I know the Lord, saith * *David*, will avenge the afflicted and judge the poore. No man (as *† Plato* farther addes) can so severely punish his adversary, as God will such as oppresse miserable men.

† Iterum ille rem judicatam judicet,

Majorq; multa mulctat.

If there be any religion, any God, and that God be just, it shall be so; if thou believest the one belieue the other: *Eris, eris*, it shall be so. *Nemesis* comes after, *sero sed serio*, stay but a litle and thou shalt see Gods just judgement overtake him,

** Raro antecedentem scelestum*

Deseruit pede pœna claudo.

Thou shalt perceiue that verified of *Samuel* to *Agag*. *1. Sam. 15. 33.* thy sword hath made many women childlesse, so shall thy mother bee childlesse amongst o- ther women. It shall be done to them as they haue done to others. *Conradus* that brave *Suevian* Prince, came with a well prepared army into the Kindome of *Naples*, was taken prisoner by King *Charles*, and put to death in the flower of his youth; a litle after (*ultione Conradini mortis*, *Pandul- phus Collinutus Hist. Neap. lib. 5.* calls it,) King *Charles* his own sonne, with 200. Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisq; peccat in eo punietur*, they shall be punished

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b Gualter
Mapes

c Vlt ad pec-

cus ingressus

est equam ex

cymbam am-

plexens, sapi-

entissime rex

ait tua humi-

litas meam vi-

ciis superbi-

or sapientia

triumphavit

ineptiam, col-

ascend: quod

contra te fa-

ctus erant, in-

trabis terram,

quam hodie

fecit tuam i-

nignitatem, &c.

† Chrysostome,

Contumelias

afflictus est et

ex perulitis

opprobriis, nec

ulius est, ver-

beribus casus

nec vicem red-

didit.

d Roin. 12. 14

c Pro.

† Contend

not with a

greater man,

Pro.

* Occidere

possunt.

† Non facile

aut satum in

cum scribere

quis potest pro-

scribere.

† Arca nata-

cere otium re-

cte collocare,

intusiam posse

ferre difficulti-

sum.

g Plal. 45.

Roin. 12.

* PL 139. 12.

† Nullus tam

severe inimi-

cum suum ul-

cisci potest,

quam deus so-

let miserorum

oppressores.

† Arcturus in

Plautus.

† Hor. 3. od. 2.

† Wild. 1. 1. 6.

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punished in the same kinde, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensignes displayed, let drummes beat on, trumpets sound, *Taratantarra*, let them sack Cities, take the spoile of countries, murder infants, deflowre Virgins, destroy, burne, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they & theirs, and that to their desert.

** Ad generum Cereris sine eade & sanguine pauci
Descendunt reges & sicca morte tyranni,*

Few Tyrants in their beds doe dye,
But stab'd or maim'd to hell they hye.

Oftentimes too a base contemptible fellow is the instrument of Gods justice to punish, to torture and vex them, as an *Ichnemon* doth a *Crocodile*. They shall be recompenced according to the works of their hands, as *Haman* was hanged on the gallows he provided for *Mordochy*; *They shall haue sorrow of heart, & be destroyed from under the heaven.* *Thre. 3. 64. 65. 66.* Onely be thou patient, *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a hard matter to doe this, flesh and blood may not abide it; 'Tis but 'tis a hard matter to doe this, flesh and blood may not abide it; 'Tis *grauē, grauel* no (*Chrysostome* replies) *non est graue o homo*, 'tis not so grievous, neither had God commanded it, if it had been so difficult. But how shall it be done? *Easily*, as he followes it, *if thou shalt looke so heaven, behold the beauty of it, and what God hath promised to such as put up injuries.* But if thou resist and goe about *vim vi repellere*, as the custome of the world is, to right thy selfe, or hast given just cause of offence, 'tis no injury then but a condigne punishment; thou hast deserved as much: *A te principium, in te recidit crimen quod a te fuit, peccasti, quiesce*, as *Ambrose* expostulates with *Cain*. *lib. 3. de Abel. & Cain.* ** Dionysius* of *Syracuse*, in his exile was made stand without dore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it up, and laid the fault where it was, on his own pride and scorne which in his prosperity he had formerly shewed others. 'Tis *† Tullies* axiome *ferre ea molestissimè homines non debent, quæ ipsorum culpa contracta sunt*, selfe doe, selfe haue, as the saying is, they may thank themselves. For he that doth wrong must looke to be wronged againe, *Ha bet & musca splenem, & formica suabilis inest*, The least fly hath a spleen, & a little Bee a sting. † An Asse overwhelmed a Thisselwarps nest, the little Bird pecked his gaul'd back in revenge; and the Humble-bee in the fable, flung down the Eagle's eggs out of *Impeters* lap. *Bracidas* in *Plutarch* put his hand into a Moufe nest, and hurt her young ones, shee bit him by the finger: ** I see now* (saith he) *there is no creature so contemptible, that will not be revenged.* 'Tis *lex Talionis*, and the nature of all things so to doe: If thou wilt liue quietly thy selfe, † doe no wrong to others; if any bee done thee put it up, with patience endure it. For *† this is* *thine* *worthy*, saith our *Apo-* *stle*, *if a man for conscience towards God endure griefe, and suffer wrong unde-* *served: for what praise is it, if when ge bee buffeted for your faults, you take it* *patiently? but if when you doe well, yee suffer wrong, & take it patiently, there* *is thanks with God, for herunto verily we are called.* *Qui mala non ferit, ipse* *sibi testis est per impatientiam quod bonus non est*, He that cannot beare in- *juries* *witnesseth against himselfe that he is no good man, as* *† Gregory* holds.

Tū

'Tis the nature of all wicked men to doe injuries, it is the property of all ho- *351* *nest men* *patiently to beare them.* *Improbis nullo placitur obsequio.* The *Alcibiades* *Wolfe* in the † Embleme sucked the Goat, (so the shephard would haue it) but he kept nevertheless a *Wolfe* nature; a *knaue* will be a *knaue*. In- *jury* is on the other side a good mans foot-boy, his *fidus Achates*, and as a *lucky* followes him wheresoeuer he goes. Besides, *miseræ est fortuna quæ ca-* *ret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, & therefore with more patience to be endured. *Cato Censorius*, that upright *Cato* of whom *Paterculus* gives that honourable *elogium*, *bene-* *fecit quod aliter facere non potuit*, was † 50 times endited and accused by his fellow citizens and as ** Ammianus* well hath it, *Quis erit innocens si clā vel* *palam accusasse sufficiat* if it be sufficient to accuse a man openly or in privat who shall be free? If there were no other respect then that of *Christianity*, *Religion* and the like, to induce men to be long suffering and patient, yet me thinks the nature of injury it selfe is sufficient to keep them quiet, the tumults, uproares, miseries, discontents, anguish, losse, dangers that attend upon it might restraine the calamities of contention: for as it is with ordi- nary gamesters, the gaines goe to the box, so falls it out to such as contend, the Lawyers get all, and therefore if they would consider of it, *aliens per-* *cula cautos*, other mens misfortunes in this kind, and common experience might detain them. † The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant & Dragons conflict in † *Pliny*, the Dragon got under the Ele- phants belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd. 'Tis an Hydras head, contention, the more they strive the more they may; and as *Praxite-* *les* did by his glasse, when he saw a scurvy face in it, brake it in pieces, but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum sanore*, and twenty enemies for one. *Noli irrita-* *re crabrones*, oppose not thy selfe to a multitude; but if thou hast received a wrong, wisely consider of it, & if thou canst possibly, compose thy selfe with patience to beare it. This is the safest course, & thou shalt finde greatest ease to be quiet.

† I say the same of scoffes, flanders, contumelies, obloquies, defamari- ons, detractions, pasquilling libells, and the like, which may tend any way to our disgrace; 'tis but opinion: if we could neglect, contemne, or with pa- tience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a scould to his wife, when she braw- led, he laid on his drumme, & by that meanes madded her more, because she saw that he would not be moved. *Diogenes* in a crowd when one called him back, and told him how the boies laughed him to scorne, *Ego, inquit,* *non rideor*, took no notice of it. *Socrates* was brought upon the stage by *A-* *ristophanes*, & misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoever good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance. Even so should a Christian souldier doe, as *Hierom* describes him, *per im-* *famiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, † not be moved, for honesty is a suffi-

Y y 3

cient

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† Basilian
confess. lib. 4.
prof. 3.

cient reward, *probitur sibi pramium*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish is selfe at last, *Improbit ipsa nequitia supplicium*. As the diverbe is,

Qui benedixerunt, illi sua facta sequentur;

Qui male fecerunt, facta sequentur eos;

They that doe well, shall have reward at last;

But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonoured, degraded, exploded, my notorious crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my cares, odious, execrable, abhorred of God and men. Be content, 'tis but a nine daies wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by another, every day almost come new newes unto our eares, as how the Sun was eclipsed, meteors seen i' th' aire, monsters borne, prodigies, how the *Turkes* were overthrown in *Persia*, an Earth-quake in *Helvetia*, *Calabria*, *Japan*, or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which we doe bear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brothers robb'd, wife runs mad, neighbour hath kild himselfe, 'tis heavy, gastly, fearfull newes at first, in every mans mouth, table talk, but after a while who speaks or thinks of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every houre such malefactors are called in question, nothing so common,

Quocumq; in populo, quocumq; sub axe,

Comfort thy selfe thou art not the sole man. If he that were guiltlesse himselfe should sling the first stone at thee, and he alone should accuse thee that were faultlesse, how many executioners, how many accusers wouldst thou have? If every mans sinnes were written in his forehead, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may be the Iudge that gave sentence, the Jury that condemned thee, the spectators that gazed on thee, deserved much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to be made a publike example of justice, to be a terror to the rest, yet should every man have his desert, thou wouldest peradventure be a Saint in comparison, *vexat censura columbas*, poore soules are punished, the great ones doe twenty thousand times worse, and are not so much as spoken of.

Non rete accipitri tenditur neq; milvio,

Qui male faciunt nobis, illis qui nil faciunt tenditur.

The net's not laid for kites or birds of prey,

But for the harmelesse still our ginses we lay.

Be not dismayd then, *humanum est errare*, we are all sinners, daily and hourly subject to temptations, the best of us is an hypocrite, a grievous offender

Ter. Phor.

sender in Gods sight, *Noah*, *Lot*, *David*, *Peter*, &c. how many mortall sins doe we commit? Shall I say, be penitent, aske forgiveness, and make amends by the sequele of thy life, for that foule offence thou hast committed, recover thy credit by some noble exploit, as *Themistocles* did, for he was a most deboshed and vicious youth, *sed inventa maculas praeclaris factis deleuit*, but made the World amends by brave exploits, at last become a new man and seek to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all mens favours, and singular applause, so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vexe, and grieve thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse robur arguit dicat*: If thou be guiltlesse it concerns thee not:

*† Irrita vaniloqua quid curas spicula linguae,
Latrantem curasne alta Diana canem?*

Doth the Moon care for the barking of a dogge? They detract, scoffe and raile faith one, & barke at mee on every side, but I, like that *Albanian* dog sometimes given to *Alexander* for a present, *vindico me ab illis solo contemptis*, I ly still and sleep, vindicate my selfe by contempt alone.

* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute meâ me involvo*, † or an Vrchin round, *nil moror iccus*, ° a Lizard in Camomile, I decline their fury and am safe.

Integritas virtusq; suo munimine tuta,

Non patet adversa morsibus invidia:

Vertue and integrity are their own fence,

Care not for envy or what comes from thence.

Let them raile then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moved, because he knowes, *contra Syconphantam morsum non est remedium*, there is no remedy for it; Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike.

90 *Iane à tergo quem nulla ciconia pinxit, Antevorta and Postvorta Iupiters* guardians may not helpe in this case, they cannot protect, *Moses* had a *Da-* than, a *Corath*, *David* a *Shimei*, God himselfe is blasphemed: *nondum felix es si te nundum turba deridet*. It is an ordinary thing so to be misused, * *Re-* gium est cum bene feceris male audire, the chiefeest men, and most under-

standing are so vilified, let him take his t course. And as that lusty courser in *Aesop*, that condemned the poore Ass, came by and by after with his bowels burst, a pack on his back, and was derided of the same Ass, *con-* temnentur ab iis quos ipsi prius contempserunt, & irridentur ab iis quos ipsi pri-

us irrifere, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemne, defame, or undervalue, insult, oppress, scoffe, slander, abuse, wrong, curse and swear, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudes*, when they have all done, a good conscience is a continuall feast, innocency

will

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† Camerar.
emb. 61. cent.

3
p Lipfius o-
lect. lib. 3. ult.
Latrant me ia-
co ac taceo,
&c.

* Carullus.
o Tullius e-
pi. Dolabel-
le tu forti sis
animo, & tua
moderatio,
constantia eo-
rum infames
iniuriam.

o The sym-
bole of i. Ke-
venheder a
Carinthian
Baron faith
Sambucus.

* The symbole
of Gonzaga
Duke of Mä-
rua.

q Pref. far 1.
* Magni ani-
mi est iniurias
despicere. Se-
neca de ira,
cap. 31.

† Quid turpi-
us quam sapi-
entis vitam ex-
curiavitam ex
insipientia ser-
mone pendere?
Tullius 2. de
finibus.

† Tuae te con-
flectoria sal-
vare. in cubi-
culum ingre-
dere, ubi sece-
re requiescat.

Mimari se quo-
dammodo proba-
bonis as consi-
derare secretâ
Boetius l. 1.
prof. 4.

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(Ringantur
licet & male-
dicant, Palla-
dium illud pe-
lori oppono.
Non Moveri:
Causis mode-
stia veluti su-
di innitens,
excipio &
frango sulis-
sum impet-
um livoris.
Putean lib. 2.
epist. 58.)

will vindicare it selfe: And which the Poet gave out of *Hercules, diss frus- tur iratis*, enjoy thy selfe, though all the world be set against thee, con- temne and say with him, *Elogium mihi praescribus*, my poeie is, *not to be mo- ved, that my Palladium, my breast-plate, my buckler, with which I ward all iniuries, offences, lyes, slanders, I lean upon that stake of modesty, so receive and break a sunder all that foolish force of Livor and spleen.* And whoeover he is that shall observe these short instructions, without all question he shall much ease and benefit himselfe.

In fine, if Princes would doe justice, Iudges be upright, Clergie-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poore would be patient, rich men would be liberall and humble, Citizens honest, Magistrates meek, superiours would give good example, subjects peaceable, young men would stand in awe: if Parents would be kind to their children, and they a- gain obedient to their Parents, brethren agree amongst themselves, ene- mies be reconciled, servants trusty to their Masters, Virgins chaste, Wives modest, Husbands would be loving and lesse jealous: If we could imitate *Christ* and his Apostles, live after Gods lawes, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious, prone to conten- tion, anger and revenge, of such fiery spirits, so captious, in pious, irreligi- ous, so opposite to vertue, void of grace, how should it otherwise be? Many men are very teasy by nature, apt to mistake, apt to quarrell, apt to provoke and misinterpret to the worst, every thing that is said or done, and thereup- on heap unto their selves a great deale of trouble, and disquietnesse too- thers, smatterers in other mens matters, tale-bearers, whisperers, lyes, they cannot speak in season, or hold their tongues when they should, * *Et suam partem sitidem tacere, cum aliena est oratio*: they will speak more then comes to their shares, in all companies, & by those bad courses accumulate much evill to their own soules, (*qui contendit, sibi convitium facit*) their life is a perpetuall brawle, they snarle like so many dogs, with their wives, children, servants, neighbours, & all the rest of their friends, they can agree with no body. But to such as are judicious, meek, submisive, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect con- temne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eyes, crooked leggs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy selfe, and so thou shalt surely take away all occasions from other to jest at, or contemne, that they may perceive thee to be carelesse of it. *Vai mi- us* was wont to scoffe at his own deformed feet, to prevent his enemies ob- loquies and sarcasmes in that kind; or else by prevention, as *Cerys* King of *Thrace*, that brake a company of fine glasses presented to him, with his own hands, lest he should be overmuch moved when they were broken by chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amisse to make resistance, to take down such a saucy com- panion, no better meanes to vindicate himselfe to purchase finall peace: for he that suffers his himselfe to be ridden, or through pusillanimity or sottish- nesse will let every man baffle him, shall be a common laughing stock for all

o Mil glor.
Ab. 3. Plau-
tus.

e Bion said his
father was a
rogue, his
mother a
whore, to pre-
vent obloquy,
and to shew
that nought
belonged to
him but goods
of the mind.

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all to flout at. As a curre that goes through a Village, if he clap his taile between his leggs, and runne away, every curre will insult over him, but if he bristle up himselfe, and stand to it, give but a counter-snarle, there's not a dogge dares meddle with him: much is in a mans courage and discreet car- riage of himselfe.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errors, intemperance, indiscretion, infirmi- ties &c. and many good remedies to mitigate and oppose them, many di- vine precepts to counterpoise our hearts, speciall antidotes both in Scrip- tures & humane Authors, which who so will observe, shall purchase much ease and quietnesse unto himselfe: I will point at a few. Those Propheticall, Apostolicall admonitions are well known to all, what *Salomon, Siracides*, our Saviour *Christ* himselfe hath said tending to this purpose, as *Fear God: obey the Prince: be sober and watch: pray continually: be angry but sinne not: re- member thy last: fashion not your selves to this world, &c.* apply your selves to the times: strive not with a mighty man: recompence good for evil: let nothing be done through contention or vaine glory, but with meeknesse of minde, every man esteeming of others better then himselfe: love one another. Or that Epito- me of the law and the Prophets, which our Saviour inculcates, *love God: love all, thy neighbour as thy selfe: And whatsoever you would that men should doe unto you, so doe unto them*, which *Alexander Severus* writ in letters of gold, and used as a motto. *Hierome* commends to *Celantia* as an excellent way, amongst so many inticements & worldly provocations to rectify her life. Out of human Authors take these few cautions, * *Know thy selfe.* y *Be contented with thy lot.* z *Trust not wealth, beauty, nor parasites, they will bring thee to destruction.* a *Have peace with all men, warre with vice.* b *Be not idle.* c *Honour thy parents, speak well of friends.* d *Be temperate in foure things, lingua, loculis, oculis, & poculis.* e *Watch thine eye.* f *Moderate thine expences.* g *Hear much, speak little.* h *sustine & abstine.* i *If thou seest ought amisse in another, mend it in thy selfe.* k *Keep thine own counsell, reveale not thy secrets, be silent in thine intentions.* l *Give not care to tale-tellers, babblers, be not scurrilous in conversation: * lest without bitterness: give no man cause of offence: set thine house in order: * take heed of suretyship: Fide & diffide, as a fox on the yce, take heed whom you trust.* m *Live not beyond thy meanes.* n *Give chearfully. Pay thy dues willingly. Be not a slave to thy money.* o *Omit not occasion, embrace opportunity, loose no time.* p *Be humble to thy superiors, respective to thine equals, affable to all, but not fa- miliar. Flatter no man.* q *Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinative, maintaine no facti- ons. Lay no wagers, make no comparisons.* r *Finde no faults, meddle not with other mens matters. Admire not thy selfe.* s *Be not proud or popular. Insult not.* t *Fortunam reverenter habe.* u *Fear not that which cannot be avoided.* v *Grieve not for that which cannot be recalled.* w *Undervalue not thy selfe.* x *Ac-*

* Sui saler sine utilitate. Sen. h Sponde, presonoxa. i Tecum habita. k Bis dat qui cito dat. l Cameras emb 55 cent. m. tunc cui credas, vel nemini fidas. Epicarmus. n Post est occasio calva. o Nimia familiaritas parit contemptum. p Mentium servile vitium. q Arcanum neq. in crustaberis, ullius unquam, commissum reges. Hor. lib. 1. ep. 19. Nec in laudatis ludia aut aliena reprehendes. Hor. ep. lib. 18. r Ne te quae fueris extra. s Stultum est pigere, quod vitari non potest. t De re amissa irreparabile ne dolcat. u Tantumvis alius quanti tibi fueris. v

SECT. 4.

MEMB. I. SUBSECT. I.

Of Physick which cureth with Medicines.



After a long and tedious discourse of these six non-naturall things, & their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physick, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as *Hector Boethius* relates of the Isles of *Orcaades*, the people are still sound of Body and Minde, without any use of Physick, they live commonly 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, *†* they are very painfull, long-lived, sound, &c. *†* *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our westerne *Indians* now) bigger then ordinary men, bred courstly, very long-lived, in so much, that he that died at an hundred yeares of age, went before his time, &c. *Damianus A-Goes*, Saxo Grammaticus, *Aubanus Bohemus*, say the like of them that live in *Norway*, *Lapland*, *Finmark*, *Bohemia*, *Corelia*, all over *Scandia*, and those Northern Countries, they are most healthfull, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of living, *h* which is dried fish instead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without Physick or Physitian, they live many of them 250 yeares. I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iovius* in his description of *Brittain*, and *Levinus Lemnius*, observe as much of this our Island, that there was of old no use of Physick amongst us, and but little at this day, except it be for a few nice idle citizens, surfering Courtiers, and staul fed Gentlemen lubbers. The country people use kitchin Physick, and common experience tells us, that they live freeest from all manner of infirmities, that make least use of Apothecaries Physick. Many are overthrowen by preposterous use of it, and thereby get their bane, that might otherwise have escaped, * some think Physitians kill as many as they save, and who can tell,

* Quot Themison agros autumnno occiderit uno?

How many murders they make in a yeare, quibus impune licet hominem occidere, that may freely kill folks and have a reward for it, and according to the * Dutch proverb, a new Physitian must have a new Church-yard; and who daily obserues it not? Many that did ill under Physitians hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves, 'Twas *Plinies dilemma* of old, *†* Every disease is either carable or incurable, a man recovers of it, or is killed by it, both waies Physick

g Lib. Hist. f Parvo vi- scutes labori- osi, longevi, suo contenti, ad centum an- nos vivunt. * Lib. 6. de Nup. Philol. Vltra huma- nam fragilita- tem prolixior, immaturus pe- rear qui cente- narius moria- tur, &c. h Vitis co- rum cales & lacte conficitur potus aqua & serum, piscis loco panis ha- bens, ita mul- tos annos sepe 250. absq. me- dico & medi- cina vivunt. i Lib. de 4. complex. * Per morte: agunt experi- menta & anti- mas nostras negotiantur, & quod alius exitialis homi- nis occu- su impium, s. summa. Plini- us. k Lucen. l Omni mor- bus lethalis, aut curabilis, in- nit in defi- nit aut in morte. Troz- igitur molo- medina mu- tilis, si letha- lis, curari non potest, si cu- rabilis, non re- quirat medi- cum, Natura expellit.

sick is to be rejected. If it be deadly, it cannot be cured, if it may bee helped, it requires no Physitian, Nature will expell it of it selfe. *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the *Romans* distasted them so much, that they were often banished out of their city, as *Pliny* and *Celsus* relate, for 600 yeares not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor Law neither) as *†* *Pet. And. Canonberius* a *Patritian* of *Rome* and a great Doctor himself, one of their own tribe, proves by 16 ar- guments, because it is mercenary as now used, base, and as *Fidlers* play for a reward. *Iuridicus, medicis, fisco suo vivere raptis*, tis a corrupt trade, no science, art, no profession, the beginning, practice, and progresse of it, all is naught, full of imposture, uncertainty, and doth generally more harme then good. The *Divell* himself was the first inventer of it: *Inventum est medicina mrum*, said *Apollo*, & what was *Apollo*, but the *Divell*. The *Greeks* first made an Art of it, and they were all deluded by *Apollo's* tonnes, *Priests*, *Oracles*. If we may believe *Varro*, *Pliny*, *Columella*, most of their best medicines were derived from his *Oracles*. *Asculapius* his son had his temples erected to his Diety, and did many famous cures, but as *Laetantius* holds, hee was a *Magitian*, a mere *Impostor*, & as his successors, *Phaon*, *Podalirius*, *Melampius*, *Menecrates* (another God) by charmes, spells, and ministry of bad spi- rits, performed most of their cures. The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as *Cardan* censures them both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, & now most part rejected. Those cures which they did, *Faracelsus* holds, were rather done out of their Patients co- fidence, and good opinion they had of the, then out of any skill of theirs, which was very small, he saith, they themselves *Idiots* and *Infants*, as are all their *Academicall* followers. The *Arabians* received it from the *Greeks*, & to the *Latines*, adding new precepts and medicines of their own, but so im- perfect still, either through ignorance of Professors, *Impostors*, *Mounte- banks*, *Empericks*, disagreeing of *Se&aries*, (which are as many almost as there be diseases) envy, covetousnesse, and the like, they doe much harme amongst us. They are so different in their consultations, prescriptions, mis- taking many times the parties constitution, * disease, and causes of it, they give quite contrary Physick, o one saith this, another that, out of singularity or opposition, as he said of *Adrian*, multitudo medicorum principem interfe- cit, a multitude of Physitians hath killed the Emperour, Plus à medico quam à morbo periculi, more danger there is from the Physitian, then from the dis- ease. Besides, there is much imposture and malice amongst them. *All arts* (saith *Cardan*) admit of confesing, Physick amongst the rest, doth appropriate it to her selfe, and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, miscences pro calidis frigida, pro frigidis humida, pro purgantibus astringentia, binders for purgatives, omnia perturbabant. If the party miscarried, Curtiam damnabant, Curtius killed him, that disagreed from them: If he recovered, then they cured him themselves. Much emu- lation,

† In interpre- tationes poli- tico morales in 7. Apot. me. Hippoc. libros.

m Prefat. de contrad. med.

n Opinio facit medico: a facie gowne, a vel- ves cap, the name of a Doctor is all in all.

* Morbos ali- us pro alio cu- rat, ut aliud remedium pro alio.

o Contrarias profertur sen- tentias Card. p Lib. 3. de

ap. Omnes artes fraudem admittunt, so- la medicina

propter eam ac- cerfit.

q Omnis e- grotus propri- a culpa perit, sed nemo nisi medici benefi- cio restituitur Agrippa.

Diseases Reale both day and night on men,
For Iupiter hath taken voice from them:

d. Humius
pne. sp. med.
Quot morbo-
rum sunt de-
vot. remedia
genera carnis
potentia deco-
rata.
e. Penitus de-
nat. med.
Quocumq. re-
gionis producit
simplicia pro-
nat huius regio-
nis. Crefcit
viro aly. Sythi-
um in Italia
quod iople-
zium, morbi
calidat. f. l. l.
c. 1. p. 1. p. 1.
e. h. b. b. p. 1.
g. l. p. 1. p. 1.
Germania. e.
Polonia ubi
provenit ab-
synthium.
t. Quum in
nulla centi-
consideravit
que ibi cre-
ciant medi-
camenta, sim-
plicia tre-
quentiora
in p. 1. p. 1.
f. l. l. p. 1.
e. l. l. p. 1.
l. l. p. 1.
g. l. p. 1.
h. b. b. p. 1.
i. l. p. 1.
j. l. p. 1.
k. l. p. 1.
l. l. p. 1.
m. l. p. 1.
n. l. p. 1.
o. l. p. 1.
p. l. p. 1.
q. l. p. 1.
r. l. p. 1.
s. l. p. 1.
t. l. p. 1.
u. l. p. 1.
v. l. p. 1.
w. l. p. 1.
x. l. p. 1.
y. l. p. 1.
z. l. p. 1.

So there be severall remedies, as he saith, each disease a medicine, for every humor, and as some hold, every clime, every country, and more then that every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As one discourses, Wormewood grows sparingly in Italy, because most part there they be misfected with hot diseases, but henbane, poppy, and such cold hearbes: With us in Germany, Poland, great store of it in every waist. Baracellus Horto geniali, and Baptista Porta Physiognomica, lib. 6. cap. 23. gave many instances and examples of it, and bring many other proofes. For that cause belike that learned Fuchsius of Noremberge, when he came into a Village, considered alwaies what hearbs did grow most frequently about it, and those he distilled in a silver limbecke, making use of others amongst them as occasion served. I know that many are of opinion, our Northern simples are weake, unperfected, not so well concocted, of such force, as those in the Southerne parts, not to fit to be used in Physick, and will therefore fetch their drugs a farre off: Sena Casia out of Egypt, Rubarbe from Barbary, Aloes from Zocotora, Turbith, Agarick, Mirabolanes, Hermodactils from the East Indies, Tobacco from the west, and some as farre as China, Hellebor from the Antycira, or that of Austria which bears the purple flower, which Mathiolus so much approves, and so of the rest. In the kingdom of Valence in Spain, & Maginus commends two mountaines, Mariola and Rena golosa, famous for simples, Leander Albertus, Baldus a mountain near the lake Benacus in the territory of Verona, to which all the herbalists in the country continually flock: Ortelius one in Apulia, Munster Mons maior in Histria: others Montpelier in France, Prosper Altinus preterres Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete &c. Many times they are overcurious in this kind, whom Fuchsius taxeth, Instit. l. 1. sec. 1. cap. 1. that think they do nothing, except they rake all over India, Arabia, Ethiopia for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden hearbs, then our humble Physitians, with all their prodigious, sumptuous, far-fetched, rare, coniectural medicines: without all question if we have not these rare Exotick simples, we hold that at home which is in vertue equivalent unto them, ours will serve as well as theirs if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so tis for the most part, as Pliny writes to Gallus, We are careless of that which is near us, and follow that which is a farre off, so know which we will travell and saile beyond the seas, wholly neglecting that which is under our eyes. Opium in Turkey doth scarce offend, with us in a small quantity it stupifies: Cicuta or hemlock is a strong poyson in Greece, but with us it hath no such violent effects: I conclude with I. Vascius, (who as he much inveyes against those exotick medicines, so he promisseth by our Ex-

ropean

ropean, a full cure, and absolute of all diseases, a capite ad calcem, nostra regionis herba nostris corporibus magis conducunt, our own simples agree best with us. It was a thing that Fernelius much laboured in his French practice, to reduce all his cure to our proper and domestick Physick: So did Iamus Cornarius, and Martin Rulandus in Germany, T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615, to prove the sufficiency of English medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those farre fetched druggs would prosper as well with us, as in those countries, whence now we have them, as well as Cherries, Artichokes, Tobacco, and many such. There have been diverse worthy Physitians, which have tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as Gesner, Beslar, Gerard, &c. but amongst the rest those famous publike Gardens of Padua in Italy, Noremberge in Germany, Leiden in Holland, Montpellier in France, (and ours in Oxford now in fieri, at the cost & charges of the right Honourable the Lord Danvers Earle of Danby) are much to be commended, wherein all exotick plants almost are to be scene, and liberall allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as Fuchsius holdes, is most necessary for that exquisite manner of curing, and as great a shame for a Physitian not to observe them, as for a workman not to know his axe, saw, square, or any other tooles, which he must of necessity use.

SUBSEC. 3.

Alteratives, Hearbes, other vegetals, &c.

Amongst those 800 simples, which Galeottus reckons up, lib. 3. de n. Sue. c. 2. promisc. doctor. cap. 3. and many exquisite herbalists have written of, these few following alone, I finde appropriated to this humour: Of which some be alteratives, which by a secret force, saith Renodius, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well observed in other plants, stones, minerals, & creatures, as in hearbs, in other maladies as in this. How many things are related of a mans skull? What severall vertues of cornes in a horse legge, of a Wolves liver, &c. Of diverse excrements of beasts, all good against severall diseases? What extraordinary vertues are ascribed unto plants: a Satyrium & eruca Penem erigunt, vitex & nymphaea senem extinguunt, some hearbes provoke lust, some againe, as agnus Castus, water-lilly quite extinguisheth seed, poppy causeth sleep, Cabbage resisteth drunkenesse, &c. and that which is more to be admired, that such and such plants, should have a peculiar vertue to such particular parts, as to the head, Anniseeds, foalefoot, Betony, Calamint, Eye-bright, Lavander, Bayes, Rofes, Rue, Sage, Marjorum, Piony, &c. For the lungs Calamint, Liquorice, Ennula campana, Hyfop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rosemary, Violets, Rofes, &c. For the stomacke, Wormewood, Mints, Betony, Bayme, Centaury, Sorell, Pur-

A a a

flan.

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flan. For the liver, Darts pine or *Camapitis*, Germander, Agrimony, Fennell, Endive, Succory, Liverwort, Barbaries. For the spleene, Maiden-haire, finger-ferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidneys, grumell, parfly, laxifrage, plantane, mallowe. For the wombe, mugwort, pennyriall, fetherfew, favine, &c. For the joynts, Camomile, S. Johns-wort, organ, rue, cowslips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall finde a Catalogue of hearbs proper, and that in every part. See more in *Wecker*, *Renodeus*, *Heurnius lib. 2. c. 19. &c.* I will briefly speak of some of them, as first of alteratives, which *Galen* in his third booke of diseased parts, preferres before diminutives, and *Trallianus* braggs, that he hath done more cures on melancholy men by moistning, then by purging of them.

*Item Lau-
rentius c. 9.*

Borage.

In this Catalogue, Borage and Buglosse may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oyles, &c. for such kind of hearbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned up amongst those hearbs, which expell melancholy, and exhilarate the heart. *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123. Pliny* much magnifies this plant. It may be diversly used; as in Broth, in Wine, in Conserve, Syrops, &c. It is an excellent cordiall, and against this malady most frequently prescribed: an hearb indeed of such Sovereignty, that as *Diodorus lib. 7. bibl. Plinius lib. 25. cap. 2. & lib. 21. cap. 22. Plutarch sympo. l. 1. cap. 1. Dioscorides lib. 5. c. 40. Calius liber. 19. c. 3.* suppose, it was that famous *Nepenthes* of *Hom.* which *Polydamna* *Thonis* wife (then King of *Thebes* in *Aegypt*) sent *Helen* for a token, of such rare vertue, that if taken stept in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not grieve or shed a teare for them.

*Uti Dicit Bo-
rago gaudia
semper ago.
x vino in u-
sum balneum
tem jactat.*

Polyd. A.

Bawme.

*y Lib. 2. cap. 2.
prax me l. mi-
ra vi letitia n-
prabet & cor
confirmat &
pores melan-
cholicos pur-
gat a spiritibus.*

*z Proprius
est eius mi-
nimus bilarem
reddere, conco-
ctionem ut a-
re, cerebri
construções
refecere, forti-
tudines tuga-
re, felicitas
imaginaciones
rellere. Scor-
zonera.*

*a Non solum
ad operarum
ueneris, comi-
tales, ut tigi-
mos sed per
se accommo-
dat ad extir-
pationem di-
bilis aere &
coaculat.*

*Qui semel id pater à mistum Nepenthes laccho
Hauferit, hic lachrymam non si suavisimam proles
Si germanus ei charus, materq. paterq.
Oppetat, ante oculos, ferro confossus atroci.*

Helen commended Boule, to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, then this of Borage.

Melisa Bawme, hath an admirable vertue to alter Melancholy, be it stept in our ordinary drink, extracted, or otherwise taken. *Cardan lib. 8.* much admires this hearbe. It heats and dries, saith *Heurnius*, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, *Mathiol. in lib. 3. c. 10. in Dioscoridem.* Besides they ascribe other vertues to it, *z as to helpe concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginaciones:* The same words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Fuchsius*, *Leobel*, *Delcampius*, and every Herbalist. Nothing better for him that is melancholy then to stept this and Borage in his ordinary drinke.

Mathiolus in his fift booke of medicinall Epistles, reckons up *Scorzonera*, *z not against poison only, falling sicknesse, and such as are vertiginous, but to this malady, the root of it taken by it selfe expells sorrow, causeth mirth and lightnesse of heart.*

Antonius Musa that renowned Physician to *Cesar Augustus*, in his booke which

which he writ of the vertues of *Betony*, cap. 6. wonderfully commends that hearb, *animas hominum & corpora custodit, securas de metu reddit*, it preserves both body and minde, from feares, cares, griefes, cures falling-sicknesse, this and many other diseases, to whom *Galen* subscribes, *lib. 7. simpl. med. Dioscorides lib. 4. cap. 1. &c.*

Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

Lupulus, hop, is a soveraigne remedy, *Fuchsius cap. 58. Plant. hist. much* extols it, *z it purgeth all choler, and purifies the blood, Mathiol. cap. 140. in 4.* *Dioscor.* wonders the Physicians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, Centaury, Penniriell are likewise magnified and much prescribed (as I shall after shew, especially in Hypochondriack melancholy, dayly to be used, sod in whey: and as *Ruffus Ephesus*, *c Aretens* relate, by breakeing winde, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the Spleen and Blood are often misaffected in melancholy, I may not omit Endive, Succory, Dandelion, Fumetory, &c. which cleanse the blood. *Scolopendria*, Cuscuta, Ceterache, Mugwort, Liverwort, Ashe, Tameriske, Gerist, Maidenhaire, &c. which much helpe and ease the Spleene.

To these I may adde Roses, Violets, Capers, Fetherfew, Scordium, Stachas, Rosemary, Ros Solis, Saffron, Ocyne, sweet Apples, Wine, Tobacco, Sanders, &c. That peruvian *Chamico*, *z monstruosa facultate, &c. Linshcofte* us *Datura*; And to such as are cold, the decoction of Guaiacum, China, Salsaperilla, Sassafras, the flowers of *Carduus Benedictus*, which I find much used by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius*, *Egubinus*, & others. *c Bernardus Penottus* preferres his *Herba solis*, or dutch-Sindaw, before all the rest in this disease, *z will admit of no hearb upon the earth to be comparable to it.* It excellis *Homers Moly*, cures this, falling sicknesse, and almost all other infirmities. The same *Penottus* speaks of an excellent balme out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, *z will cause a sudden alteratiō, driue away dumps, & chear up the heart.*

Ant. Guianerius in his Antidotary hath many such. *g Iacobus de Dondus* the Aggregator, repeats ambergreese, nutmegs, & all spice amongst the rest. But that cannot be generall, Amber and Spice will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many Indian plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires Rue and commends it to have excellent vertue, *z expell vaine imaginatiōs, Divels, and to ease afflicted soules.* Other things are much magnified by writers, as an old Cock, a Rams head, a Wolfes hart borne or eaten, which *Mercurialis* approves; *Prosper Altinus*, the water of *Nilus*, *Gomecius* all sea water, and at seasonable times to be sea sick. Goats milk, Whey, &c.

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*b Bilem utraq;
destrabit, san-
guine purgat.
c Lib. 7. cap. 5.
Laut occidit.
Indic de script.
lib. 10. cap. 2.
d Heurnius l. 2.
confil. 185.
e Scolozu con-
fil. 77.
f Praef. denar.
med. Omnes
capitis dolores
z phantasma
tollit, sicut nullam
herbam in ter-
ris huc com-
parandam vi-
ribus & boni-
tate maji.
i Optimu me-
dicamentum in
celeri cordis
confortatione,
z ad omnes
qui trisitantur,
z c.
g Rondolarius
Etenum quod
vini habet mi-
ram ad hilari-
tatem et multu
pro secreto ha-
bent. Schenki-
us obser. med.
cen. 5. obser.*

*h Affictas
mentes rele-
uat, animi I-
maginaciones
& Demones
expellit.
i Schenkius,
Mizaldus,
Rhapfi.*

Pretious Stones, Metals, Minerals, Alteratives.

Cratonis ep.
col. 1. Credat
qui cule gen-
eris mirabili-
ffice, nobili-
aut & ratio-
e & experi-
nia didici a-
ter rem ha-
bere nallus a-
cile perfusio-
bit falsum esse
cerum.
i. L. de gemm.
m. Margaritae
& corallum
ad m. elanch-
litica praeci-
pue valent.
n. Margaritae
& gemmae
spiritus con-
fortant & cor-
melancholiam
jugant.
o. Prefat. ad
lap. prec. lib. 2.
sect. 2. de mar-
med. Regum
coronas ornant
dignos illu-
strant, sapientia-
dum nutrant,
e. i. iustis tu-
centur, moribus
melentur, san-
nitatem con-
servant, inu-
tem exaltan-
rant, tristitia
pellunt.
p. Encelius lib. 3.
c. 4. Sufpensus
cel ebrius
tristitia mul-
eum respicit,
e. i. corrumpit
q. idem cap. 5.
c. 6. cap. 6. de
Hyacintho &
Topazio huius
sedat & an-
mi tranquillitatem
pellit.
x. Lapis hic gestatus aut ebrius prudentiam auget, noxurnos timores pellit, insanos huc sanat, & quum lapidem abie-
cerint, erupit iterum stultitia. Vnde ait sapientiam fugat stultitiam, idem Cardanus, lunaticos uocat. c. Conterit ad
bonum intellectum comprimit malis cogitationes, &c. Alacres reddit. u. Albertus Encelius cap. 4. lib. 3. Plin lib. 37.
cap. 10. Jaucius de Donis, dextro brachio attingat sanat lunaticos, in axes jacit anabiles juvenes. x. Valerianus, uigando timores &
phantasia turbulenta sanant, & noxurnos puerorum timores compefcit.



Pretious Stones are diversly censured, many explode the use of them or any Minerals in Physick, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an Epistle of his to *Peter Monavins*, *That stones can work any wonders, let them believe that list, no man shall persuade me, for my part I haue found by experience there is no vertue in them.* But *Matthiolus* in his comment upon *Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan*, *Renodeus*, *Alardus*, *Ruens*, *Encelius*, *Marbodeus*, &c. *Matthiolus* specifies in Corall: and *Oswaldus Crollius Basil. chym.* preferres the salt of Corall. *Christoph. Encelius lib. 3. cap. 131.* will haue the to be as so many severall medicines against melancholy, sorrow, feare, dulnesse, and the like, *Renodeus* admires them, *besides they adorne Kings Crownes, grace the fingers, enrich our household stuffe, defend us from enchantments, preserve health, cure diseases, they drive away griefe, cares, and exhilarate the minde.* The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pom-
granate, an unperfect kinde of Ruby, it comes from *Calecut*, *if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart.* The same properties I finde ascribed to the *Iacinth* and *Topaze*, *They allay anger, grieke, diminish madnesse, much delight and exhilarate the minde, if it be either carried about, or taken in a potion, it will increase wisdom, saith Cardan, expell feare, he brags that he hath cured many mad men with it, which when they laid by the Stone, were as mad again as ever they were at first.* *Petrus Beyerus lib. 2. cap. 13. veni mecum, Fran. Ruens, cap. 19. de gemmis*, say as much of the *Chrysolite*, a friend of wisdom, an enemy to folly. *Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan, Encelius lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*, *it much availes to a good understanding, representh vaine conceits, evil thoughts, causeth mirth, &c.* In the belly of a swallow, there is a stone found called *Chelidonium*, *which if it be lapped in a faire cloth, and tied to the right arme, will cure lunaticks, mad men, make them amiable and merry.*

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, *avayles much against phantastick illusions which proceed from melancholy, preserves the vigour and good estate of the whole body.*

The *Eban* stone which Goldsmiths use to sleecken their gold with, borne about or given to drink, hath the same properties or not much unlike.

Lervinus Lemnius Institut. ad vit. c. 58. amongst other Jewels makes mention of two more notable; *Carbuncle* and *Corall*, *which drive away*

childish

childish feares, Drivels, overcome sorrow, and hung about the neck repress troublesome dreames, which properties almost *Cardan* gives to that greene coloured *Emmetris*, if it be carried about, or worne in a ring, *Rueus* to the Diamond.

Nicholas Cabeus a Iesuit of *Farrara*, in the first book of his magneticall Physiophy, cap. 3. speaking of the vertues of a loadstone recites many severall opinions, some say that if it be taken in parcels inward, *si quis per frusta coret, juventutem restituit*, it will like vipers wine, restore one to his youth, and yet if carried about them, others will haue it to cause melancholy; let experience determine.

Mercurialis admires the *Emerald* for his vertues in pacifying all affecti-
ons of the mind, others the *Saphyre*, which is the fairest of all pretious stones of sky colour, and a great enemy to black choler, frees the minde, mends manners, &c. *Jacobus de Dondis* in his Catalogue of Simples, hath *Amber Greece*, *os in corde cervi*, the bone in a Stags heart, a *Monoceros* horne, *Bezoars* stone (of which elsewhere) it is found in the belly of a little beast in the East Indies brought into Europe by *Hollanders* and our country-men *Merchants*. *Renodeus cap. 22. lib. 3. de ment. med.* saith he saw two of these beasts alive, in the Castle of the Lord of *Vitry* at *Coubert*.

Lapis Lazuli and *Armenus* because they purge, shall be mentioned in their place.

Of the rest in brieft thus much I will adde out of *Cardan*, *Renodeus c. 23. lib. 3. Rondoletius lib. 1. de Testat. c. 15. &c.* That almost all Jewels and pretious stones, haue excellent vertues to pacifie the affections of the minde, for such which cause rich men to much covet to haue them: *and those smaller Jewels which are found in shells amongst the Persians and Indians*, by the consent of all writers, are very cordiall, and most part availe to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these haue done of pretious stones. *Erastus* still maintaines the opposite part. *Disput. in Paracelsum cap. 4. fol. 196.* he confesseth of gold, *that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simul nummos contempler in arca*, as he said in the Poet, it so revives the spirits, and is an excellent receipt against Melancholy,

† For Gold in Physick is a cordiall,

Therefore he loved Gold in speciall.

Aurum potabile, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our *Dr. Guin* urgeth against *D. Antonius*. *Erastus* concludes their Philosophicall stones & portable gold, &c. to be no better then poison, a mere imposture, a non Ens, dig'd out of that broody hill belike this goodly golden stone is, *ubi nascitur idcirco omnia in unum versum quousumodo parata, nec tu-ron, nec commo- de intra cor- pus sumi.* In parag. *Stultifrons* *Apagesis istos qui vulcanias istas Metamorphoses sugillant, inscit ia sobo.*

Plus nobis in mei plus sit, quam omnes vestri doctores, & caleorum meorum auxilii doctores sunt quam vester Galenus & Avicenna, & abba mea plus experta est quam vester omnes Academie.

* Vide Erre-
flum Burgi-
tum ead. Fra-
naker. 80.
1611. Croli-
us & others.
Plus profici-
et gutta mē-
quam tot eorū
drahma &
uncie.
Nonnulli
huic supra
modum indul-
gent, ut si
non adeo mag-
num non tamē
abjiciendum
censeo.
1 Ausim dicere
neminem me-
dicum excel-
lentem qui non
in hac distilla-
tione chimica
sit versatus.
Morbi chro-
nici devincit
citra metalli-
ca vix possunt
aut ubi fua-
gus corrupt-
puit.

les, *supina pertinacia alumnos, &c.* not worthy the name of Physicians, for want of these remedies; and brags that by them he can make a man live 160 yeares or to the worlds end, with their * *Alexipharmacums*, *Panaceas*, *Mummiā's*, *unguentum Armarium*, and such Magneticall cures, *Lampas vi-
ta & mortis*, *Salutem Diane*, *Balsamum*, *Electrum Magico-physicum*, *Amu-
leta Martialis*, &c. What will not he and his followers effect? He brags moreover that he was *primus medicorum*, and did more famous cures then then all the Physicians in Europe besides, * *a drop of his preparations should goe farther then a dram, or ounce of theirs*, those loathsome and fullsome fil-
thy potions, Heterocliticall pills (so he calls them) horle medicines, *ad quo-
rum aspectum Cyclops Polyphemus exhorresceret*. And though some condemn their skill, and Magneticall cures as tending to Magicall superstition, wit-
chery, charmes, &c. yet they admire, stiffly vindicate nevertheless, and infi-
nitely prefer them. But these are both in extreame, the middle fort approve of Minerals, though not in so high a degree. *Lemnius lib.3. cap.6. de occult.*
nat. mir. commends Gold inwardly, and outwardly used, as in Rings, excel-
lent good in medicines; & such mixtures as are made for melancholy men,
saith *Wecker. antid. spec. lib. 1. to whom Renodeus subscribes, lib.2. cap.2.*
Ficinus lib.2. cap.19. Fernel. meth. med. lib.5. cap.21. de Cardiacis, Daniel
Sennertus lib.1. part.2. cap.9. Audernacus, Libavius, Quercetanus, Oswaldus
Crollius, Euvonymus, Rubens, and Matthiolus in the fourth book of his E-
pistles, *Andreas a Blawen epist. ad Matthiolum*, as commended, and for-
merly used by *Avicenna, Arnoldus*, and many others: * *Matthiolus* in the
same place approves of potable gold, *Mercury*, with many such Chymicall
confections, and goes so far in approbation of them, that he holds *1 no man*
can be an excellent Physician that hath not some skill in Chymicall distilla-
ions, & that Chronick diseases can hardly be cured without mineral medicines:
Look for *Antimony* among Purgers.

SUBJECT. 5.

Compound Alteratives, censure of Com-
pounds and mixt Physick.

In *lib.24. c.1.* bitterly taxeth all compound medicines. *m Mens*
knavery, imposture, and captious wits haue invented these shops, in
*which every mans life is set to sale: & by and by came in those com-
positions and inexplicable mixtures, far fetched out of India and A-
rabia, a medicine for a botch must be had as far as the red sea, &c.* And 'tis
not without cause which he saith, for out of question they are much too
blame in their compositions, whilst they make infinite variety of mixtures,
as *o Fuchsius* notes. *They think they get themselves great credit, excell others*
and to be more learned then the rest, because they make many variations, but be
accounts them fools, and whilst they brag of their skill, and think to get them-
selves a name, they become ridiculous, bewray their ignorance and error. A few
parto medicina à rubro mari importatur. in *Arnoldus Aphon. 15. Fallax medicus qui potens mederi simplicibus, compo-*
sita dolo, caut praesura quirit. o *Lib.1. Sect.1. cap.8. Dum infinita medicamenta miscet, laudem sibi comparare studet*
& in hoc studio alter autum superas conatur, dum quicquid quo plura miscuerit, eo se doctiorem putet, inde fit ut sum-
prodant rescitiam, dum ostentant peritiam, & se ridiculos exhibeant. &c.

simples

simples well prepared and understood, are better then such an heap of non-
sense-confused compounds, which are in Apothecaries shops ordinarily
fold. *In which many vaine, superfluous, corrupt, exolute things out of date are*
to be had (saith * *Cornarius*) a company of barbarous names given to Syrops, Ju-
lips, an unnecessary company of mixt medicines; rudis indigestae moles. Ma-
ny times (as *Agrippa* taxeth) there is by this means *p more danger from the*
medicine then from the disease, when they put together they know not what,
or leave it to an illiterate Apothecary to be made, they cause death and hor-
ror for health. Those old Physicians had no such mixtures; a simple portion
of *Hellebor* in *Hippocrates* time, was the ordinary purge, and at this day, saith
Mat. Riccius, in that flourishing Common-wealth of *China*, *Their Physi-*
ans give precepts quite opposite to ours, not unhappy in their Physick: they use
altogether roots, hearbs, and simples in their medicines, and all their physick in
a manner is comprehended in an herball: no science, no schoole, no art, no de-
gree, but like a trade, every man in private is instructed of his Master. *Cardan*
cracks that he can cure all diseases with water alone, as *Hippocrates* of old
did most infirmities with one medicine. Let the best of our rationall Phy-
sicians demonstrate and give a sufficient reason for those intricate mixtures,
why just so many simples in *Methridate* or *Treacle*, why such & such quan-
tity, may they not be reduced to halfe, or a quarter? *Frustra sit per plura* (as
the saying is) *quod fieri potest per pauciora*, 300 simples in a julip, potion, or
a little pill, to what end or purpose? I know what * *Alkindus, Capivaccius,*
Montagna, and Simon Eitover, the best of them all, and most rationall have
said in this kinde; but neither he, they, nor any one of them, gives his reader,
to my judgement, that satisfaction which he ought; why such, so many sim-
ples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, ex-
plained some things but not cleared. *Mercurialis* in his book *de composi-*
medicin. gives instance in *Hamech*, and *Philonium Romanum*, which *Hamech*
an Arabian, and *Philonius* a Roman long since composed, but crasse as the
rest. If they be so exact, as by him it seemes they were, and those mixtures
to perfect, why doth *Fernelius* alter the one, and why is the other obsolete?
Cardan taxeth *Galen* for presuming out of his ambition to correct *Theria-*
chum Andromachi, & we as justly may carpe at all the rest. *Galen*s medicines
are now exploded and rejected, what *Nicholas Meripisa, Mesue, Celsus,*
Scribanus, Aetuarus, &c. writ of old are most part contemned. *Melichius,*
Cordus, Wecker, Quercetanus, Renodeus, the Venetian, Florentine states have
their severall receipts, and Magistralls: They of *Noremergie* have theirs, and
Augustana Pharmacopœa, peculiar medicines to the meridian of the City:
London hers, every city, towne, almost every private man hath his owne
mixtures, compositions, receipts, magistralls, precepts, as if he scorned anti-
quity, and all others in respect of himselfe. But each man must correct and
alter to shew his skill, every opinative fellow must maintain his own para-
doxe, be it what it will, *Delirant reges, plebuntur Achiui*: they dote and in
the mean time the poore patients pay for their new experiments, the Com-
monalty rue it.

Thus others object, thus I may conceive out of the weaknesse of my ap-
prehension; but to say truth, there is no such fault, no such ambition, no no-
velty, or ostentation, as some suppose, but as * *one answers*, this of com-
pound

p Multo plus
periculi à me-
dicamento
quam à morbo
&c.
r Expedi in
finis lib. c. 5.
Precepta me-
dici dant no-
stris diversa,
in medicando
non injelucet,
pharmacutu-
runtur simpli-
bus Herbi,
radicibus &c.
tota eorum
medicina no-
stra herbarie
preceptis con-
struitur, nullus
ludus huius
artis, quifit
preparatus à
quolibet ma-
gistro crudi-
tur.
† Lib. de Aqua
Opus. de
Dof.
‡ Subril cap.
de cicatru.

u Quercetanus
pharmacop.
restitut. cap.
2. Nobilissimū
& utilissimū
inventū sum-
ma cum ne-
cessitate adin-
ventum &
introductum.

pound medicines, is a most noble and profitable invention, found out, and brought into Physick with great judgement, wisdom, counsell and discretion. Mixt diseases must have mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualify, the rest to comfort, some one part some another. Cardan and Brasavola both hold that *Nullum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence, & although Hippocrates, Erasistratus, Diocles of old, in the infancy of this art, were content with ordinary simples, yet now, saith *Aetius*, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harmes if cold, dry, hot, thick, thinne, insipid, noysome to smell, to make them savory to the palat, pleasant to tast and take, & to preserve them for continuance, by admixtion of sugar, honey, to make the last months, & years for severall uses. In such cases, compound medicines may be approved, & *Arnoldus* in his 18. Aphorisme, doth allow of it, *if simples cannot, necessity compels us to use compounds*, so for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Qua nunciant in honore vocabula si volet usus*, Ebbe and flow with the season, and as wits vary so they may be infinitely varied.

Quisq. suum placitum quo capiatur habet,

Every man as he likes, so many men so many mindes, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest, *Hora musarum nutrices*, and experience teacheth us every day ² many things, which our predecessors knew not of. Nature is not effoete, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds & beasts can cure themselves by nature, *natura usu caplerumq. cognoscunt, qua homines vix longo labore & doctrina asequuntur*, but men must use much labour & industry to finde it out: But I digresse.

Compound medicines, are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as Wines and Syrupes. The wines ordinarily used to this disease, are Wormewood-wine, Tamarisk, and Buglossatum, wine made of Borage and buglosse. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage, Bawme, Buglosse, Cinamon, &c. and highly commended for his virtues, *it drives away Leprosy, Scabs, cleeres the blood, recreates the spirits, exhilarates the minde, purgeth the braine of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde, saith Villanovanus, that it will bring mad men, and such raging Bedlams as are tied in chaines, to the use of their reason again. My conscience bears me witness, that I doe not lye, I saw a grave matron helped by this meanes, she was so cholericke, and so furious sometimes, that she was almost mad, and beside herselfe, she said and did she knew not what, scolded, beat her maids, & was now ready to be bound till she dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainger, a silly beggar taught her by chance, that*

x Cap. 25. Ter-
trabio. 4. fer-
2. Necessitas
munc cogit a-
liquando noxia
quarere reme-
dia, & ex
simplicibus
compositas fa-
cere, tum ad
saporem, odo-
rem, palati
gratiam, ad
correctionem
simplicium,
tum ad iu-
ros usus, con-
servationem
e&c.

y Cum simplici-
um non possunt
necessitas
cogit ad com-
posita.

z Lips. Epist.
1. Theod. Pro-
dromus Amor.
1.9.

a Sanguinem
corruptum
neculatur
tremat.

b Leprosam curat,
spiritus recreat,
animum
exhilarat.

c Melancholice
humores per
urinem edu-
cit, & cere-
brum a cra-
ssi arumneosis
melancholis
fumes purgat,

quibus aliis
dementes
furiosos cin-
culis retinen-
des plurimum
iuvat, & ad
rationis uiam
ducit. Testis
est mihi con-
scientia, quod
vidi in ma-
trona quamdam hinc liberatam, quae frequenter ex iracundia dement, & impot animi dicenda, facienda loquebatur,
adeo furas ut ligari coepit. Fuit ei praestanti summo remedio, vini istius usus, indicatus a peregrino homine me-
u. elem. in impresione ducta matrone implorante.

d

e

f

g

came to crave an almes from doore to doore. The juyce of Borage, if it be clarified, and, drunke in wine, will docas much, the roots sliced and steeped, &c. saith *Ant. Mizaldus* art. med. who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of Millan, in his regiment of health. Such another excellent compound water I finde in *Rubens de distill. sect. 3.* which he highly magnifies out of *Savonarola*, ^b for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, he cites in the same place. ^c If their melancholy be not inflamed, or their temperature over hot. *Evonymus* hath a pretious *Aquavita* to this purpose, for such as are cold. But he and most commend *Aurum potabile*, & every writer prescribes clarified whay, with Borage, Buglosse, Endive, Succory, &c. of Goats milk, especially, some indefinitely at all times, some thirty daies together in the spring, every morning fasting, a good draught. Syrupes are very good, and often used to digest this humor in the heart, spleen, liver, &c. As syrupe of Borage, *de pomis* of King Sabor now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise.

Consisting, are conserves or confections; conserves of Borage, Buglosse, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c. Confections, Treacle, Mithridate, Eclegmes, or Linctures, &c. Solid, as Aromaticall confections; hot, *Diambra*, *Diamargaritum calidum*, *Dianthus*, *Diamoschum dulce*, *Electuarium de gemmis*, *latificans Galeni & Rhasis*, *Diagalina*, *Diacymnum*, *Dianisum*, *Diatrion piperion*, *Diaxinziber*, *Diacapers*, *Diacinnamomum*: Cold, as *Diamargaritum frigidum*, *Diacorolli*, *Diarrhodon Abbatis*, *Diacodion*, &c. as every *Pharmacopoeia* will shew you, with their tables or listings that are made out of them; with Condites and the like.

Outwardly used as occasion serves, as amults, oyles hot and cold, as of Camomile, Stachado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyles and wax, &c. as *Alabastrium*, *Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbs, flowers, roots, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salves, or pultises made of green hearbs, pounded, or sod in water till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Carotes, are applied to severall parts, and Frontals, to take away paine, griefe, bear, procure sleep. Fomentations or lpuuges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bathe and coole severall parts misaffected.

Sacculi, or little bags of hearbs, flowers, seeds, roots, and the like applied to the head, heart, stomack, &c. odoraments, balls, perfumes, posies to smell to, all which have their severall uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

B b b

MEMB.

MEMB. 2. SUBSECT. I.

Purging Simples upward.



Melanogoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging upwards or downwards. These following purge upward. ¹ *Aserum*, or *Afrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, it is commonly taken in wine, whey, or as with us, the juyce of two or three leaves or more sometimes, pounded in posset drinke, qualified with a little liquorice, or anniseedes, to avoid the fulsomenesse of the tast, or as *Diaferum Fernelii*. *Brasivola* in *Catart.* reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirmes as much out of his experience, that it purgeth black choler, like *Hellebor* it selfe. *Galen lib. 6. simplic.* and ² *Mathiolus* ascribe other vertues to it, and will have it purge other humors as well as this.

Laurell, by *Hewnius method. ad prax. lib. 2. cap. 24.* is put amongst the strong purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* adds other effects to it. *Pliny* lets down 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of Endive, Purslane, and is taken in a potion to leaven graines and a halfe. But this and *Afrabecca*, every Gentlewoman in the Country knowes how to give, they are two common vomits.

Scilla, or Sea onyon, is hot and dry in the third degree. *Brasivola* in *Catart.* out of *Mesue*, others, and his own experience, will have this simple to purge melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent, *Mesue* & *Averroes* will not admit of it, by reason of danger of suffocation, great pain and trouble it puts the poore patient to, saith *Dodonaeus*. Yet *Galen lib. 6. simplic. med.* and *Dioscorides cap. 145.* allow of it. It was indeed terrible in former times, as *Pliny* notes, but now familiar, in so much that many took it in those daies, that were students, to quicken their wits, which *Perfius Sat. 1.* objects to *Accius* the Poet, *Ilias Acci ebria veratro.* It helps Melancholy, the falling sicknesse, madnes, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or fear strangling, saith *Dioscorides*. ³ *Oribasius* an old Physitian, hath written very copiously, and approves of it, in such affections, which can otherwise hardly be cured. *Hewnius lib. 2. prax. med. de vomitorio*, will not have it used but with great Caution, by reason of its strength, and then when *Antimony* will doe no good, which caused *Hermophilus* to compare it to a stout captain (as *Codronchus* observes c. 7. comment. de Helleb.) that will see all his souldiers goe before him and come post principia, like the bragging souldier, last himselfe, when other helpes faile in inveterate melancholy, in a desperate case, this vomit is

d Hewnius datur in sero laetum vi no. c Veratri modo expurgat cerebrum, roborat memori am. Fuch sua. f Crassus & bibulos humores per vomitum educit. g Vomitus & viciat cit. valet ad Hydrop. &c. h Materias astras educit. i Ab arte ideo reiciendum, ob periculum suffocationis. k Cap. 16. magna vis educit, & molesta cum summa. l Quondam terribile. m Multi studiorum gratia ad providenda actus que commentabantur. n Med. rur comitibus, melancholicis, podagricis, & ceteris febribus, pueris, molibus & effeminate. o Collet lib. 8. cap. 3. in affectionibus, quae difficulter curantur. p Non sine summa cautione hoc remedium utitur, est enim validissimum, & quum vires Antimonii continent morbos, in auxilium evocatur, modo valide vires efflorescant. q Et iterum cap. 1. ser. 2. si solum dari vult Helleborum album, qui secus spem non habent, non illi qui Syncope thacet &c. to

to be taken. And yet for all this, if it be well prepared, it may be securely given at first. ¹ *Mathiolus* brags, that he hath often to the good of many, made use of it, and *Hewnius*, that he hath happily used it, prepared after his own prescript, and with good successe. *Christophorus à Vegalib. 3. cap. 41.* is of the same opinion, that it may be lawfully given, and our country Gentlewomen finde it by their common practice, that there is no such great danger in it. *D. Turner* speaking of this plant, in his Herball, telleth us, that in his time it was an ordinary receipt among good wiues, to give *Hellebor* in powder to ijd weight, and he is not much against it. But they doe commonly exceed, for who so bold as blinde *Bayard*, & prescribe it by pennyworths, and such irrational waies, as I have heard my selfe market folks aske for it in an Apothecaries shop: but with what successe God knowes, they smart for their rash boldnesse and folly, break a veine, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude & undiscreef handling of it. He that will know therefore, when to use, how to prepare it aright, and in what dose, let him read *Hewnius lib. 2. prax. med. Brasivola de Catart.* *Godefridus Stegius* the Emperour *Rodolphus* Physitian c. 16. *Mathiolus* in *Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is inslar omnium de Helleb. alb. where he shall finde great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. It helps all infirmities, saith ² *Mathiolus*, which proceed from black choler, falling sicknesse, and *Hypocondriacall* passions, and for farther proof of his assertion, he gives severall instances, of such as have been freed with it: ³ One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handlhius*, that in like sort, when other medicines failed, was by this restored to his former health, and which of his knowledge, others have like. ⁴ *Isidore*, and by the help of this admirable medicine, been recovered. A third of a parish Priest at *Prage* in *Bohemia*, that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12 graines of *Stibium*, (as I my selfe saw, and can witnesse, for I was called to see this miracle) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a Horse then a Man) yet it did him so much good, that the next day he was perfectly cured. This very story of the *Bohemian* Priest, *Sckenkius* relates verbatim, *Exoter. experiment. ad Var. morb. cent. 6. observ. 6.* with great approbation of it. *Hercules* de *Saxonia* calls it a profitable medicine, if it be taken after possum, meat to 6 or 8 graines, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard and late professor of *Padua* in *Italy*, extols it to this disease, *Tom. 2. consil. 85.* so doth *Lod. Mercatus de inter. morb. cur. lib. 1. cap. 17.* with many others. *Jacobus Gervinus* a French Physitian on the other side, lib. 2. de venenis confut. explodes all this, and saith he took three graines only up- on *Mathiolus* and some others commendation, but it almost killed him, whereupon he concludes, ⁵ *Antimony* is rather poison then a medicine. *Th. a Sarimonium* concurs with him in his opinion, and so doth *Abian Montaltus* *cap. 30. de melan.* But what doe I talke? tis the subject of whole bookes, I

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might cite a century of Authors *pro* and *con*. I will conclude with ^b *Zuin-ger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it, *a worthy medicine if it be rightly applied to a strong man, or herwise poyson*. For the preparing of it, look in *Evonimi thesaurus*, *Quercetius*, *Oswaldus Crolius*, *Basil. Chim. Basil. Valentinus*, &c.

Tobacco, divine, rare, super excellent *Tobacco*, which goes far beyond all their Panaccas, potable gold, and Philosophers stones, a soveraign remedy to all diseases. A good vomit, I confesse, a vertuous hearb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as Tinkers doe ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, diabolish and damned *Tobacco*, the ruine and overthrow of body and soule.

S V E R S E C T. 2.

Simples purging Melancholy downward.

Polyodie and Epithyme, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will have them void fleagme, but *Brassivola* out of his experience averreth, that they purge this humor, they are used in decoction, infusion, &c. simple, mixt, &c.

Mirabolanes, all five kinds, are happily prescribed against melancholy and quartan agues, *Brassivola* speaks out of a thousand experiences, he gaue them in pills, decoction, &c. look for peculiar Receipts in him.

Stœchas, *Fumitory*, *Dodder*, hearb *Mercury*, roots of *Capers*, *Genista* or broome, *Pennyriall* and halfe boyled Cabbage, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniack* Salt, Salt-pe-ter. But these are very gentle, *alpyppus*, dragon root, centaur, ditany, *Colutea*, which *Fuchsius* cap. 168. & others take for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brassivola* calls it a wonderfull hearb against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine, as *Dodonaus* tearmes it, invented by the *Arabians*, and not heard of before. It is taken divers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Atuarius* commends it fod in broath, with an old cocke, or in whay, which is the common conveyer of all such things as purge blacke choler, or steeped in wine, which *Heurnius* accompts sufficient, without any farther correction.

Aloes by most is said to purge choller, but *Aurelianus* lib. 2. c. 6. de morb. chron. *Arculanus* cap. 6. in 9. *Rhasis*, *Iulius Alexandrinus*, consil. 185. *Scoliz.* *Crato* consil. 189. *Scoliz.* prescribe it to this disease, as good for the stomach and to open the Hæmrods, out of *Mesue*, *Rhasis*, *Serapio*, *Avicenna*, *Menar-dus* ep. lib. 1. epist. 1. opposeth it, *Aloes* doth not open the veines, or move the Hæmrods, which *Leonhartus Fuchsius paradox. lib. 1.* likewise affirmes, but *Brassivola* and *Dodonaus* defend *Mesue* out of their experience, let *Va-lesius* end the controversie.

Lapù

Lapis Armenus and *Lazuli* are much magnified by ^k *Alexander* lib. 1. cap. 348 16. *Avicenna*, *Brins*, and *Athuaris*, if they be well washed, that the water be no more coloured, fiftie times some say. ^l *That good Alexander* (saith *Guianerius*) puts such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, have oftentimes hap-pily used it, and was never deceived in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias* ab *Horto* hist. lib. 1. cap. 65. relates, that the Physicians of the *Moors*, fami-liarly prescribe it to all melancholy passions, and *Matthiolus* ep. lib. 3. brags of that happy successe, which he still had in the administration of it. *Nicholas Meripisa* puts it amongst the best remedies, sect. 1. cap. 12. in *Anti-dotis*, and if this will not serue, (saith *Rhasis*) then there remains nothing, but *Lapis Armenus*, and *Hellebor* it selfe. *Valescus* & *Iason Præstensis*, much com-mend *Pulvis Hali*, which is made of it. *James Damascen*, 2. cap. 12. *Hercu-les de Saxonia*, &c. speaks well of it. *Crato* will not approve this, it, & both *Hellebors*, he saith are no better then poyson. *Victor Trincavellius*, lib. 2. cap. 14. found it in his experience, to be very noysome, to trouble the stomach, and hurt their bodies that take it overmuch.

Black *Hellebor*, that most renowned plant, and famous purger of melan-choly, which all antiquity so much used and admired, was first found out by *Melanpodius* a shepheard, as *Pliny* records lib. 25. cap. 5. Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calene*, King *Prætus* daughters, that ruled in *Arcadia*, neer the fountain *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in on-ly request, in somuch that he writ a book of it, a fragment of which remains yet. *Theophrastus*, *Galen*, *Pliny*, *Calis Aurelianus*, as ancient as *Galen* lib. 1. cap. 6. *Areteus* lib. 1. cap. 5. *Oribasius* lib. 7. collect. a famous Greek, *Aetius* ser. 3. cap. 112. & 113. *P. Agineta*, *Galen* Ape. lib. 7. cap. 4. *Athuaris*, *Tral-lianus* lib. 5. cap. 15. *Cornelius Celsus* only remaining of the old Latines, lib. 3. cap. 23. extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or any way doted to the *Anticyra*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundāce to be had. In *Stra-bo*'s time it was an ordinary voyage, *Naviget Anticyras*; a common pro-verb among the *Greeks* and *Latines*, to bid a disard or a mad man goe take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis*, *helleboro epoto* tibi opus est, eog, sane meraco, Thou art out of thy little wit O *Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes* in *vestis*, drink *Hellebor*, &c. and *Harpax* in the Comœdian, told *Simo* and *Bakia*, two doting fellows, that they had need to be purged with this plant. When that proud *Menacrates* & *Luc*, had writ an arrogant letter to *Philip* of *Mace-don*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crazed, atq, ekeboro indigere, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred unto him, They that were found commonly took it to quicken their wits, (as *Ennius* of old, † *Qui non nisi potius ad arma--profuit dicendo*, and as our Poets drink sack to improve their

Bbb 3

their

u In Satyr.
x Crato consil.
16. l. 2. Et si
multum magni
viri probent,
in bonam par-
tem accipiant
mediet si non
proben.
y Visuntur
veratro cotur-
nities quod ho-
minibus tota
cuncta.
z Lib. 23. c. 7.
12. 14.
a De var. lib.
b Corpus in
colura redit
c. in cuncta
efficit.
c Utroque non
sine causa usi
sunt: Difficilis
ex Helleboro
purgatio, &
terroris plena
sed robustis
datur tamen,
etc.
d Innocens
medicamentis
modo rite pa-
retur.
e Ab his ita i-
ta: Copiosius
prætere caput
c. 6.
f In Catarr.
Ex una sola
vacuatione
furore cessat
et quicquid
inde vitit.
Tale exemplum
apud Skenkii
c. apud Scil-
licium ep. 23.
g Monachus
se solidum cu-
rasse talia
hoc epoto tri-
bus aut qua-
rator vicibus.

their inventions (I finde it so registred by *Agellius lib. 17. cap. 15.* *Carneades* the *Academick* when he was to write against *Zeno* the *Stoick*, purged him-
selfe with *Hellebor* first, which *Petrônus* puts upon *Chrysippus*. In such
esteem it continued for many ages, till at length *Mesue* and some other *A-
rabians* began to reject and reprehend it, upon whole authority for many
following lusters, it was much debased and quite out of request, held to be
poyson and no medicine; and is still oppugned to this day by *Crato* and
some *Junior* Physicians. Their reasons are, because *Aristotle* l. 1. de plant. c. 3.
said, *Henbane* and *Hellebor* were poyson, and *Alexander Aphrodisens* in the
preface of his Problems, gaue out that (speaking of *Hellebor*) *Quælesed*
on that which was poyson to men. *Galen* l. 6. *Epid. com.* 5. Text. 35. confirms
as much: *Constantine* the Emperour in his *Geoponicks*, attributes no other
vertue to it, then to kill mice and rats, flies and mould varps, and so *Mizal-
dus*, *Nicaner* of old, *Gervinus*, *Skenkius*, and some other *Nectaricks* that
haue written of poysons speak of *Hellebor* in a chiefe place. *Nicholas Le-
onicus* hath a story of *Solon* that besieging I know not what city, steeped
Hellebor in a spring of water, which by pipes was conveyed into the mid-
dle of the town, and so either poysoned, or else made them so feeble and
weake by purging, that they were not able to beare armes. Notwithstan-
ding all these cavils & objections, most of our late writers doe much approve
of it. *Gariopontus lib. 1. cap. 13.* *Codronchus com. de helleb.* *Falopius lib. de
med. purg. simpl. cap. 69.* & consil. 15. *Trincavelii*, *Montanus* 239. *Friseme-
lica consil.* 14. *Hercules de Saxonia*, so that it be opportunely given. *Iacobus
de Dondis*, *Agg. Amatus*, *Lusit. cent.* 66. *Godefr. Stegins cap.* 13. *Hollerius*, and
all our Herbalists subscribe. *Fernelius meth. med. lib. 5. c. 16.* confesseth it to
be a terrible purge and hard to take, yet well given to strong men, and such as
haue able bodies. *P. Forestus* and *Capivaccius* forbid it to be taken in sub-
stance, but allow it in decoction or infusion, both which waies *P. Montanus*
approves aboue all others, *Epist.* 22. 1. *Scoltzii*, *Iacchius* in 9. *Rhasis*, com-
mends a receipt of his own preparing; *Penottus* another of his Chymically
prepared, *Erconimus* another. *Hildesheim spicel.* 2. de mel. hath many exam-
ples how it should be used, with diversity of receipts. *Heurnius lib. 7. prax.
med. cap.* 14. calls it an innocent medicine howsoever, if it be well prepared.
The root of it is only in use, which may be kept many yeares, and by some
given in substance, as by *Falopius* and *Brassivola* amongst the rest, who
brags that he was the first that restored it againe to his use, and tels a sto-
ry how he cured one *Atelatasta* a mad man, that was thought to be pos-
sessed, in the Duke of *Ferrara's* Court with one purge of black *Hellebor* in
substance: the receipt is there to be seen, his excrements were like inke, he
perfectly healed at once. *Vidus Vidius* a Dutch Physician, will not admit
of it in substance, to whom most subscribe, but as before in the decoction,
infusion, or which is all in all, in the Extract, which hee prefers before the
rest, and calls *suave medicamentum*, a sweet medicine, an easy, that may be
securely given to women, children, and weaklings. *Baracellus horto geniali*,
tearmes it *maxime præstantia medicamentum*, a medicine of great worth &
note. *Quercetan* in his *Spagir. Phar.* and many other tell wonders of the
Extract. *Paracelsus* aboue all the rest is the greatest admirer of this plant,
and especially the extract, he calls it *Theriacum, terrestre Balsamum*, ano-
ther

ther Treacle, a terrestriall Bawme, *inftar omnium, all in all, the sole and last re-
fuge to cure this malady, the Gout, Epilepsie, Leprosie, &c.* If this will not
helpe, no Physick in the world can but minereall, it is the upshot of all. *Mat-
thiolus* laughs at those that except against it, and though some abhorre it
out of the authority of *Mesue*, and dare not adventure to prescribe it, yet
I (saith he) have happily used it sixe hundred times without offence, and com-
municated it to divers worthy Physicians, who have given me great thanks for
it. Looke for receipts, dose, preparation, and other cautions concerning
this simple in him, *Brassivola*, *Baracellus*, *Codronchus*, and the rest.

eat, si non huc, nulli cedunt. h Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo perisus
incommodo, &c.

SUBJECT. 3.

Compound Purgers.

Compound medicines which purge melancholy, are either taken in
the superior or inferior parts: superior at mouth or nostrills. At
the mouth swallowed or not swallowed: If swallowed liquid or
solid: liquid as compound wine of *Hellebor*, *Scilla* or *Sea-onyon*,
Sena, *Vinum Scilliticum*, *Helleboratum*, which *Quercetan*, so much ap-
plauds for melancholy and madnesse, either inwardly taken, or outwardly ap-
plied to the head, with little peeces of linnen dipped warme in it. *Oximel Scil-
liticum*, *Syrupus Helleboratus maior* and *minor* in *Quercetan*, & *Syrupus Ge-
nista* for Hypochondriacall melancholy in the same Author, compound *Sy-
rupe* of *Succory*, of *Fumitory*, *Polypodie*, &c. *Heurnius* his purging cock-
broth. Some except against these Syrupes, as appeares by *Vdalrimus Leo-
norus* his Epistle to *Matthiolus*, as most pernicious and that out of *Hippo-
crates*, *cocta movere, & medicari non cruda*, no raw things to be used in Phy-
sick; but this in the following Epistle is exploded and soundly confuted by
Matthiolus, many Iulips, potions, receipts, are composed of these, as you
shall finde, in *Hildesheim spicel.* 2. *Heurnius lib. 2. cap.* 14. *George Skenkius
ital. med. prax.* &c.

Solid purgers are confections, electuaries, pills by themselves or compound
with others, as *de lapide Lazulo*, *Armeno*, *Pil. Indæ*, of *fumitory*, &c. Confe-
ction of *Hamech*, which though most approve, *Solemander sec. 5. consil.* 22.
bitterly inveighs against, so doth *Randolusius Pharmacop. officina*, *Ferne-
lius* and others; *Diasena*, *Diapolypodium*, *Diacasia*, *Diacatholicon*, *Weckers*,
Electuarie de Epithymo, *Ptolomeus Hierologadiu*, of which diverse receipts
are daily made.

Ætius 22. 33. commends *Hieram Ruffi*. *Trincavelius consil.* 12. lib. 1. ap-
proves of *Hiera*; non inquit, invenio melius medicamentum, I finde no bet-
ter medicine, he saith. *Heurnius* adds *pil. Aggregat. pills de Epithymo. pil.
Ind. Mesue*, describe in the *Florentine Antidotary*. *Pillula sine quibus esse no-
lo*, *Pillula Cochia cum Helleboro*, *Pil. Arabica*, *Fatida*, de quinq. generibus
mirabolanorum, &c. More proper to melancholy, not excluding in the meah
time, *Turbeth*, *Manna*, *Rubarb*, *Agarick*, *Elefcoppe*, &c. which are not so
proper to this humour. For as *Montanus* holds cap. 30. & *Montanus chro-
lera*

g Utinam re-
fugium, extre-
mum medica-
mentum, quod
cetera omnia
claudit, quan-
cumq. ceteris
laxativis peris
non possunt ad-
hunc perri-

i Pharmacop.
Optimum est
ad maniam
et omnes mel-
ancholicos
affectus, tum
intra assump-
tam, tum ex-
tra, secus ca-
pit i cam li-
teoli in eoma-
desactis repi-
de adnotum.
k Epist. Math.
lib. 3. Tales
Syrupi nocen-
tissimi et om-
nibus modis
extirpandi.

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1 Purgantia
cessant mē-
dicamenta,
non unum hu-
morem attri-
bere, sed quē-
cūq; attige-
rint in suam
naturam con-
vertere.
m Religantur
omnes exsic-
cantes medici-
ne, ut Aloe,
Hiera, pilule
quæcūq;
n Contra eos
qui lingua
vulgari &
vernacula re-
media & me-
dicamenta
prescribunt,
& quibusvis
communia fa-
ciunt.

lera etiam purganda, quod atra sit pabulum, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* & *Asclepiades* maintained of old, against whom *Galen* disputes, *1* that no physick doth purge one humour alone, but all alike or what is next. Most therefore in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds, to purge all humors in generall as well as this. Some rather use potions then pills to purge this humour, because that as *Heurnius* and *Crato* observe, *hic succus a sicco remedio agrè trahitur*, this juyce is not so easily drawn by dry remedies, and as *Montanus* adviſeth 25. *conf. All drying medicines are to be repelled, as Aloe, Hiera, and all pills whatsoever,* because the disease is dry of it selfe.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incur the censure of *Foreſtus lib. 3. cap. 6. de urinis*, *n* against those that divulge and publish medicines in their mother tongue, and least I should give occasion thereby to some ignorant Reader to practise on himſelfe, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarismes used commonly after a purge, when the body is soluble & loose. Or Apoplegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hyſope, Origan, Pennyriall, Thyme, Mustard; strong, as Pel-litory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, juyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are Clysters strong or weake, Supposito-ries of Castilian ſope, hony boiled to a consistence, or stronger of Scamo-ny, Hellebor, &c.

These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.

MEMB. 3.

Chirurgicall remedies.

o Quis, quan-
tum, quando.



*I*N letting of blood three main circumstances are to be conſi-dered, *o* Who, how much, when. That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young nor too old, overweak, fat, or lean, fore laboured, but to such as have need, are full of bad blood, noxious humors, and may be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it be best fasting, or full, whether the Moones motion or aspect of planets be to be observed, some affirme, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorisme, *à Phlebotomia auspiciandum esse curationem, non à pharmacia*, you must begin with blood-letting

letting and not physicke; some except this peculiar malady. But what doe I? *Horatius Augenius*, a Physitian of Padua, hath lately writ 17 books of this subje&, *Iobertus*, &c.

Particular kindes of blood-letting in use are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts, as shall be thought fit.

Capping-glasses with or without scarification, *ocysimè compescunt*, saith *Fernelius*, they worke presently, and are applyed to severall parts, to divert humours, aches, winde, &c.

Horse-leeches, are much used in melancholy, applyed especially to the Hamrods. *Horatius Augenius lib. 10. cap. 10. Platerus de mentis alienat. cap. 3. Altomarus, Piso*, and many others, preferre them before any evacuations in this kinde.

Cauteries or searing with hot yrons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Synapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustardseed and the like.

Issues still to be kept open, made as the former, and applyed in and to severall parts, have their use here on diverse occasions, as shall be shewed.

Remedeus lib. 5. cap. 21. de biu mercuriali lib. 3. de composit. med. cap. 24. Heurnius lib. 1. prax. med. Wecker, &c.

SECT. 5.

MEMB. I. SUBSECT. I.

Particular cure of the three severall kindes,
of head Melancholy.



*I*HE generall cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kindes, that according to the severall parts affected, each man may tell in some sort how to help or ease himſelfe. I will treat of head melancholy first, in which, as in all other good cures we must begin with Diet, as a matter of most moment, able oftentimes of it selfe to work this effect. I have read, saith *Laurentius cap. 8. de Melanch.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, then whatsoever can be drawn out of the most pretious boxes of the Apothecaries. This diet, as I have said is not only in choice of meat and drinke, but of all those other non-naturall things. Let aire be cleare and moist most part: diet moistning, of good juyce, easie of digestion, and not windie: drinke cleare, and well brewed, nor too strong nor too small. *Make a melancholy man fat*, as *Rhasis* saith, & thou hast finished the cure. Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements daily to be avoided by art or nature, and which *Fernelius* enjoynes his patient *consil. 44.* above the rest to avoid all passions and perturbations of the mind. Let him not be alone or idle, (in any kind of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed, according to his

Cont. lib. 1. c. 9. festinet ad impinguationem, & cum impingua-tor, remove-rur malum. Bonefoni ventru.

C c c

ability

382 ability at least, in clean sweet linnen, spruce, handsome, decent, and good apparel, for nothing sooner dejects a man then want, squalor and nastiness, foule, or old cloaths out of fashion. Concerning the medicinall part, he that will satisfy himselfe at large (in this precedent of diet) and see all at once, the whole cure and manner of it in every distinct species, let him consult with *Gordonius*, *Valescius*, with *Prosper Calenius lib. de asrabile ad Card. Casum*, *Laurentius cap. 8. & 9. de mela.* *Eliau Montanus de mel. c. 26. 27. 28. 29. 30. Donat. ab Altomari cap. 7. artis med.* *Hercules de Saxonia in Panth. cap. 7. & Tract. eius peculiar. de melan. per Bolzetam edit. Venetiis 1620. cap. 17. 18. 19. Savanarola Rub. 82. Tract. 8. cap. 1. Skenkius in prax. curat. Ital. med. Hecurinus cap. 12. de morb. Victorius Faventinus pract. Magn. & Empir. Hildeheim Spicel. 2. de man. & mel. Fel. Platter, Stokerus, Bruel, P. Bayerus, Forestus, Fuchsius, Capiwaccius, Rondoletius, Iason Pratenfis, Salust. Salvian. de re med. l. 2. c. 1. Iacchius in 9. Rhafis, Lod. Mercatus de Inter. morb. cur. lib. 1. c. 17. Alexan. Messaria, pract. med. lib. 1. cap. 21. de mel. Pifo, Hollerius &c. that have culled out of those old Greeks, Arabians, and Latines, whatsoever is observable or fit to be used. Or let him read those counsellors and consultations of *Hugo Senensis consil. 13. & 14. Renerus Solinander consil. 6. sec. 1. & consil. 2. sec. 3. Crato consil. 16. l. 1. Montanus 20. 22. 229. and his following counsellors, Lalinus à Fonte. Egubinus consult. 44. 69. 77. 125. 129. 142. Fernelius consil. 44. 45. 46. Iul. Cesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.**

SUBJECT. 2.

Blood-letting.

Phlebotomy is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith *Pifo cap. 23. & Altomarus cap. 7. Fuchsius cap. 33.* "shall proceed primarily from the mis-affected brain, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to run mad. In immaterial melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia cap. 17.* will not admit of Phlebotomy; *Laurentius cap. 9.* approves it out of the authority of the Arabians, but as *Mesue, Rhafis, Alexander*, appoint, & especially in the head, to open the veines of the fore-head, nose and eares is good. They commonly set cupping-glasses on the parties shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essentiall or accidentall they cause the Hæmroids to be opened, having the eleventh Aphorisme of the 6. book of *Hippocrates*, for their ground and warrant, which saith, that in melancholy and mad men,

u si ex prima-
rio cerebri af-
fectu melan-
cholia eva-
sint, sanguinis
detractione
non indigent,
nisi ob alias
causas san-
guinis multatur,
humores in
vasis &c.
frangere enim
fatigatur cor-
pus &c.
x Competit in
phlebotomia
frontis.

the

the varicous tumour or hemorrhoides appearing doth heale the same. *Valescius* 381 prescribes blood-letting in all three kinds, whom *Salust. Salvian* follows, y si sanguis abundet, quod si the blood abound, which is discerned by the fullness of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the blood be ruddy and cleare, stop it, but if black in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelve daies after, open the head veine, and the veines in the forehead, or provoke it out of the nostrils, or cupping glasses, &c. *Trallianus* allowes of this, & if there have been any suppression or stopping of blood at nose, or hemroids. Or womens moneths, then to open a veine in the head or about the ankles. Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, & except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face. Therefore I conclude with *Areteus*, before you let blood, deliberate of it, and well consider all circumstances belonging to it.

licet partis magis affe- & vena frontis aut sanguis provocetur setis per nares, &c. 2 Si quibus consuetudine sue sup-
presse sunt men- & c. talo secare oportet aut vena frontis si sanguis peccet cerebro. a Nisi utrum ducat a sanguine,
ut morbus inde augetur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum. b Gum
sanguinem detrabere oportet, deliberatione indiget. *Areteus lib. 7. c. 5.*

SUBJECT. 3.

Preparatives and Purgers.

After blood-letting we must proceed to other medicines, first prepare and then purge, *Augee stabulam purgare*, make the body clean before wee hope to doe any good. *Gualter Bruel* would have a practitioner begin first with a Clister of his, which hee prescribes before blood-letting: the common sort as *Mercurialis, Montanus cap. 30. &c.* proceed from lenitives to preparatives and so to purgers. Lenitives are well known, *Electuarium lenitivum, Diaphenicum, Diacatholicon, &c.* Preparatives are usually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawme, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many daies together. Purges come last, which must not be used at all, if the malady may be otherwise helped, because they weaken nature and dry so much, and in giving of them, wee must begin with the gentlest first. Some forbid all hot medicines as *Alexander* and *Salvianus, &c.* Ne in saniores inde fiant, Hot medicines increase the disease by drying too much. Purge downward rather then upward, use potions rather then pills, and when you begin Physick, persevere and continue in a course, for as one observes, *move & non educere in omnibus malum est*, To stir up the humour (as one purge commonly doth) & not to profecute, doth more harme then good. They must continue in a course of Physick, yet not so that they tire and oppresse nature, danda quies natura, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are *Sena, & Pifo.*

ccc 2

Cassia

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Cassia, Epithyme, Myrabolanes, Catbolicon: It these prevaile not, wee may proceed to stronger, as the confectiō of *Hamech, Pil. Inda, Fumitorie, de Asiaeres, of Lapis Aræneus* and *Lazuli, Diascorda*. Or if pills be too dry, some prescribe both *Hellebors* in the last place, amongst the rest *Aretens*, because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would have *Antimony* tried last, if the party be strong, and it warily given. *Trincavelins* preferres *Hierolagodium*, to whom *Francis Alexander* in his *Apot. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Savaria's* Chancellour wholly rejects it.

I finde a vast Chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse. † To be Sea-sick first is very good at seasonable times. *Helleborisme* *Matthioli*, with which he vants and boasts hee did so many severall cures, *I never gave it* (saith he) *but after once or twice, by the helpe of God they were happily cured*. The manner of making it hee sets down at large in his third book of *Epist.* to *George Hankshius* a Physician. *Gualter Brnel* and *Heurnius*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, *cent. 6. obser. 37.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsell, as *28. pro melan. sacerdote, & consil. 148. pro Hypochondriaco, and cracks*, to be a most soveraigne remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

Quercetan preferres a Syrupe of *Hellebor* in his *Spagirica Pharmac.* and *Hellebors Extract* cap. 5. of his invention likewise (a most safe medicine, and not unfit to be given children) before all remedies whatsoever.

Paracelsus in his book of black *Hellebor*, admits this medicine, but as it is prepared by him. *It is most certain* (saith hee) *that the vertue of the herb is great, and admirable in effect, and little differing from Balme it selfe, and he that knowes well how to make use of it, hath more art then all their books contain, or all the Doctors in Germany can shew.*

Alianus Montaltus in his exquisite worke *de morb. capitis. cap. 31. de mel.* sets a speciall receipt of *Hellebor* of his own, which in his practice he fortunately used, because it is but short. *I will set it down.*

R Syrupe de pomis ꝑ ij, aqua borag. ꝑ iiij,
Ellebori nigri per noctem infusi in ligaturâ
6. vel 8. gr. manè factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valesius* admires *pulvis hali*, and *Iason Pratenfis* after him: the confectiō of which our new *London Pharmacopœa* hath lately revived. Put case (saith he) *all other medicines faile, by the helpe of God this alone shall doe it, and 'tis a crowned medicine which must be kept in secret.*

R Epithymi ꝑ ß. lapidis Lazuli, agarici ana ꝑ ij,
Scammonij, ꝑ 3, Chariophilorum numero 20 pulveriscentur
Omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat.

Quædam et mirabilem esse, parumq; distare a balsamo. Et qui novit eo recte uti, plus habet artis quam tota scribentium cohort aut omnes Doctores in Germania. p. Quo feliciter usus sum. r. Hoc posito quod alie medicine non valent ista tunc Dei Misericordia valere, et est medicina coronata, quæ secreti sine tractatur.

To

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To these I may adde *Arnoldi vinum Buglossatum*, or *Borage wine* before mentioned, which *Mizaldus calles vinum mirabile*, a wondrous full wine, and *Stockerus* vouchsafes to repeat *verbatim* amongst other receipts. *Rubens* his compound water out of *Savonarola's* *Finetus* his Balme; *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which *Skenkius* puts amongst his observable medicines: *Altomarus* his Syrupe, with which he calls God so solemnly to witness, hee hath in his kinde done many excellent cures, and which *Skenkius cent. 7. med. obser. 80.* mentioneth, *Daniel Sennertus lib. 1. part. 2. cap. 12.* so much commends: *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritus vite aureæ*, *Panaceam*, what not, and his absolute medicine of 50 Egges, *Chrast*, *Empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. *Faventinus prac. Emper.* doubles this number of Egges, and will have 100. to be taken by three and three in like sort, which *Salust Salvan* approves *syrupe de re med. lib. 2. cap. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

R Epythimi, thymiana drachmas duas, sacchari albi unciam
unam, croci granatua, Cinamomi drachmam unam, misce, fiat
pulvis.

All these yet are nothing to those 2 Chymicall preparatives of *Aqua Chaledonia*, quintessence of *Hellebor*, salts, extracts, distillations, oiles, *Aurum potable*, &c. *D. Anthony* in his booke *de anro potab. edit. 1600.* is all in all for *oppressa*, *And though all the shoole of Galenists, with a wicked and unthankfull pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetals will doe no good, they are compelled to seeke the helpe of minerals, though they use them rashly, unprofitably, slackly, and to no purpose.* *Rhenanus*, a Dutch Chimist in his booke *de Sale puteo emergente*, takes upon him to Apologize for *Anthony*, and sets light by all that speakes against him. But what I doe meddle with this great Controversie, which is the subject of many Volumes? Let *Paracelsus*, *Quercetan*, *Crollius*, & the brethren of the *Rosycrosse* defend themselves as they may. *Crato*, *Erastus*, and the *Galenists* oppugne. *Paracelsus*, he brags on the other side, hee did more famous cures by this meanes, then all the *Galenists* in Europe, and calls himselfe a Monarch; *Galen*, *Hippocrates*, infants, illiterate, &c. As *Thessalus* of old railed against those ancient *Asclepiadean* writers, hee condemnes others, in insults, triumphs, overcomes all antiquity (saith *Galen* as if he spake to him) declares himselfe a conquerour, and crownes his own doings. One drop of their Chymicall preparatives shall doe more good then all their fulsome potions. *Erastus*, and the rest of the *Galenists* vilifie them on the other side, as Hereticks in Physick, *Paracelsus* did that in Physick, which *Luther* in Divinity, drunken rogue he was, a base fellow, a Magitian, he had the diuill for his master, diuells his familiar companions, and what he did, was done by the help of the diuill. Thus they contend and raile, and every Mart write bookes pro and con, & adhuc sub iudice lis est, let them agree as they will, I proceed.

* Petrus maledictus inesset, vincit, & contra omnem antiquitatem coronatur, ipse, & se victor declaratur. Gal. lib. 1. cap. 1. b. Crotoneus de sale absynthii. c. Idem Paracelsus in medicina, quod Lutherus in Theologia. d. Disputa de parte. 1. Magnus ebrius, illiteratus, demonem preceptorem habuit, demones familiares, &c.

Ccc 3

Sub

SUBJECT. 4.

Averters.

Verters and Purgers must goe together, as tending all to the same purpose, to divert this rebellious humour, and turne it another way. In this range, Clysters and Suppositories challenge a chiefe place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few dayes between, and those to be made with the boyled seeds of Anise, Fennell, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Buglosse, Polypody, Sene, Dialene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyle of Violets, sweet Almonds, &c. For without question, a Clister opportunely used, cannot choose in this, as most other maladies, but to doe very much good, *Clysters nutriunt*, sometimes Clysters nourish, as they may bee prepared, as I was informed not long since by a learned Lecture of our naturall Philosopher † Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke urine most commend, but not sweat. *Trincavellus consil. 16. cap. 1.* in head melancholy forbids it. P. *Byarus* and others approve frictions of the outward parts, and to bath them with warme water. Instead of ordinary frictions, *Cardan* prescribes rubbing with nettles till they blister the skin, which likewise † *Basardus Pisoninus*, so much magnifies.

Sneezing, masticatories, and nasals are generally received. *Montaltus cap. 34. Hildeheim spicel. 2. fol. 136. and 138.* give severall receipts of all three. *Hercules de Saxonia* relates of an Emperick in Venice that had a strong matter to purge by the mouth and nostrils, which he still used in head melancholy, and would sell for no gold.

To open Months and Hemroids is very good Physick. If they have been formerly stopped. *Faurentinus* would have them opened with horse-leaches, so would *Hercul. de Sax. Iulius Alexandrinus consil. 185. Scoltzii*, thinks Aloes fitter: most approve horse-leaches in this case, to bee applied to the fore-head, nostrils, and other places.

Montaltus cap. 29. out of *Alexander* and others, prescribes ¹ cupping-glasses, and issues in the left thigh, *Aretano lib. 7. cap. 5.* ^m *Paulus Regolinus, Sylvius* will have them without scarrification, applied to the shoulders and back, thighs and feet. ⁿ *Montaltus cap. 34.* bids open an issue in the arme, or hinder part of the head. ^o *Piso* injoynes ligatures, frictions, suppositories, and cupping-glasses. still without scarrification, and the rest.

Cauteries and hot irons are to be used ^p in the suture of the Crown, and the scared or ulcerated place, suffered to run a good while. 'Tis not amisse to bore the skull with an instrument, to let out the fuliginous vapours. *Salust. Salviannus de re medic. lib. 2. cap. 1.* 9 Because this humour hardly yeelds to other

† Master. D. Lapworth.

† Ant. Philof. cap de melan. frictio vertice &c.

g Aqua fortissima purgans or, nates quam nos vult auro vendere.

h Mercurialis consil. 6. et 3. hemorroidibus & mensium provocatio juvat, modo ex eorum suppressione ortum habuerit.

i Laurentius, Bruel, &c.

k P. Bayerus l. 2. cap. 13. navibus &c. l. Cucurbitula sicca, & siccanele cruce fusi, tro

m Hildeheim spicel. 2. Pafora a cerebro trahendi sunt frictioibus unguentis, curbitulis sic-

cis, humeris ac dorso affixis. circa pedes & crura. n Fontanelam aperi in tra occipitium, aut brachium. o Paleni, ligatura, & siccanele, &c. p Cauterium fiat furura coronati, dum fluere permittantur loca ulceroſa. Trepano etiam cranii dentur ut vaporibus fuliginosis exitus pateat. q Quoniam difficulter credit aliis medicamentis, ideo fiat in vertice cauterium, aut cruce fusi, tro infra genas.

Physick

Physick, would have the leg canterised, or the left leg below the knee, and the head bored in two or three places, for that it much avails to the exhalation of the vapours: I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skull broken, he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dotage. *Gordonius cap. 13. part. 2.* would have these cauteries tried last, when no other Physick will serve. The head to be shaved and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned againe. But *Alexander Messaria* a professor in Padua lib. 1. pract. med. cap. 21. de melanc. will allow no cauteries at all, 'tis too stiffe an humor and to thinke as he holds, to be so evaporated.

Guianerius c. 8. Tract. 15. cured a nobleman in Savoy, by boaring alone, leaving the hole open a month together, by means of which after two years melancholy and madnesse, he was delivered. All approve of this remedy in the future of the crowne, but *Arculanus* would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighes, *(Mercurialis consil. 86.)* armes, legges. *Idem consil. 6. & 19. & 25. Montanus 86. Rodericus a Fonseca Tom. 2. consil. 84.* prophypocond. coxâ dextrâ &c. but most in the head, if other Physick will doe no good.

ciunt ad fumorum exhalationem, vidi melancholicum a fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus optime, at cum vulnus sanatum, reversa est mania. x Vñ ad duram matrem trepanari feci, & per meam aperte stetit.

SUBJECT. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.



Ecause this Humor is so maligne of it selfe, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such meanes, the temper isto be altered and amended, with such things as fortify and strengthen the heart & braine, which are commonly both affected in this malady, and doe mutually mis-affect one another: which are still to be given every other day, or some few daies inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they helpe alone, and as *Arnoldus* holdes in his Aphorismes, are to be preferred before all other medicines, in what kind soever.

Amongst this number of Cordials and alteratives, I doe not finde a more present remedy, then a cup of wine or strong drinke, if it be soberly & opportunely used. It makes a man bold, hardy, couragious, wheteth the wit, if moderately taken, (and as *Plutarch* saith, *Symp. 7. quæst. 12.*) it makes those which are otherwise dull, to exhale and evaporate like frankinsense, or quicken

Fiam duo aut tria cauteria, cum ossa perforatione.

Vidi romam melancholicum qui a bibitur multis remediis, sanari non poterat, sed cum cranium gladio fractum effect, optime sanatus est.

Et alterum vidi melancholicum, quod ex alto caduce non sine admiratione, liberatum est.

u Radatur caput & fac cauterium in capite, procul dubio ista

put & fac cauterium in capite, procul dubio ista

put & fac cauterium in capite, procul dubio ista

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put & fac cauterium in capite, procul dubio ista

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found both body and soule it makes a giddy head, a sorrowfull heart. And twas well said of the Poet of old, Wine causeth mirth and griefe, & nothing so good for some, so bad for others, especially as one observes, qui a causa calida male habent, that are hot or inflamed. And so of spices, they alone, as I have shewed, cause head melancholy themselves, they must not use wine as an ordinary drinke, or in their diet. But to determine with Laurentius c. 8. de melan. wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly used, may be very good.

I may say the same of the decoction of China roots, Sassafras, Sarsaparilla, Guaiacum, China, saith Manardus, makes a good colour in the face, takes away melancholy, & all infirmities proceeding from cold, even so Sassafrilla provokes sweat mightily, Gualacum dries. Claudinus consult. 89. & 46. Montanus, Capivaccius consult. 188. Scolitzii. make frequent and good use of Guaiacum, and China, so that the liver be not incensed, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turkes have a drinke called *Coffa* (for they use no wine) so named of a berry as black as foot, and as bitter, (like that black drinke which was in use amongst the Lacedaemonians and perhaps the same) which they sip still of, & sup as warme as they can suffer; they spend much time in those *Coffa* houses, which are some what like our Ale-houses or Tavernes, and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drinke so used helpeth digestion, and procureth alacrity. Some of them take opium to this purpose.

Borage, Bawme, Saffron, Gold, I have spoken of; Montaltus c. 23. commends Scorzonera roots condite. Garcias ab Horto plant. hist. lib. 2. cap. 25. makes mention of an hearbe called *Datura*, which if it be eaten, for 24. houres following, takes away all sense of griefe, makes them incline to laughter and mirth: and an other called *Bauge*, like in effect to Opium. Which puts them for a time into a kinde of Extasis, and makes them gently to laugh. One of the Roman Emperors had a feed, which he did ordinarily eat to exhilarate himselfe. Christophorus Ayrenus preferres Bezoars stone, and the confection of Alkermes, before other cordials, and Amber in some cases. Alkermes comforts the inner parts, and Bezoar stone, hath an especiall vertue against all melancholy affections, it refresheth the heart, and corroborates the whole body. Amber provokes urine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr. of Bezoar stone, and 3. gr. of Amber Greece, drunk, or taken in Borage or Buglosse water, in which gold hot hath been quenched, will doe much good, and the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

R. confect. Alkermes 3 ℞ lap. Bezor ʒj.

Succini albi subtili. pulverisat. ʒij cum

Syrup. de cort citri, fiat electuarium.

To Bezoars stone most subscribe, Manardus, and many others, it takes away sadnesse, and makes him merry that useth it; I have seen some that have been much diseased with faintnesse, swooning, and melancholy, that taking

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the weight of three graines of this stones, in the water of Ox tongue, have beene cured. Garcias ab Horto brags how many desperate cures he hath done upon melancholy men, by this alone, when all Physitians had forsaken them. But Alchermes many except against, in some cases it may help, if it be good and of the best, such as that of Montpellier in France, which Iodocus Sincerus itinerario Gallie, so much magnifies, and would have no traveller omit to see it made. But it is not so generall a medicine as the other. Fernelius consult. 49. suspects Alchermes, by reason of its heat, & nothing (saith he) sooner exasperates this disease, then the use of hot working meats and medicines, and would have them for that cause warily taken. I conclude therefore of this and all other medicines, as Thucydides of the plague at Athens; No remedy could be prescribed for it, Nam quod uni profuit, hoc aliis erat exitio: There is no Catholike medicine to be had, that which helps one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginum, Electuarium letificans Galeni & Rhasis, de Gemmis, Dianthos, Diamoscul dulce & amarum, Electuarium Conciliatoris, Syrup. Cidoniorum de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Limmons, Orange pills condite, &c. have their good use.

R. Diamoschi dulcis & amari ana 3 ij.

Diabuglossati, Diaboraginati, sacchari violacei ana 3. misce cum syrupo de pomis.

Every Physitian is full of such receipts, one only I will adde for the rarenesse of it, which I finde recorded by many learned Authors, as an approved medicine against dotage, head melancholy, and such diseases of the braine. Take a Rams head that never medled with an Ewe, cut off at a blowe, and the hornes only taken away, boyle it well skin and wooll together, after it is well sod, take out the braines, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloves, ana 3 ℞, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it be not overmuch dried, or dryer then a calves braines ready to be eaten. Keep it so prepared, and for three daies giue it the patient fasting, so that hee fast two houres after it. It may be eaten with bread in an egge or broath, or any way, so it be taken. For 14 daies let him use this diet, drink no wine, &c. Gesner. hist. animal. lib. 1. pag. 917. Caristerius pract. cap. 13. in Nich. de medicina tri pag. 129. Intro: Witenberg. edit. Tubing. pag. 62. mention this medicine, though with some variation; he that list may try it, & many such.

Odoraments to smell to, of Rose water, Violet flowres, Bawme, Rose-cakes, Vineger, &c. doe much recreate the braines and spirits, according to Solomons Prov. 27. 9. They rejoyce the heart, and as some say nourish: 'tis a question commonly controverted in our schooles, an edores nutrant, let Ficinus lib. 2. cap. 18. decide it, many arguments hee brings to prove it; as h. Iustar in of Democritus, that lived by the smell of bread alone, applied to his nostrils, for some few daies, when for old age he could eat no meat. Ferreri. lib. 2. meth. speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, aqua ferè profuisse olfactu & po-

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† Vicount. S. Albans.
 1 Ex decocto
 florum nym-
 pheæ, lactuca-
 violarum, camo-
 mile, caliceæ
 capiti verve-
 cum, &c.
 Inter auxilia
 multa adhibi-
 ta, duo vix
 sunt remedia
 adferre, vix
 ferri capiti,
 cum extracto
 Hellebori &
 irrigatio ex la-
 tē Nymphaeæ
 violarum, &c.
 futura cor-
 nali adhibita,
 huiusmodi
 sanitas præsti-
 ni aseptus est
 1 Confect
 pulmo arietis,
 calidus agnus
 per dorsum di-
 visus, excen-
 tratus ad motus
 fucipiti.
 m. Semina Cu-
 mini, rutæ, dau-
 ci, anethi: co-
 cta.
 n. Lib. 3. de lo-
 cus affect.
 o Tetrab. 2.
 ser. 1. cap. 10.
 † Cap. de mel.
 collectum die
 vix cum ad E-
 nergiâ venit.
 c. 1. ad plenitu-
 dinē Iulij) mæ-
 gesta & colo-
 appen. hunc
 affectu appri-
 meatur &
 fanaticos spi-
 ritus expellit.
 * L. de propri-
 etat. animalo-
 rum a lupo cor-
 reptæ pellē nō
 esse pro indu-
 mento corporis
 usurpandam,
 cordis enim
 palpitatio em-
 excitat, &c.
 † Mart.
 p. Phar. lib. 1. cap. 12. q. 6. etius cap. 35. Tet. 3. Jer. 4. 1. Dioscorides, *Ulysses Alderovandus de aranea*.

as if he had given them drink. Our noble and learned Lord † *Vernham*, in his book *de vitâ & morte*, commends therefore all such cold smells as any way serve to retriggerate the spirits. *Montanus confil. 31.* prescribes a forme which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shaven, of the flowres of water lillies, Lettuce, Vio- less, Camomile, wild Mallows, wethers head, &c. must be used many mornings together. *Montan. confil. 31.* would have the head so washed once a week. *Letius à fonte Eugubinus consult. 44.* for an Italian Count, troubled with head melancholy, repeats many medicines which he tried, & but two alone which did the cure, use of whay made of Goats milk, with the extract of Hellebor, and irrigations of the head with water lillies, lettuce, violets, camomile, &c. upon the suture of the crown. *Piso* commends a Rams lungs applied hot to the fore part of the head, or a young Lamb divided in the back, exten- terated, &c. all acknowledge the chief cure to consist in moistning through- out. Some, saith *Laurentius*, use powders, and capsto the braine: but for- asmuch as such aromaticall things are hot and dry, they must bee sparingly administred.

Unto the Heart we may doe well to apply baggs, Epithemes, Oyntments of which *Laurentius c. 9. de melan.* giues examples. *Bruel* prescribes an Epi- theme for the Heart, of Buglosse, Borrage, water-lilly, Violet waters, sweet wine, Bawme leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyle, in which the seeds of Cam- min, Rue, Carrets, Dill, have been boyled.

Baths are of wonderfull great force in this malady, much admired by *Galen*, *o. Aëtius*, *Rhasis*, &c. of sweet water, in which is boyled the leaues of Mallows, Roses, Violets, water-lillies, Wethers heads, flowres of Buglosse Camomile, Melilot, &c. *Guianer. c. 8. tract. 15.* would have them used twice aday, and when they come forth of the Baths, their back bones to be anoin- ted with oyle of Almonds, Violets, Nymphae, fresh capon greafe, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, approved by *Renodeus*, *Platerus*, (*amuleta inquit non negligenda*) and others, look for them in *Mizaldus*, *Porta*, *Albertus*, &c. *Basardus Visentinus ant. philos.* commends *Hypericon*, or *S. Johns wort* gathered on a † Friday in the houre of *Impiter*, when it comes to his effectuall operation (that is about the full Moon in July) so gathered and borne, or hung about the neck, it mightily helpe this affection, and drives away all phantasticall spirits. * *Philes* a Greek Au- thor that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kids skin, whom a Wolfe werried.

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne a- bout a man, because it causeth palpitatio of the heart, not for any feare, but a secret vertue which Amulets have. A ring made of the hooft of an Asse right forefoot carried about, &c. I say with *Renodeus*, they are not altoge- ther to be rejected. Piony doth cure Epilepsie, pretious stones most diseases, a Wolves dung borne with one helps the Cholick, a Spider aa Ague, &c. Being in the country in the vocation time, not many yeares since, at

Lindly

Lindly in *Lecestershire* my Fathers house, I first observed this Amulet of a Spider in a nut-shell lapped in silke, &c. so applied for an Ague by * my Mother. Whom although I knew to have excellent skill in Chirurgerie, foreeyes, aches, &c. and such experimentall medicines, as all the country where she dwelt can witnesse, to have done many famous and good cures upon divers poore folks, that were otherwise destitute of helpe: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* For what Antipathy? till at length rambling amongst authors (as often I doe) I found this very medicine in *Dioscorides* approved by *Matthiolus*, repeated by *Alderovandus cap. de Aranea lib. de insectis*, I began to have a better opinion of it, and to giue more credit to Amulets, when I saw it in some parties answer to ex- perience. Such medicines are to be exploded, that consist of words, chara- cters, spells, and charmes, which can doe no good at all, but out of a strong conceit, as *Pomponatius* proves; or the Diveis policy, who is the first foun- der and teacher of them.

SUBJECT. 6.

Correctors of accidents to procure sleep. Against fearefull dreames, rednesse, &c.



When you have used all good meanes and helps of alteratives, aver- ters, diminutives, yet there will be still certain accidents to bee corrected and amended, as waking, fearefull dreames, flushing in the face, to some, ruddinesse, &c.

Waking, by reason of their continuall cares, feares, sorrows, dry braines, is a symptome that much crucifies melancholy men, and must therefore be speedily helped, and sleep by all meanes procured, which sometimes is a sufficient remedy of it selfe without any other Physick. *Skenkins* in his ob- servations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples, or com- pounds, simples, as Poppy, Nymphaea, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade, or Solanum, Saffron, Hempseed, Nutmegs, Willows with their seeds, juyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verbasco, which are common- ly taken with distilled waters.

R. diacodii ʒj. dioscordii ʒß aqua lettuce ʒ iijß
 mista fiat potio ad horam somni sumenda.

Requies Nicholai, *Philonium Romanum*, *Tripharamagna*, *pilula de Cynoglos- sa* *Dioscordium*, *Laudanum Paracelsi*, *Opium*, are in use, &c. Country folkes commonly make a posset of hemp-seed, which *Fuchsus* in his herball so much discommends, yet I have seen the good effect, and it may bee used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three graines, with a dram of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it selfe is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity for a cordiall, and at *Goa* in the *Indies*, the dose 40 or 50 graines.

Rulandus calls *requies Nicholai*, *ultimum refugium*, the last refuge, but of this

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this

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* *Mysticse*
 Dorothy
 Barton. *Died*
 1629.

(Solo sumus
 curata est ci-
 rra medici au-
 xilium sal.
 154.

* *Rebonis ob-*
servat. l. 3. c.
 15. *la studi-*
um & labo-
res animi tol-
lunt inde Ga-
elas ab horro-
lib. 1. cap. 4.
simp. med.

this and the rest look for peculiar receipts in *Victorius Faventinus*, cap. de phrenesi. *Heurnius* cap. de Mania Hildesheim spicel. 4. de somno & vigil. &c. Outwardly used, as oyle of Nutmegs by extraction, or expression with Rosewater to annoint the temples, oyles of Poppy, Nenuphar, Mandrake, Purslane, Violets, all to the same purpose.

Montan. consil. 24. & 25. much commends odoraments of Opium, Vneger, and Rosewater. *Laurentius* cap. 9. prescribes Pomanders and nodules, see the receipts in him; *Codronchus* a wormewood to smell to.

Abysathium somnos allicit olfactu.

Vnguentum Alabastrium, *populeum*, are used to annoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or four drops of Rose-water in a spoon, & after mingle with it as much *Vnguentum populeum* as a nut, use it as before: or else take halfe a dram of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each half an ounce, with as much virgin wax as a nut, annoint your temples with some of it, *ad horam somni*.

Sacks of Wormewood, Mandrake, Henbane, Roses made like pillows and laid under the patients head, are mentioned by *Cardan* and *Mizaldus*, to annoint the soles of the feet with the fat of a dormouse, the teeth with care-wax of a dog, swines gall, hares eares: chaires, &c.

Frontlets are well known to every good wife, Rosewater and Vineger, with a little womans milk, and Nutmegs grated upon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dram and halfe, of Opium halfe a scruple, mixt both together with a litle water of life, make two small plaisters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowres of Nymphæa, Violet leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia*, *fillicidia*, or droppings, &c. Lotions of the feet doe much avails of the said hearbs: by these meanes, saith *Laurentius*, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behinde the eares, & apply opium to the place.

† *Bayerus* lib. 2. c. 13. sets down some remedies against fearefull dreames, and such as walk and talk in their sleep. *Baptista Porta* *Mag. nat.* l. 2. c. 6. to procure pleasant dreames and quiet rest, would haue you take Hippoglossa, or the hearb Horse-tongue, Bawm, to use them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlick, Onions, Cabbidge, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

Rusticus pudor, bashfulness, flushing in the face, high colour, ruddines are common grievances which much torture many melancholy men, whē they meet a man or come in company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red & fleet, & sweat, as if they had been at a Majors feast, *praesertim si metus accesserit*, it exceeds b they think every man observes, takes notice of it: and feare alone will effect it, suspicion without any other cause. *Skenkius observ. med. lib.* 1. speaks of a waiting Gentlewoman in the Duke of Savoyes Court, that was so much offended with it, that she kneeled down to him & offered *Biarnus* a Physi-

a Aut si iud incautus ex-ciderit aut, &c.
b Nam qua parte paror si-mul: si pudor additus illi. Statim.

tion, all that she had to be cured of it. And 'tis most true, that *Antony La-dovicus*, hath in his book de Pudore, bashfulness either hurts or helps, such men I am sure it hurts. If it proceed from suspicion or feare, a *Felix Plater* prescribes no other remedy but to reject and contemne it. *Id populus curas scilicet*, as a † worthy Physician in our towne said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at, or after meales, (as *Robertus* observes *med. pract.* l. 1. c. 7. after a litle exercise or stirring, for many are then hot and red in the face, or if they doe nothing at all, especially women, he would have them let blood in both armes, first one, then another, two or three daies between if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. † And withall to refrigerate the face, by washing it often with Rose, Violet, Nenu-phar, Lettice, Lovage waters and the like: but the best of all is that *lac vir-ginale*, or strained liquor of Litargy: It is diversly prepared, by *Robertus* thus *R. lithar. argentij unct: j cerussa candidissima. 3 j j caphura. 3 j j. dissolvantur aquarū solani, lactuce, & nenupharis ana unct: j j j aceti vini albi. unct. j j aliquot horas resideas, deinde transmittatur per philt. aqua servetur in vase vitreo, ac ea facies quotidie irroretur. 8 Quercetas* *spagir. phar. cap.* 6. commends the water of frogs spawne for ruddiness in the face. † *Crato* *consil.* 283. *Scoltzi* would faine have them use all summer, the condite flowers of Succory, Strawberry water, Roses (cupping-glasses are good for the time) *consil.* 286. & 285, and to defecate impure blood with the infusion of Sene. Savory, Bawme water. † *Hollerius* knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.

† It is good overnight to annoint the face with Hares blood, and in the morning to wash it with strawberry and cowslip water, the juyce of distil'd Lemmons, juyce of cucumbers, or to use the seeds of Mellons, or kernells of Peaches beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an oven, and to crumble it in strawberry water, † or to put flesh cheefe curdsto a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions & actions, as laughing, &c. strong drinke, and drink very litle, † one draught saith *Crato*, and that about the midst of their meale, avoid at all times indurate salt, and especially spice and windy meat.

† *Crato* prescribes the condite fruit of wild rose, to a nobleman his patient to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Cominseed prepared with meat instead of salt, to keep downe fumes: not to study or to bee intente after meales. *R. Nucleorum persici seminis melonum ana unct. 3 j aqua fragorum ll. ij. misce, utatur mane.*

• To apply cupping glasses to the shoulders is very good. For the other

† *Consil.* 21. lib. unico vini haustu sit contentus. † *Idem* *consil.* 283. *Scoltzi* laudatur condit rose canina fructus ante prandium & cenam ad magnitudinem castaneae. Decoctum radium Stoechi, si ante cibum sumatur, valet plurimum. † *Crato* ad capulus appositae.

kinde of ruddinesse which is settled in the face with pimples, &c. because it pertaines not to my subject, I will not meddle with it. I referre you to *Craeto's Counsell*, *Arnoldus lib. 1. breuiar. cap. 39. 1. Rulande, Peter Forestus de Fuco, lib. 3. 1. obser. 2. To Platerus, Mercurialis, Vlmus, Randoletius, Heurnius, Menadon*, and others that have written largely of it.

Those other grievances and symptomes of headach, palpitation of heart, *Vertigo, deliquium* &c. which trouble many melancholy men, because they are copiously handled apart in every Physitian, I doe voluntarily omit.

MEMB. 2.

Cure of Melancholy over all the body.

p Pifo.
q Melianapre
cateris.
r Succ melon-
cholic malitia
a sanguinis
bonitate corri-
gitur.
I Perfectione
malo ex
quasum, par-
te sanqu
detrahi debet.
t Obseruat
fol. 154 cura-
tus ex culu-
re in cura ob-
curat. anif-
sum.
u tratione sit
omne ut me-
lancholicus in-
pinguetur: ex
quo enim in-
guet. car-
nosus, aliofani
sunt.
x Hildeheim
speciel. 2. Inter
calidavadi-
perroselici, a-
pij, feniculi
Inter frigida
emulso sem-
ia melonum
cum sero ca-
prino quod est
commune ve-
briculum.
z Hoc unum
premeo do-
mine ut sis di-
ligens circa
victum, sine
quo cetera re-
media frustra
adhibentur.



Here the melancholy blood possesseth the whole body with the Braine, & it is best to beginne with blood letting. ¶ The Greekes prescribe the Median or middle vein to be opened, & so much blood to be taken away, as the patient may well spare, and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arme, on which side there is more paine and heavinesse in the head, if black blood issue forth, bleed on, if it be cleare and good, let it be instantly suppressed, *because the malice of melancholy is much corrected by the goodnesse of the blood.* If the parties strength will not admit much evacuation in this kinde at once, it must be assayed againe and againe, if it may not be conveniently taken from the arme, it must be taken from the knees and ankles, especially to such men or women whose hemmoids or months have been stopped. ¶ If the malady continue, it is not amisse to evacuate in a part in the fore-head, and to virgins in the ankles, which are melancholy for love matters, so to widdowes that are much grieved and troubled with sorrow and cares: for bad blood flowes in the heart, and so crucifies the minde. The hemmoids are to be opened with an instrument or horse-leeches, &c. see more in *Montanus c. 29. Skenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors as before, intermixtas occasion serves, *all their study must be to make a melancholy man fat, and then the cure is ended.* Diuretica or medicines to procure urine are prescribed by some in this kind hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: amongst hot are Parsely roots, Lovage, Fennell, &c. cold, Mellonseeds, &c. with whey of Goats milke which is the common conveyer.

To purge and z purify the blood, use sowthistle, Succory, Sena, Endive, Carduus Benedictus, Dandelion, Hop, Maidenhaire, Fumitory, Buglosse, Borage &c. with their juyce, decoctions, distilled waters, Syrupes, &c.

Oswaldus, Crollius basil. Chym. much admires salt of Corals in this case, and *Atius tetrabib. ser. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to purify the blood, for all melancholy affections, falling sick-nesse none to be compared to it.

MEMB. 3. SUBFECT. I.

Cure of Hypochondriacall melancholy.



N this cure as in the rest, is especially required the rectification of those fixe non-naturall things above all, as good diet, which *Montanus consil. 27.* enjoyns a French Nobleman, *To have an especiall care of it, without which all other remedies are in vain.* Blood letting is not to be used, except the patient be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then to draw it back, to cut the inner vein of either arme, some say the *salvatella*, and if the malady be continuat, to open a vein in the forehead.

Preparatives & Alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypocondries, as to the heart and braine. To comfort the stomach and inner parts against winde and obstructions, by *Aretaus, Galen, Atius, Aurelianus, &c.* and many later writers, are still prescribed the decoctions of Wormewood, Centaury, Penniriell, Betony, sod in whey and daily drunke: many have been cured by this medicine alone.

Prosper Altinus and some others, as much magnify the water of *Nilus* against this malady, an especiall good remedy for windy melancholy. For which reason belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Afryia* (as *Celsus l. 2.* records) *magnus impensis Nilis aquam afferi iussit*, to his great charge caused the water of *Nilus* to be carried with her, & gave command, that during her life she should use no other drinke. I finde those that commend use of Apples, in Spleneticke and this kinde of melancholy (lamb'swooll some call it) which howsoever approved must certainly be corrected of cold rawnesse and winde.

Codronchus in his book *de sale absyn.* magnifies the oile and salt of Wormewood above all other remedies, *which workes better and speedier then any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity, thus alone in a small measure taken, expells winde, & that most forcibly, moves urine, cleanseth the stomach of all grosse humours, crudities, helps appetite, &c.* *Arnoldus* hath a wormewood wine which he would have used, which every *Pharmacopoea* speaks of.

Diminutives and purgers may be taken as before, of *hiera, manna, casia*, which *Montanus consil. 230.* for an Italian Abbot, in this kind preferres before all other simples. *And these must be often used, still abstaining fro those which are more violent, lest they doe exasperate the stomach, &c. and she mischiefe by that meanes be increased.* Though in some Physitians I finde very strong purgers, Hellebor it selfe prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap. 33.* prescribes Hellebor, but still take heed in this malady, which I have oft warned of hot medicines, *because (as Salvianus addes) drought follows heat, which increaseth*

E c c

the

*In Quibus
frigidus auxi-
lis hoc morbo
usus fuerit, is
obstructionem
altam, sympto-
mata augeret.
Ventriculus
plenus, frigidus
dus, apertus
dum, quomodo
ergo, ventricu-
lum calfaciat,
vel per tri, cra-
bit, hoc est sine
aeris maxi-
mo detrahe-
re, significatum
per literas, in-
credibile uti-
tate ex acci-
do, hinc, &
saffra: per-
ceptis.
Tumore sple-
nis incurabile,
sola capiti
curavit cibo,
tali aggradi-
ne apti, ino
Solog, usu a-
que, in quo sa-
ber, strarius
sape candens
ferrum exten-
derat, &c.
in Animalia
que apud hos
fabros educan-
tur, exigui
habent, illes.
† Lib. 1. cap. 17.
Continuus
ejus usus, im-
per, felicem in
agrum, est
a sequutus.
nisi Hemorro-
ides fluunt,
nulla presti-
tus effect re-
medium, qua
sanguis, ugn
admotu pro-
vocari pore-
runt, observat.
lib. 1. pro hy-
poc. leguleno.
o Alys aperio
hac in hau-
morbo videtur
utrimque, mibi
non admodum
probat, quia
conguentem tenuem attrahit & crassum relinquit. p Lib. 2. cap. 15. omnes melancholici debent omitti u-
rinam provocantis, quoniam per ea educitur subtilis, & remanet crassum, qd ego experientia probavi, multos Hypo-
ndriaci, solo uq. Clysterum fuisse sanatos.*

the disease: and yet Baptista Silvaticus controu. 32. forbids cold medicines, because they increase obstructions, and other bad symptoms. But this varies as the parties doe, and 'tis not easy to determine which to use. The stomach most part in this infirmity is cold, the liver hot, scarce therefore (which Montanus insinuates consil. 229. for the Earle of Manfort) can you help the one, and not hurt the other: much discretion must be used, take no physick at all he concludes without great need. *Lalins Agubinus consil. 77.* for an Hypochondriacall German Prince, used many medicines, but it was after signifi- ed to him in letters, that the decoction of China and Sassafras, & salt of Sassafras, wrought him an incredible good. In his 108 consils. he used as happily the same remedies, this to a third might have been poyson, by overheating his liver and blood.

For the other parts look for remedies in *Savonarola, Gordonius, Massa- ria, Mercatus, Johnson, &c.* one for the spleen, amongst many other, I will not omit, cited by *Hildesheim spicel. 2.* prescribed by *Mat. Flaccus*, & out of the authority of *Benevenius*. *Antony Benevenius* in an hypochondriacall passion, Cured an exceeding great swelling of the spleen with Capers alone, a meat besitting that infirmity, and frequent use of the water of a Smiths forge, by this physick he helped a sick man, whom all other Physicians had forsaken, that for seven years had been Splenetic. And of such force is this water, in that those creatures as drink of it, have commonly little or no spleen. See more excellent medicines for the Spleen in him, and † *Lod. Mercatus*, who is a great magnifier of this medicine. This *Chalybs preparatus*, or Steele-drink is much likewise commended to this disease by *Daniel Sennertus lib. 1. part. 2. c. 12.* and admired by *I. Caesar Claudinus Respons. 29.* he calls Steele the proper * *Alexipharmacum* of this malady, & much magnifies it, look for receipts in them. Averters must be used to the liver and spleen, and to scour the Meseriack veins, and they are either to open or provoke urine. You can open no place better then the Hemroids, which if by horse-leeches they be made to flow, there may not be againe such an excellent remedy, as *Plater* holds. *Salust. Salviat* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius cap. 15.* calls this of horse-leeches, a sure remedy to empy the spleen and Meseriacke membrane. On- ly *Montanus consil. 241.* is against it, to other men (saith he) this opening of the hemroids seems to be a profitable remedy, for my part I doe not approve of it, because it drawes away the thinnest blood, and leaves the thickest behind.

Etius, Vidus Vidius Mercurialis, Euchsius, recommend *Diuractics*, or such things as provoke urine, as Anniseeds, Dil, Fennel, German, ground Pine, sod in water, or drunke in powder, and yet *P. P. Bayerus* is against them. And so is *Hollerius*; All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtiler or thinnest is evacuated, the thicker matter remains.

Clysters are in good request, *Trincavellius lib. 3. cap. 38.* for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxonia Pamph. lib. 1. cap. 16.* is a great approver of them. q have found (saith he) by experi-

ence, that many hypochondriacall melancholy men have been cured by the sole use of Clysters, receipts are to be had in him. 397

Besides those fomentations, irrigations, inunctions, odoraments, prefer- bed for the head, there must be the like used for the Liver, Spleen, Stomack, Hypochondries, &c. In crudity (saith *Piso*) is good to binde the Stomack hard to hinder winde and to help concoction.

Of inward medicines I need not speak, use the same Cordials as before. In this kinde of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring as *Avicenna*, *Trincavellius* Mithri- date, *Montaltus* Piony seeds, Unicorne's horne, os de corde cervi, &c.

Amongst Topicks or outward medicines, none are more precious then Baths, but of them I have spoken. Fomentations to the Hypochondries are very good, of wine & water, in which are sod Southernwood, Melilot, Epi- thyme, Mugwort, Sena, Polypody, as also * *Cerots*, & Playsters, Liniments, Oyntments, for the spleen, Liver, and Hypochondries, of which look for ex- amples in *Laurentius, Iobertus, lib. 3. cap. 1. praef. med. Montanus consil. 231.* *Montaltus cap. 33.* *Hercules de Saxonia, Fawentinus*. And so of Epithemes, digestive powders, bagges, oyles, *Ottavio Horatians lib. 2. c. 5.* prescribes calastick Cataplasmes, or dry purging medicines: *Piso* Dropaces of pitch & oyle of Rue, applied at certain times to the stomack, to the metaphrene, or part of the back which is over against the heart, *Etius* synapilmes, *Montaltus cap. 35.* would have the thighs to be cauterised, *Mercurialis* pre- scribes beneath the knees; *Lalins Agubinus consil. 77.* for an Hypochon- driacall Dutchman, will have the cautery made in the right thigh, and so *Monta- nus consil. 55.* The same *Montanus consil. 34.* approves of illuses in the armes or hinder part of the head. *Bernardus Paternus* in *Hildesheim spicel. 2.* would have illuses made in both the thighs: * *Lod. Mercatus* prescribes them neer the spleen, aut prope ventriculi regimen, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses about or about the belly, without scarifica- tion, which † *Felix Platerus* so much approves, may be used as before.

SUBSECT. 3.

Correctors to expell winde. Against costiveness, &c.

IN this kinde of melancholy one of the most offensive symptoms is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken or out- wardly. Inwardly to expell winde, are simples or compounds. Simples are hearbs, roots, &c. as Galanga, Gentian, Angelica, Enula. Calamus Arom- aticus, Valerea, Zeodori, Iris, condeir Ginger, Aristolochy, Cicliminus, Chi- na, Dittander, Pennyriall, Rue, Calamint, Bay-berries, and Bay-leaves, Be- tany, Rosemary, Hylope, Sabine, Centaury, Mint, Camomile, Stachas, Ag- nus Castus, Broom-flowres, Origan, Orange pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloves, Gin- ger, seeds of annis, Fennel, Amni, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi, Compounds, *Dianisum, Diagalanga, Diaciminum, Diacela-*

Ecc 2

minth,

minih, Electuarium de baccis lauri, Benedicta laxativa, Pulvis ad flatus. Antid.
Caenaua Florent. pulvis Carminativus, Aromaticum Rosatum, Treacle, Mithridate,
hic diligenter &c. This one caution of *Gualter Bruel* is to be observed in the admini-
 string of these hot medicines and dry, that whilst they covet to expell winde,
 they doe not inflame the blood, and increase the disease, sometimes (as he saith)
 they doe not inflame the blood, and increase the disease, sometimes (as he saith)
 medicines must more decline to heat, sometimes more to cold as the circumstan-
 ces require, and as the parties are inclined to heat or cold.
 Ourwardly taken to expell winds, are oyles, as of Camomile, Rue, Baies,
 &c. fomentations of the hypocondries, with the decoctions of Dill, Penni-
 riall, Rue, Bay leaues, Cummin, &c. bags of Camomile flowres, Aniseed,
 Cummin, Bayes, Rue, Wormewood, oymments of the oyle of Spikenard,
 Wormewood, Rue, &c. *Aretius* prescribes Cataplasmes, of Camomile
 flowres, Fennell, Aniseeds, Cummin, Rosmary, Wormewood leaues, &c.
 Cupping glasses applied to the Hypocondries, without scarification,
 doe wonderfully resolve winde. *Fernelius consil.* 43. much approves of the
 at the lower end of the belly, † *Lod. Mercatus* calls them a powerfull reme-
 dy, and testifies moreover out of his own knowledge, how many he hath
 seen suddenly eased by them. *Julius Caesar Claudinus respons. med. resp.* 33.
 admires these Cupping-glasses, which he calls out of *Galen*, & a kinde of en-
 chantment, they cause such present help.
 Empyricks haue a myriade of medicines, as to swallow a bullet of lead,
 &c. which I voluntarily omit. *Amatus Lusitanus cent.* 4. curat. 54. for an hy-
 pocondriacall person, that was extremely tormented with winde, prescribes
 a strange remedy. Put a payre of bellows end into a Clister pipe, and apply-
 ing it into the fundament, open the bowels, so draw forth the winde, *Natu-*
ra non admittit vacuum. He vants he was the first invented this remedy, and
 by means of it, speedily eased a melancholy man. Of the cure of this statu-
 ous melancholy, read more in *Fienus de flatibus cap.* 26. & passim alijs.
 Against Headach, Vertigo, vapours which ascend forth of the stomach
 to molest the head, read *Hercules de Saxonia*, and others.
 If Costiveness offend in this, or in any other of the three species, it is to
 be corrected with suppositories, clysters, or lenitives, powder of Sene, con-
 dite Prunes, &c. *R. Elect. lenit. & succo rosar. ana ʒ j. misce.*
 Take as much as a nutmeg at a time, half an houre before dinner or supper,
 or *pil. mastichin.* ʒ j. in six pills, a pill or two at a time. See more in *Montan.*
consil. 229. *Hildesheim spicel.* 2. P. *Cnemander*, and *Montanus* commend 8 Cy-
 prian Turpentine, which they would have familiarly taken, to the quantity of a
 small nut, two or three houres before dinner and supper, twice or thrice a week
 if need be, for besides that, it keeps the belly soluble, it clears the stomach, opens
 obstructions, cleanseth the liver, provokes urine.
 These in briefe are the ordinary medicines which belong to the cure of
 melancholy, which if they be used aright, no doubt may doe much good, Si
 non levando saltem leniendo valent, *peculiaria bene selecta*, saith *Bessardus*, a
 good choice of particular receipts, must needs ease, if not quite cure: not one
 but all or most, as occasion serves.
Et quæ non prosunt singula, multa juvant.
utriculum purgat, utina provocat, becar. mundificat.

FINIS.

Ana.



ANALYSIS OF THE THIRD PARTITION.

Preface or Introduction. Subf. 1.

Loues definition, Ped: grec, Object. Faire, Amiable, Gracious & pleasant, from which comes
 Beauty, Grace, which all desire, and loue, parts affected.

Naturall, in things without life, as loue and hatred of elements; and with life, as ve-
 getall, vine and elme, sympathy, antipathy, &c.

Sensible, as of Beasts, for pleasure, preservation of kinde, mutuall agreement, cu-
 stome, bringing up together, &c.

Division or kinds. Subf. 2.	or	Rationall.	Profitable. <i>Sub. 1.</i>	Health, wealth, honor, we loue our benefactors: nothing so amiable as profit, or that which hath a shew of commodity.
			Pleasant <i>Subf. 2.</i>	Things without life, made by art, pictures, sports, games, sensible objects, as hawks, bounds, hortes. Or men them- selves for similitude of manners, naturall affection as to friends childre, kinne, &c. for glory, such as commend us. Of wo- Before marriage, as <i>Heroicall Mel. Sect. 2. vide</i> y men, as? Or after marriage, as <i>Jealousie, Sect. 3. vide</i> y
			Honest <i>Subf. 3.</i>	Fucate in shew by some error or hypocritie some seeme and are not, or truly for vertue, honesty, good parts, lear- ning, eloquence, &c.
			Mixt of all three which extends to <i>Mem. 3.</i>	Common good, our neighbour, country, friends, which is charity, the defect of which, is cause of much discō- tent and Melancholy. or In excess, <i>vide</i> II God <i>sect. 4.</i> In defect. <i>vide</i> 3

Ecc 3

Heroi-

Analysis of the third Partition.

Heroical or Love- Melan- choly, in which consider,	Memb. 1. His pedigree, power, extent to vegetalls and sensible creatures, as well as men, to spirits, devils, &c. His name, definition, object, part affected, tyranny.	
	Causes	Scarcities, temperance, full diet, place, country, climate, condition, idleness. <i>Sub. 1.</i> Naturall allurements, & causes of love, as Beauty, its praise, how it allureth, Comelines, grace, resulting from the whole, or some parts, as face, eyes, haire hands, &c. <i>Sub. 2.</i>
		Artificiall allurements, and provocations of lust and love, gestures, appa- rell, dowry, money, &c.
	Memb. 2.	<i>Quest.</i> Whether Beauty owe more to Art or Nature? <i>Sub. 3.</i> Opportunity of time & place, conference, discourse, musick, singing, dan- cing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. <i>Sub. 4.</i> Bawds and Philters. <i>Sub. 5.</i>
		Symptomes or signes
	Memb. 3.	Of Body { Drynesse, palenesse, leanness, waking, sighing &c. <i>Quest. An deit pul. is amatorius?</i> Bad as { Feare, sorrow, suspition, anxiety, &c. or { An hell, torment, fire, blindness, &c. or { Dotage, slavery, neglect of businesse. Of minde { Sprucenesse, wantnesse, courage, aptnesse to learne Good, as { musick, singing, dancing, poetry, &c.
		Prognosticks; Despaire, Madnesse, Phrensie, Death, <i>Memb. 4.</i> By labour, diet, physick, abstinence, <i>Sub. 1.</i> To withstand the beginnings, avoid occasions, faire and foule means, change of place, contrary rassion, witty inventions, discommend the for- mer, bring in another. <i>Sub. 2.</i>
	Cures	By good counsell, perswasion, from future miseries, incoveniences, &c. <i>Sub. 3.</i> By Philters, magicall, and poeticall cures, <i>Sub. 4.</i> to let them have their desire disputed <i>pro</i> and <i>con</i> . Impediments removed, reasons for it. <i>Sub. 5.</i>
		<i>Memb. 5.</i>
	His name, definition, extent, power, tyranny, <i>Memb. 1.</i>	
Jealousie, <i>Sub. 3.</i>	Division.	Improper { To many beasts; as Swans, Cocks, Bulls. or { To Kings and Princes of their subjects, successors. or { To friends, parents, tutors over their children, or other wife. or { Before marriage, corivals, &c. Proper { After, as in this place our present subiect.
		In the par- { Idleness, impotency in one party, melancholy, long absence. ties them- { They have been nought themselves. Harsh usage, unkindnesse, was- selves { tonnesse, Inequality of yeares, persons, fortunes, &c.
	Causes	From others { Outward intisements and pro- or { vocations of others.
		Symptomes, { Feare, sorrow, suspition, anguish of minde, strange actions, gestures, looks, <i>Memb. 2.</i> { speeches, locking up, outrages, severe lawes, prodigious trialls, &c.
	Prognosticks	Despaire, Madnesse, to make away themselves and others.
		<i>Memb. 3.</i>
	Cures	By avoiding occasions, alwayes busie, never to be idle. By good counsell, advise of friends, to contemne or dissemble it. <i>Sub. 1.</i>
		By prevention before marriage, Platonic communion.
	<i>Memb. 4.</i>	To marry such as are equall in yeares, birth, fortunes, beauty, of like conditions, &c. Of a good family, good education. To use them well.

Religion

Analysis of the third Partition.

A prooffe that there is such a species of Melancholy. Name, Object God, what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets, Hereticks, &c. <i>Sub. 1.</i>	
Causes	From others { The devils allurements, false miracles, Priests for their gain. Or { Politicians to keep men in obedience, Bad instructors, Blind Guides, From them- { Simplicity, fear, ignorance, solitariness, Melancholy, curiosi- selves { ty, pride, vaine glory, decayed Image of God.
	General { Zeal without knowledge, obstinacy, superstition, strange devo- Or { tion, stupidity, confidence, stiffe defence of their tenents, mutual Parti- { love & hate of other sects, belief of incredibilities impossibilit- cular. { Of Hereticks, pride, contumacy, contempt of others, willful- nesse, vainglory, singularity, prodigious paradoxes. In superstitious blind zeale, obedience, strange workes, fa- sting, sacrifices, oblations, prayers, vowes, pseudo-martyrdomes, mad and ridiculous customes, ceremonies, observations. In Pseudoprophets, visions, revelations, dreams, prophecies, new doctrines, &c. of Jewes, Gentiles, Mahometans, &c. New doctrines, paradoxes, blasphemies, madnesse, stupidity, despaire, damnation.
Symptomes	Sub. 3. { Of Hereticks, pride, contumacy, contempt of others, willful- nesse, vainglory, singularity, prodigious paradoxes. In superstitious blind zeale, obedience, strange workes, fa- sting, sacrifices, oblations, prayers, vowes, pseudo-martyrdomes, mad and ridiculous customes, ceremonies, observations. In Pseudoprophets, visions, revelations, dreams, prophecies, new doctrines, &c. of Jewes, Gentiles, Mahometans, &c. New doctrines, paradoxes, blasphemies, madnesse, stupidity, despaire, damnation.
	Prognosticks. <i>Sub. 4.</i> { By Physicke if need be, conference, good counsell, perswa- Cures. <i>Sub. 5.</i> { sion, compulsion, correction, punishment, <i>Queritur an cogi de- beni? Affir.</i>
In ex- cesse of such as doe that which is not requi- red. <i>Me. 1.</i>	Secure, void { Epicures, Atheists, Magitians, Hypocrites, such as have cauterised of grace and { consciences, or else are in a reprobate sense, worldly secure, some Philo- feares. { sophers, impenitent sinners. <i>Sub. 1.</i> Or { The devill and his allurements, Rigid Preachers, that wound Distrustful, { their consciences, Melancholy, contemplation, solitariness. or too ti- { Sub. 2. { How melancholy and despair differ. Distrust, weaknes of faith. morous, as { Guilty conscience for offence committed, misunderstanding Scr. desperat. In { Symptomes { Feare, sorrow, anguish of mind, extreme tortures and hor- despair co- { Sub. 3. { ror of conscience, fearfull dreames, conceits, visions, &c. sider, { Prognosticks; Blasphemy, violent death. <i>Sub. 4.</i> Cures. <i>Sub. 5.</i> { Physick, as occasio serves, conference, not to be idle or alone. Good counsell, good company, all comforts & contents, &c.





THE THIRD PARTITION. LOVE-MELANCHOLY.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

The Preface.

a *Erasm. Mo-
ra. lectores
est. magis
quam in Tho-
clogum de-
cant.*

† Lib. 8. *Fla-
quenti cap. 14.
de affectibus
mortalium vi-
tio sit qui
præclara que-
gi in parvos u-
sus vertunt.*

b *Quoties de
amatoris me-
tio tanta est
tam vehemen-
ter exauduit
tam severa
tristitia vio-
lari aures me-
as discerno
sermone nolui
ut me tanquā
unam ex Phi-
losofia intue-
rentur.*

* Lib. 4. of ci-
vill conversa-
tion.



HERE will not bee wanting, I presume, one or other that will much discommend some part of this Treatise of Love Melancholy, and object (which ^a *Erasmus* in his Preface to *S^r Thomas Moore* suspects of his) that it is too light for a Divine, too Comical a subject to speak of Love Symptomes, too phantastically, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person, And 'tis true they say, for by the naughtiness of men 'tis so come to passe, as [†] *Causinus* observes, *ut castis auribus vox amoris suspecta sit, & invisa*, the very name of love is odious to Chaste eares; And therefore some againe out of an affected gravity, will dislike all for the names sake before they read a word; dissembling with him in ^b *Petronius*, and seem to be angry that their eares are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talke of Love toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others. But let these cavillers and counterfeit *Cato's* know that as the Lord *Iohn* answered the Queene in that Italian *Guazzo*, an old, a grave discret man is fittest to discourt of love matters, because he hath likely more experience, ob-

served more, hath a more staid judgement, can better discern, resolve, discusse, advise, give better cautions, and more solid precepts, better informe his auditors in such a subject, & by reason of his riper years sooner divert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Love is a species of melancholy, and a necessary part of this my Treatise, which I may not omit, *operi suscepto inserviendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe in his translation of *Lucians* Dialogues, and so doe I; I must and will performe my taske. And that short Excuse of *Mercerus*, for his edition of *Aristenetus* shall be mine, * *If I have spent my time ill to write, let not them be so idle as to read*. But I am persuaded it is not so ill spent, I ought not to excuse or repent my selfe of this subject, on which many grave and worthy men have written whole volumes, *Plato, Plutarch, Plotinus, Maximus Tyrius, Alcinoüs, Avicenna, Leon Hebreus* in three large Dialogues, *Xenophon sympos. Theophrastus*, if we may believe *Athenaus lib. 13. cap. 9. Picus Mirandula, Marius Aquicola*, both in Italian, *Kornmannus de linea Amoris, lib. 3. Petrus Godefridus* hath handled in three books, *P. Hedus*, and which almost every Physician, as *Arnoldus, Villanvannus, Valleriola observat. med. lib. 2. observ. 7. Abian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason Pratenfis de morbo. cap. Valescus de Taranta, Gordonius, Hercules de Saxonia, Savanarola, Languinus, &c.* have treated of a part, and in their works. I excuse my selfe therefore with *Peter Godefridus, Valleriola, Ficinus*, and in *Languinus* words. *Cadmus Milesius* writ foureteen books of Love, and why should I be ashamed to write an Epistle in favour of young men, of this subject? A company of sterne Readers dislike the second of the *Aeneids*, and *Virgils* gravity, for inserting such amorous passions in an heroicall subject; But [†] *Servius* his Commentator justly vindicates the Poets worth, wisdom, and discretion in doing as he did. *Castalis* would not have young men read the * *Canticles*, because to his thinking it was too light and amorous a tract, a *Ballade of Ballades*, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loves of *Iacob* and *Rachel*, the stories of *Sichem* and *Dina*, *Iuda* and *Thamar*; reject the book of *Numbers*, for the fornications of the people of *Israel*, with the *Moabites*, that of *Iudges* for *Sampson* and *Dalilabes* embracings, that of the *Kings*, for *David* and *Bershebas* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* Concubines, &c. The stories of *Esther*, *Indith*, *Susanna*, and many such. *Dicearchus*, and some other carpe at *Plato's* majesty, that he would vouchsafe to indite such love toyes, amongst the rest, for that dalliance with *Agatho*,

*Suavia dans Agathon, animam ipse in labra sepebam,
Ægræ etenim properans tanquam abitura fuit.*

For my part saith [†] *Maximus Tyrius*, a great Platonist himselfe, *me non tantum admiratio habet, sed etiam stupor*, I doe not only admire, but stand amazed to read, that *Plato* & *Socrates* both should expell *Homer* from their City, because he writ of such light and wanton subjects, *Quid Innocent cum Iove in Idæ concumbentes inducit, ab immortalis nube concessos, Vulcanus, Mars, et Venus* fopperies before all the Gods, because *Apollo* fled, when he was persecuted by *Achilles*, the [†] Gods were wounded and ran whining

c *Med. epist. l. 1. ep. 14. Cadmus Milesius resse Suida. de hoc Erotico Amore, 14. libris scripsit nec me pigebit in gratiam adolescentum hanc scribere epistolam.*
† *Comment. in 2. Æned. * Merros amores meram impudiciam sonare videtur, nisi &c.*

† Ser. 8.

whining away, as *Mars* that rored lowder then *Stentor*, and covered nine akers of ground with his fall, *Vulcan* was a summers day falling down from heaven, and in *Lemnos* he brake his legge, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselves: *quid enim tam distat* (as he followes it) *quam amans à temperante, formatum à demente*, what can be more absurd then for grave Philosopher to treat of such fooleries, to admire *Autologus*, *Alcibiades*, for their beauties as they did, to runne after, to gaze, to dote on faire *Phaedrus*, delicate *Agatho*, young *Lysis*, fine *Charmides*, haccine *Philosophum* decent? Doth this become grave Philosophers? Thus peradventure *Callias Thrasimachus*, *Polus*, *Arifrophanes*, or some of his adversaries and æmulators might object, but neither they nor * *Anytus* and *Melitus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety, for swearing by dogs and plane trees, for his juggling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject, and therefore without question, as he concludes, both *Socrates* and *Plato* in this are justly to be excused. But suppose they had been a little over-seen, should divine *Plato* be diffamed? no, rather as he said of *Cato's* drunkenesse, if *Cato* were drunke, it should be no vice at all to be drunke. They reprove *Plato* then, but without cause (as *Ficinus* pleads) *for all love is honest and good, and they are worthy to be loved that speak well of love*. Being to speak of this admirable affection of love (saith *Valleriola*) *there lies open a vast and philosophicall field to my discourse, by which many lovers become mad: let me leave my more serious meditations, wander in these Philosophicall fields, and look into those pleasant Groves of the Muses, where with unspeakable variety of flowers, we may make Garlands to our selves, not to adorne us only, but with their pleasant smell and juyce to nourish our soules, and fill our minds desirous of knowledge, &c.* After an harsh and unpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, give him leave with *Godofridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himselfe in this kind after his laborious studies, *since so many grave Divines and worthy men have without offence to manners, to help themselves and others voluntarily written of it*. *Heliodorus* a Bishop, penned a love story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, chose rather, saith *Nicephorus*, to leave his Bishoprick then his book. *Aeneas Silvius* an ancient Divine and past 40. years of age, (as he confesseth himselfe, (after Pope *Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many superintendents of learning, could I reckon up that have written of light phantasticall subjects, *Beroaldus*, *Brasmus*, *Alphcratius*, twenty foue times printed in *Spanish*, &c. Give me leave then to refresh my muse a little, and my weary Readers, to expatiate in this delightfome field, *hoc deliciarum campo*, as *Fonsæ* tearmes it, to * season a surly discourse, with a more pleasing asper-sion of love matters: *Edulcare vitam convenit*, as the Poet invites us, *caras natis &c.* tis good to sweeten our life with some pleasing toys to relish

1 Quod visum
et eorum po-
tius et auo-
res commu-
ret.

* Quam mul-
tae obiectif-
sent quod Cri-
tiam tyranni-
dem docuisset,
quod plato-
num juraret,
loquacem so-
phistam &c.
accusationem
amoris nullum
fecerunt fide-
q. honestas a-
moris, &c.
d. Caritatis
Platoniam
majestatem
quod amori
nimis indul-
serit. Dycar-
chus & alii
sed male. On-
ni amor bon-
nus & bonus
& amore dig-
ni qui bene di-
cunt de amo-
re.

e. Mel. ob-
serv. lib. 2. cap. 7.
de admirando
amoris affectu
dictum in in-
genio patet
campus &
philosophicus,
quo saepe ho-
mines ducun-
tur ad insani-
am libeat mo-
do vagari,
&c.

Que non or-
net modo sed
fragrantia &
succulentia
lucunda ple-
nus olant
&c.
Lib. 1. poe-
sat. de amori-
bus agens re-
laxandi animi
causa laborio-
si finis studiis
satiati quando
& Theologi se his juvant & tuare illis moribus volunt. g. Hist. lib. 12. cap. 34.

1 Prefat. quid quætraxeris convenit cum amore. Ego vero agnosco amatorum scriptum mihi non convenire: a. Eodem
Siketus præfat quætraxeris prætergressus in vestigium feror. k. Et severiora studia à amantibus lecta con-
dere possit. Accius.

to relish it, and as *Pliny* tells us, *magna pars studioforum, amenitates quari-* mus, most of our students love such pleasant subjects. Though *Macrobius* teach us otherwise, 1 *that those old Sages banished all such light Tracts from their studies, to Nurses cradles, to please only the eare*, yet out of *Apuleius* I will oppose as honourable Patrons, *Solon*, *Plato*, *Xenophon*, *Adrian*, &c. that as highly approve of these Treatises. On the other side mee thinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did, * *tam suavia dicam facinora, ut male fit ei qui talibus non delectetur*, I will tell you such pretty stories, that shoul befall him that is not pleased with them; *Neg. dicam ea, quæ vobis usui sit audivisse, & voluptati memi-* nisse, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*. I will not expect or hope for that approbation, which *Lipsius* gives to his *Epictetus*: *pluris facio quam relego, semper ut novum, & quum repetivi, re-* ferendum, the more I read, the more shall I covet to read. I will not presse you with my Pamphlets, or beg attention, but if you like them you may. *Pliny* holds it expedient, and most fit, *severitatem jucunditate etiam in scrip-* tis condire, to season our works with some pleasant discourse, *Synesius* ap- proves it, *licet in ludicris ludere*, the * Poet admires it,

Omne tulit punctum qui miscuit utile dulci,

And there be those without question, that are more willing to read such toys, then I am to write: Let me not liue, saith *Aratines Antonia*, *If I had not rather* hear thy discourse, * *then see a play!* No doubt but there bee more of her minde, ever have been, ever will be, as *Hierome* beares me witnesse. A far greater part had rather read *Apuleius* then *Plato*: *Tully* himselfe confesseth he could not understand *Plato's Timæus*, and therefore cared lesse for it, but every schoole-boy hath that famous testament of *Gruanius Corocotta Por-* cellus at his fingers ends. The Comical Poet,

*Id sibi negoti credidit solum dari,
Populo ut placerent, quas fecisset fabulas.*

one ly Care and sole study to please the people, tickle the eare, and to de- light; but mine earnest intent is as much to profit as to please, *non tam ut po-* pulo placerem, quam ut populum juvarem, and these my writings I hope, shall take like gilded pills, which are so composed as well to tempt the appetite, and deceive the palat, as to help and medicinally worke upon the whole body, my lines shall not only recreate, but rectifie the minde. I think I have said enough, If not, let him that is otherwise minded, remember that of *Mandarenis*, he was in his life a Philosopher (as *Ausonius* apologizeth for him, in his Epigrams a Lover, in his precepts most severe; in his Epistle to *Cerellia*, a wanton. *Anianus*, *Sulpitius*, *Evemus*, *Menander*, and many old Poets besides, did in scriptis prurire, write Felcennines, Attellanes, and lascivious songs; *latam materiam*, yet they had in moribus censuram, & severita- tem, they were chaste, severe, and upright livers.

Castum esse decet pium poetam

Ipsum, versiculos nihil necesse est,

Qui tum deniq. habent salem & leporem,

I am of *Ca-* tullus opinion, and make the same Apologie in mine own behalfe: Hoc er- am quod scribo, pendet plerumq. ex aliorum sententiâ & autoritate, nec ipse forsan insanio sed insanientes sequor. Atqui detur hoc insanire me, se-

Disium qua-
philosophum
Autire ma-
lunt.

1 In Som. scip.
e. Jactario (uo-
rum ad cunas
murrum capi-
entes elimina-
runt. solas au-
rium delicias
proficientes.

in Babylonia
& Ephesus,
qui de amore
scripserunt
utiq. amores.
Myrrina, Cy-
renes & A-
donidis. Sui-
da.

† Per. Aretine
dist. Ital.
* Hui.

† Legendi cu-
pidiores, quam
ego scribendi,
saith Lucian.

* Plus capio
voluptatis in-
de, quam spe-
ctandi in the-
atro ludia.

o Proem. in
Isciam. Multa
major pars Mi-
leis fabulas
revolventum
quam Platonis
libros.

† In vita phi-
losofus, in
Epigram. a-
mator, in Epi-
stola pæru-
lans, in præ-
ceptis severum.

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mel insani vivimus omnes, & tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet Homo sum, humani à me nihil alienum put o:

And which heurgeth for himself, accused of the like fault, I as justly plead,
ⁿ Lasciva est nobis pagina, vitæ probæ est,

n Mart.
 † Ovid.

Howsoever my lines erre, my life is honest,

† *Vita verecunda est, musa jocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of love, or blush and hide mine eyes, as * *Pallas* did in her hood, when she was consulted by *Iupiter* about *Mercurius* marriage, quod super nuptiis virgo consulitur it is no such lascivious, obsecane or wanton discourse, I have not offended your chaster cares with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late have done, nay some of our Latine pontificall writers,

* I sago ad (as
 scrip. cap. 13.

* Barthius no-
 tis in celesti-
 nam ludum
 Hiss.

o Ficinuz
 comment. c. 17

Amor inveni-
 endi a-
 moris. amorem
 quævisimus et
 invenimus.

† Author ex-
 lestine Barth.
 interprete.

† Hor. lib. 1.
 Ode 34.

ⁿ Hæc prædixi
 ne quis temere
 nos putaret

scripsisse de a-
 morum licetio-
 nis, de praxi,
 fornicationi-
 bus, adulteriis

et c.

q Taxandus &
 ab huius deter-
 rendo humani

lasciviam &
 in amorem, sed

et remedia do-
 cendo, non igi-
 tur candidus

le. for nobis
 succent, &
 c. Communi-
 tiorit iuc-
 nibus hæc, bi-
 ve ut affere-
 ant magis et
 emissa lasciv-
 ita que homi-
 nes reddita

sanos, tantum incumbant stans (ⁿ Enes Syb.) & curam amoris si quis nescit hinc poterit scire. * *Martianus Ca-*

pella lib. 1. de nupt. philo. ing. nau. suffusa rubere oculos populo cecubens: & c. † *Catulla.* o *Viro:* nudos casta femina

nihil à statu distare. * *Henry* Sot. quimally p. 156.

ⁿ tis

more lascivious then *Virgil* in *Priapeis*, *Petronius* in *Catalectis*, *Aristopha-*
nes in *Lycistrata*, *Martialis*, or any other Pagan prophane writer, qui tam a-
 trociter (* one notes) hoc genere peccarunt ut multa ingeniosissime scripta ob-
 scanitatum gratia casta mentes abhorreant. Tis not scurrile this, but chaste,
 honest, most part serious and even of religion it selfe. o *Inceded* (as he said)

with the love of finding love, we have sought it, and found it. More yet, I have
 augmented and added something to this light Treatise (if light) which was
 not in the former Editions, I am not ashamed to confesse it, with a good

† Author, quod extendi & locupletari hoc subjectū pleriq; postulabāt, & eo-
 rum importunitate victus, animum utrunq; renitētem eō adégi, ut jam quin-
 tā vice calamum in manum lumerem, scriptioni q; longē & à studiis & pro-
 fessione meā alienæ me accingerem, horas aliquas à seriis meis occupatio-
 nibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans;

† Cogor — retrorsum

Vela dare, atq; iterare rursus

Olim relictos

et si non ignorarem novos fortasse detractores, novis hinc interpolationi-
 bus meis minime defuturos.

And thus much I have thought good to say by way of preface, least any
 man (which * *Godfridus* feared in his book) should blame in me lightnesse,
 wantonnesse, rashnesse, in speaking of loves causes, entisements, symptoms,
 remedies, lawfull and unlawfull loves, and lust it selfe, q I speak it only to tax
 and deterre others from it, not to teach, but to shew the vanities and fopperies
 of this heroical or Herculean love, and to apply remedies unto it. I will treat
 of this with like liberty as of the rest.

† Sed dicam vobis, vos porro dicite multis

Atilibus, & facite hæc charta loquatur anus.

Condemne me not good Reader then, or censure me hardly, if some part of
 this Treatise to thy thinking as yet be too light, but consider better of it, Om-
 nia mundi mundis, o a naked man to a modest woman is no otherwise then
 a picture, as *Augusta Liviatruly* said, and * *malamens malus animus*, 'tis as

ⁿ tis

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'tis taken. If in thy censure it be too light, I advise thee as *Lipsius* did his rea-
 der for some places of *Plautus*, istos quasi *Strenum* seopulos pratervebare, if
 they like thee not, let them passe, or oppose that which is good to that
 which is bad, and rejeēt not therefore all. For to invert that verse of *Mar-*
tial, and with *Hierom Wolfius* to apply it to my present purpose,

Sunt mala, sunt quadam mediocria, sunt bona plura, Some is
 good, some bad, some is indifferent. I say farther with him yet, I have infer-
 red (* *levicula quadam & ridicula ascribere non sum gravatus, circumfora-* * *Prof. Suid.*
ne: quadam è theatris, è plautis, etiam è popinis) some things more homely,
 light, or comically, *litans Gratiis*, &c. which I would request every man to
 interpret to the best, and as *Iulius Caesar Scaliger* besought *Cardan* (*Si quid*
urbanusculi lusu à nobis, per deos immortales te oro Hieronymus Cardane ne me
male capias.) I beseech thee good Reader, not to mistake me, or misconstrue
 what is here written; *Per Musas & Charites, & omnia Poetarum numina, be-*
nigne lector, oro te, ne me male capias. 'Tis a Comically subject, in sober sad-
 nesse I craue pardon of what is amisse, and desire thee to suspend thy judge-
 ment, wink at small faults, or to be silent at least; but if thou likest, speake
 well of it, and with me good successe.

Extremum hunc Arethusam mihi concede laborem.

I am resolved howsoever, *velis, nolis, audacter stadium intrare*, in the O-
 lympicks, with those *Æliensian* Wrestlers in *Philostratus*, boldly to shew
 my selfe in this common Stage, and in this Trage-comedy of Love, to Act
 severall parts, some Satyrically, some Comically, some in a mixt Tone, as
 the subject I have in hand giues occasion, and present Scene shall require
 or offer it selfe.

SUBJECT. 2.

Loves Beginning, Object, Definition, Division.



Loves limits are ample and great, and a spacious walk it hath beset
*with thornes, and for that cause, which * Scaliger* reprehends in
Cardan, not lightly to be passed over. Least I incur the same censure

I will examine all the kinds of love, his nature, beginning, diffe-
 rence, objects, how it is honest or dishonest, a vertue or vice, a naturall pas-
 sion or a disease, his power and effects, how far it extends: of which, al-
 though something hath been said in the first Partition, in those Sections of
 Perturbations (* *for love and hatred are the first and most common passions, from*
which all the rest arise, and are attendant, as Pico lamineus holds, or as *Nich.*
Cassinus, the *primum mobile* of all other affections, which carry them all
 about them) I will now more copiously dilate, through all his parts and fe-
 verall branches, that so it may better appeare what Love is, and how it va-
 ries with the objects, how in defect, or (which is most ordinary and com-
 mon) immoderate, and in excess, causeth melancholy.

Love universally taken, is defined to be a *Desire*, as a word of more am-
 ple signification: and though *Leon: Hebreus* the most copious writer of this
 subject, in his third Dialogue make no difference, yet in his first hee distin-
 guisheth them againe, and defines love by desire. * *Love is a voluntary affe-*

ff 3

ffion

Exerc. 301.
 Campus amoris
 maximus et
 spinis obsitus,
 nec levissimo
 pede transvo-
 landus.

(Grad. 1. cap.
 29. Ex Platone,
 primæ &
 Communissimæ
 perturbaciones
 ex quibus ce-
 teræ oriuntur
 & earum sunt
 pedesque.

ⁿ Amor est vo-
 luntarius affe-
 ctus et des-
 derium re lo-
 na fruendi.

tion, and desire to enjoy that which is good. ^a Desire wisheth, Love enjoys; the end of the one is the beginning of the other: that which we love is present, that which we desire is absent. ^x It is worth the labour, saith Plotinus, to consider well of Love, whether it be a God or a Divell, or passion of the minde, or partly God, partly Divell, partly passion. Hee concludes Love to participate of all three, to arise from Desire of that which is beautifull and fayre, and defines it to be an action of the minde, desiring that which is good. ⁷ Plato calls it the great Divell, for his vehemency, and sovereignty over all other passions, and defines it an appetite, ^z by which we desire some good to be present. Ficinus in his Comment adds the word Faire to this definition, Love is a desire of enjoying that which is good and fayre. Austin dilates this common definition, and will have love to bee a delectation of the heart, ² for something which we seek to win, or ioi to have, coveting by desire, resting in ioi. ^b Scaliger Exerc. 301. taxeth these former definitions, and will not have love to be defined by Desire or Appetite, for when wee enjoy the things wee desire there remains no more appetite: as he defines it, Love is an affection by which we are either united to the thing we love, or perpetuate our union, which agrees in part with Leon Hebreus.

Now this love varies as his object varies, which is alwaies Good, Amiable, Faire, Gracious, and Pleasant. ^c All things desire that which is good, as wee are taught in the Ethicks, or at least that which to them seemes to bee good, quid enim vis mali (as Austin well interpres) dic mihi: puto nihil in omnibus actionibus; thou wilt wish no harme I suppose, no ill in all thine actions, thoughts or desires, nihil mali vis, [†] thou wilt not have bad corne, bad soyl, a naughty tree, but all good; a good servant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes Beauty, from Beauty, Grace, and comelinesse, which result as so many raies from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. ^d No man loves (saith Aristotle 9. mor. cap. 5.) but he that was first delighted with comelinesse & beauty. As this faire object varies, so doth our love, for as Proclus holds, Omne pulchrum amabile, every faire thing is amiable, and what we love is faire & gracious in our eyes, or at least we doe so apprehend, and still esteeme of it. ^e Amiablenesse is the object of love, the scope and end is to obtain it, for whose sake we love, and which our minde covets to enjoy. And it seemes to us especially faire and good, for good, faire, and unity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendor and shining causeth admiration, and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, ^f Beauty is a lively shining or glittering brightnesse, resulting from effused good, by ideas, seeds, reasons, shadowes, stirring up our minds, that by this good they may be united and made one. Others will have beauty to be the perfection of the whole composition, because out of the congruous symmetry, measure, order and manner of parts, and that comelinesse

^a Desiderium optantis amoris est, quod est quibus fruimur amoris principium de desiderio finis, amatum adeo.
^x Principio l. de amore. Operum pretium est de amore considerare, ut dicitur Deus an. 2. mon. an. passio quidam autem an partem Deum, partem Deum, passionem partem, &c.
⁷ Annot. est autem animus boni desiderans.
^y Magister Thomae mon. com. 2. Boni pulchritudinis, fruendi desiderium.
^a Godefridus, l. 1. cap. 2. Amorem est delectationem cordis, aliquid ad aliquid, propter aliquod desiderium in appetendo. ^z Gaudium perscrutando per desiderium currens, requiescit per gaudium.
^b Non est amor desiderii aut appetitus ut ab omnibus haecenus traditum. nam cum potius, amata res, non manet appetitus. Estigitur affectus quocumque amata aut amatum, aut unionem perpetuamus.
^c Omnia appetunt bonum. [†] Terram non vis malam, malam segetem, sed bonam arborem equum bonum, &c.
^d Nemo amore capitur nisi qui fuerit ante forma speciei delectatus.
^e Amabile obiectum amoris & scopus, cuius adeptio est finis, cuius gratia amamus. Animus enim aspirat ut eo fruatur, & formam boni habet & precipue videtur & placet. Piccolomincus grad. 7. cap. 3. grad. 8. cap. 35.
^f Forma est vitalis fulgor ex ipso bono manans per ideas, semina, rationes, umbrae effusum, animos excitans ut per bonum in unum redigantur.
^g Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens, & causa unde prodicitur gratia dicitur & resonans pulchra gratiose.

which

which proceeds from this beauty is called grace, & from thence all faire things migrations. For grace and beauty are so wonderfully annexed, ^h so sweetly and gently winne our soules, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beames and shinings that come from the glorious and divine Sonne, which are diverse, as they proceed from the diverse objects, to please and affect our severall senses. ⁱ As the species of beauty are taken at our eyes, eares, or conceived in our inner soule, as Plato disputes at large in his Dialogue de pulchro, Phadros, Hypo-
^h Gratia & pulchritudo ita facit ut animos delectent, ita vehementer alliciunt, & adeo mirabiliter commoventur, ut in unum consueant & distinguere non possunt, & sunt ita quod radii & splendores divini soli in rebus caris variis modo fulgentes.
ⁱ Species pulchritudinis hauriuntur oculis, auribus aut concipiuntur interna mente.
^k Nihil hinc magis animos conciliat quam musica pulchre pictura, edes &c.
^l In reliquis sensibus voluptas, in his pulchritudo & gratia.
[†] Lib. 4. de divinis.
^m Convivio Platonis in duos venere duo amores, quorum una antiquior & sine matre est o mara quam caelestem venerem nuncupamus, altera vero junior a love & Diplace cap. 8. following Plato, calls these two loves, two Divells, ⁿ or good, one prognata, and bad Angels according to us, which are still hovering about our soules. ^o The one rears to heaven, the other depreieth us to hell, the one good, which sturres us up to the contemplation of that divine beauty, for whose sake we per-
^h Alter excitat hominem ad divinam pulchritudinem lustrodam, cuius causa philosophia studium & iustitia, &c.

forme

forme iustice, and all godly offices, study Philosophy &c. the other base, and though had, yet to be respected, for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and which draws our soule from the speculation of that other, to viler objects; So farre Ficinus. S. Austin lib. 15. de civ. Dei & sup. Psal. 64. hath delivered as much in effect. P Every creature is good, and may be loved well or ill: And ¶ Two citties make two loves, Ierusalem & Babylon, the love of God the one, the love of the world the other, of these two citties we are all Cittizens, as by examination of our selves we may soone finde, and of which: The one love is the root of all mischief, the other of all good. So in his 15. cap. lib. de amor. Ecclesia, he will have those foure cardinall vertues to be naught else, but love rightly composed, in his 15. book de civ. Dei cap. 22. he calls vertue the order of Love, whom Thomas following 1. part. 2. quest. 55. art. 1. & quest. 56. 3. quest. 62. art. 2. confirms as much, and amplifies in many words. ¶ Lucian to the same purpose hath a division of his own, One love was borne in the sea, which is as various and raging in young mens breasts as the sea it selfe, and causeth burning lust: the other in that golden chain which was let down from heaven, and with a divine Fury ravisheth our soules, made to the image of God, and stirres us up to comprehend the innate and incorruptible beauty, to which we were once created. Beroaldus hath expressed all this in an Epigram of his:

*Dogmata divini memorant si vera Patonis,
Sunt gemina venere, & geminatus amor,
Cælestis Venus est nullo generata parente,
Quæ casto sanctos nectit amore viros.
Altera sed Venus est totum vulgata per orbem,
Quæ divum mentes alligat, atq; hominum,
Improba, seductrix, petulans, &c.*

If divine Plato's Tenents they be true,
Two Venere, two Loves there be,
The one from heaven, unbegotten still,
Which knits our soules in unitie,
The other famous over all the world,
Binding the hearts of God and men,
Dishonest, wanton, and seducing she,
Rules whom she will, both where and when.

This twofold division of Love, Origen likewise follows in his Comment on the Canticles, one from God, the other from the Divell, as he holds, (understanding it in the worser sense) which many others repeat & imitate. Both which (to omit all subdivisions) in excessse or defect, as they are abused, or degenerate, cause melancholy in a particular kinde, as shall be shewed in his place. Austin in another Tract, makes a threefold division of this love, which we may use well or ill: 1. God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks

*¶ Tria sunt,
quæ amant
nobis Deus vel
male possunt,
Deus, proximi-
mus, mundus;
Deus supra
nos, proximus
nos, mundus in-
fra nos, mundus
sub. Tria De-
us, duo proxi-
mus, unum
mundus ba-
bet, &c.*

it repose and rest it selfe in him. Our Love to our neighbour, may proceed from him, and run with him, not to him: From him as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his workes: and glorify God in his Creatures. With the world it should runne, if according to the immutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of Love I could repeat, and subdivisions, but least (which Scaliger objects to Cardan, Exercitat. 501.) I confound it by burning lust, with pure and divine Love, I will follow that accurate Division of Leon Hebraeus dial. 2. betwixt Sophia and Philo, where he speaks of Naturall, Sensible, and Rationall Love, and handleth each apart. Naturall love or hatred, is that Sympathy or Antipathy, which is to be seen in animate, and inanimate creatures, in the foure Elements, Mettals, Stones, gravia tendunt deorsum, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sunne, Moone, and Starres goe still round, ¶ Amantes natura debita exercere, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet, chaffer the ground to covet showres, but for love? No creature S. Hierom concludes, is to be found, quod non aliquid amat. 'Tis more eminent in Plants, Hearbs, and is especially observed in vegetables, as betwixt the Vine and Elme a great Sympathy, betwixt the Vine & the Cabbage, betwixt the Vine and Olive, Virgo fugit Bromium, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, & nor his smell, and will kill him, if he grow neare him; the Burre and the Lintle cannot endure one another; the Olive and the Mirtle embrace each other, in roots and branches if they grow neere. Read more of this in Picolominius grad. 7. cap. 1. Crescentius lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & antip. of the love and hatred of Planets, confult with every Astrologer: Leon. Hebraeus gives many fabulous reasons, and morallizeth them withall.

Sensible love, is that of brute beasts, of which, the sme Leo Hebraeus dial. 2. assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutuall agreement, as being of the same kinde: Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur, & Epicharmus held, and according to that Adagy of Diogenianus,

Adfides usq; graculus apud graculum,
they much delight in one anothers company,

* Formica grata est formica, Cicada Cicada,
and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Bearc, contrary to their natures, they will love each other. Hawkes, dogs, horses, love their masters and keepers: many stories I could relate in this kinde,

G g g

*¶ Ne confun-
dam vel amos
& sedos amo-
res beatus, se-
lectatum cum
puro, divino
et vero, &c.
¶ Fonseca cap.
1. Amor ex
Augustini
forantib. 1.1.
de Civit. Dei
Amore incon-
cussus stat
mundus &c.
¶ Alciat.
x Porta. Vitia
laurea non a-
mat, nec eius
odorem; si pro-
pe crecat, e-
neat. Lappus
leni adver-
satur.
y Sympathia
olei & myrri-
ranorum &c.
vadicum se
cap. 1. Crescentius lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de
plant. odio & Element. sym. Fracastorius de sym. & antip. of the love and
hatred of Planets, confult with every Astrologer: Leon. Hebraeus gives 47.
complete centu-
um. Mizaldus
secret. cons. 1.*

o Theocritum.
cydell. 9.

but

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but see *Gallius de hist. anim. lib. 3. cap. 14.* thole two Epistles of *Lipsius*, of dogges and hories, *Agellius*, &c. Fifthly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kinde is *Amor cognitionis*, as *Leon* calls it, Rationall Love, *Intellectus amor*, and is proper to men, on which I must insist. This appeares in *God*, *Angels*, *Men*: *God* is love it selfe, the fountaine of Love, the Disciple of love, as *Plato* styles him; the servant of peace, the God of love and Peace; have peace with all men and *God* is with you.

Quisquis veneratur Olympum,
Ipse sibi mundum subicit atq; Deum:

By this Love (saith *Gerson*) we purchase heaven, and buy the kingdome of *God*. This Love is either in the Trinity it selfe, for the Holy Ghost is the Love of the Father and the Sonne, &c. *Ioh. 3. 55.* and *5. 20.* and *14. 31.* or towards us his creatures, as in making the world. *Amor mundum fecit*, Love built Citties, *mundi anima*, invented Arts, Sciences, and all good things, incites us to vertue and humanity, combines & quickens; keeps peace on earth, quietnesse by sea, mirth in the windes & elements, expells all feare, anger, and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symbols, Imprefes, Emblemes, of rings, squares, &c. shadow unto us,

Si rerum quaris fuerit quis finis & ortus,

Define, nam causa est unica solus amor.

If first and last of any thing you wit,

Cause, love's the sole and only cause of it.

Love, saith *Leo*, made the world, and afterwards in redeeming of it, *God* so loved the world, that he gave his only begotten Sonne for it, *Iohn 3. 16.* Behold what love the Father hath shewed on us, that we should be called the *sonnes of God*. *I. Iohn 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular, whom he keeps as the apple of his eye, whom he loves freely, as *Hosea 14. 5.* speaks, and dearly respects, *Charior est ipsis homo, quam sibi*. Not that we are faire, nor for any merit or grace of ours, for we are most vile and base, but out of his incomparable love and goodnesse, out of his divine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heaven to earth, by which every creature is annexed, and depends on his Creator. He made all, saith *Moses*, and it was good, and he loves it as good.

The love of Angels and living soules, is mutuall amongst themselves, towards us militant in the Church, and all such as love *God*; as the Sun beames irradiat the earth from those celestiall thrones, they by their well wishes reflect on us; *in salute hominum promovenda alacres, & constantes administri*, there is joy in heaven for every sinner that repenteth, they pray for us, are solicitous for our good, *Casti genii*.

Vbi regnat charitas, suave desiderium,

Letitiae, & amor Deo coniunctus.

Love proper to mortall men, is the third Member of this subdivision, & the subject of my following discourse.

MEMB.

MEMB. 2. SUBSECT. 1.

Loue of men, which varies as his objects, profitable, pleasant, honest.

Alexius lib. 3. contr. 13. defines this loue which is in men, to bee an affection of both powers, Appetite, and Reason. The rationall resides in the Braine, the other in the Liver (as before hath been said out of *Plato* and others) the heart is diversly affected of both, and carried a thousand waies by consent. The sensitive faculty most part over-rules reason, the Soule is carried hood-wink't, and the understanding captive like a beast. The heart is variously inclined, sometimes they are merry, sometimes sad, and from loue arise Hope and Feare, Jealousie, Fury, Desperation. Now this loue of men is diverse, and varies, as the object varies, by which they are entised, as vertue, wisdom, eloquence, profit, wealth, mony, fame, honour, or comeliness of person, &c. *Leon Hebreus* in his first Dialogue, reduceth them all to these three, *Virtute, iucundum, Honestum*, Profitable, Pleasant, Honest; (out of *Aristotle* belike *8. moral.*) of which he discourseth at large, & whatsoever is beautiful and faire, is referred to them, or any way to be desired. To profitable, is ascribed health, wealth, honour, &c. which is rather Ambition, Desire, Covetousnesse, then Loue, Friends, Children, loue of women, & all delightful and pleasant objects, are referred to the second. The loue of honest things, consists in vertue and wisdom, & is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest. *St Austin* calls profitable, worldly; pleasant, carnall; honest, spirituall. Of and from all three, result Charity, Friendship, and true loue, which respects *God* and our neighbour. Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these faire enticing objects, which procure Loue, and bewitch the Soule of man, there is none so moving, so forcible as profit, and that which carrieth with it a shew of commodity. Health indeed is a pretious thing, to recover and preserve which, we will undergoe any misery, drinke bitter potions, freely give our goods: restore a man to his health, his purse lies open to thee, bountifull he is, thankfull and behold to thee; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy service, thou art his deare & loving friend, good & gracious Lord & Master, his *Mecenas*, he is thy slave, thy vassall, most devote, affectioned, and bounden in all duty: tell him good tydings in this kinde, there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator, he hugs and admires thee, he is thine for ever. No Loadstone so attractive, as that of profit, none so faire an object as this of gold. nothing winnes a man sooner then a good turne, bounty and liberality command body and soule,

Ggg 2

Munera

n Benefactores precipue amamus. *Vires* 3. de anima.

2. Manu suar.
a Charitas
munifica: qua
mercatur de
Deo regnum
Dei.
b Polanus
partit. 7. an-
chus de natu-
ra Dei, c. 3.
copiose de hoc
amore. Deia-
git.
* Nich. Bellus
discurs. 28. de
amatoribus,
virtutem pro-
vocat, confer-
vat pacem in
terra, tran-
quillitatem in
aere, venas
letitiam, &c.
† Camerarius
Emb. 100. cen.
2.
c Dial. 3.

d Juv. ex.

e Gen. 1.

† Can. Finis.

† Theodor. de
P. hom.

8 Affectus nūc
appetitus po-
tentie, nūc
rationalis, al-
ter cerebro re-
sider, alter e-
pate, cor, &c.
h Cor varie
inclinat, nūc
gaudet, nūc
maerens, nūc
statim ex ti-
more nascitur
Zelotypia, ju-
ror, spes, le-
peratio.

i Ad utile sa-
nitatis refertur,
utilium est
ambitio, cupi-
do, desiderium
potius quam
amor, excessus
avaritia.
k Picolom.
grad.
l Cap. 1.
m Lib. de ami-
cit. utile mun-
danum, carna-
le iucundum, ho-
nustum.
n Ex singulis
tribus fit cha-
ritas, & ami-
cicia, quae re-
spiciunt deum et
proximum.

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*Munera (crede mihi) placent hominesq; deosq;
Placatur donis Iupiter ipse datus.*

Good turnes doe pacifie both God and men,
And Iupiter himfelfe is won by them.

Gold of all other is a most delicious object, a sweet light, a goodly luster it hath, *gratis aurum quam solem intuemur*, saith *Austin*, and we had rather see it then the Sun. Sweet and pleasant in getting, in keeping it seasons all our labours, intolerable paines we take for it, base employments, endure bitter flouts and taunts, long journeyes, heavy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo ipse domi, si mulacrum nummos contemplant in arca*. The sight of gold refresheth our spirits, and ravisheth our hearts, as that *Babylonian* garment, and a golden wedge did *Achan* in the campe, the very sight and hearing, sets on fire his soule with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turne parasite, lye, flatter, prostitute himfelfe, sweare and beare false witnesse; he will venture his body, kill a King, murder his father, and damne his soule to come at it. *Formosior auri massa*, as *P* hee well observed, the masse of gold is fairer then all your *Græcian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are enamoured with it, *q Prima ferè vota, & cunctis notissima templis,*

Divitia ut crescant.

All our labours, studies, endeavours, vowes, prayers and wishes, are to get, how to compass it.

† *Hæc est illa cui famulatur maximus orbis,*

Divapotens rerum, domitorq; pecunia fati.

This is the great Goddesse we adore and worship, this is the sole object of our desire. If we have it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and madde. Our estate and *bonè esse*, ebbes and flowes with our commodity, and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer then our wealth, when that is gone, and the object removed, farewell friendship: as long as bounty, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crows doe a Carcasse: but when thy goods are gone and spent, the lamp of their love is out, and thou shalt be contemned, scorned, hated, injured. *Lucians Timon*, when he lived in prosperity, was the sole spectacle of *Greece*, onely admired; who but *Timon*? every body loved, honoured, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his faire possessions gone, farewell *Timon*: none so ugly, none so deformed, so odious an object as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would knowe him.

'Tis the generall humour of the world, commodity steeres our affections throughout, we love those that are fortunate and rich, that thrive, or by whom we may receive mutuall kindnesse, hope for like curtesies, get any good, gaine, or profit; hate those, and abhor on the other side, which are poore and miserable, or by whom we may sustaine losse or inconvenience,

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convenience. And even those that were now familiar and deare unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many *Geryons* for some yeares past, striving still to give one another all good content and entertainment, with mutuall invitations, feasting, disports, offices, for whom we would ride, runne, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure. If any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods bee detained, a peece of Land come to be litigious, if they crosse us in our suite, or touch the string of our commodity, wee detest and deprecate them upon a sudden, neither affinity, consanguinity, or old acquaintance can containe us, but *rupto jecore exierit Caprificus*. A golden apple sets altogether by the cares, as if a marrow bone, or hony combe were flung amongst Beares: Father and Sonne, Brother and Sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutuall injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures bee interrupted, we can tolerate it, our bodies hurt, we can put it up and bee reconciled, but touch our commodities, we are most impatient, faire becomes foul, the Graces are turned to Harpies, friendly salutations to bitter imprecations, mutuall feasting, to plotting villanies, minings & counterminings good words to Satyres and invectives, wee revile *contra*, nought but his imperfections are in our eyes, he is a base knave, a Divell, a Monster, a Caterpillar, a Viper, an Hogge-rubber, &c.

Desinit in piscem mulier formosa superne,

the Scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity and upon money. The desire of which in excess is covetousnesse, ambition tyrannizeth over our soules, as I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggary followes, and melancholy, he becomes an object, a odious and worse then an Infidell, in not providing for his family.

SUBJECT. 2.

Pleasant Objects of Love.

Pleasant Objects are infinite, whether they bee such as have life, or be without life, Inanimate are Countries, Provinces, Townes, Townes, Citties, as he said, ** Pulcherrimam insulam videmus, etiam cum non videmus*, wee see a faire Island by description, when we see it not. The y Sunne never saw a fairer City, *Thebes*, *Tempe*, Orchards, Gardens, pleasant walks, Groves, Fountaines, &c. The heaven it selfe is said to be faire or foule, faire buildings, faire pictures, all artificiall, elaborate and curious works, cloathes, give an admirable

o 15. 7.

p *Patronius Arbiter.*q *Lucians Timon.*† *Tob. Secund. lib. Sylvarum.*† *Lucians Timon.*† *Pas.*† *Part. 1. sec. 1. memb. sub. 1. 2.*u 1. *Timon. 1. 8.*

x *Lisp. epist. Camden.*
y *Leland of S. Edmundsbury.*
z *Calan. forum, column. visu sedem. Polid. lib. de Anglia.*

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are, as he that *Calius Secundus* met by the high way side, and hard it is, in this temporising age to distinguish such companions, or to find them out. Such *Gnashoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demi-Gods, and so screw themselves into dignities, honours, offices: but these men cause harsh confusion often, and as many stirres as *Rhehoboams* Counsellors in a Common-wealth, overthrow themselves and others. *Tandlerus*, and some authors make a doubt, whether Love and Hatred may be compelled by philters or characters, *Car. dan*, and *Marbodius* by pretious stones and amulets, Astrologers by election of times, &c. as I shall elsewhere discusse. The true object of this honest love is virtue, wisdom, honesty, *Præall worth*, *Interna forma*, and this love cannot deceive or be compelled, *ut ameris amabilis esto*, love it selfe is the most potent *philtrum*, virtue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit but open, honest, simple, naked, and descending from heaven, as our Apostle hath it, an infused habit from God which hath given severall gifts, as wit, learning, tongues, for which they shall be amiable and gracious *Eph. 4. 11.* as to *Saul* stature and a goodly presence, *1. Sam. 9. 1.* *Ioseph* found favour in *Pharao's* court, *Gen. 39.* for his person; And *Daniel* with the Princes of the Eunuches, *Dan. 19. 19.* *Christ* was gracious with God and men, *Luk. 2. 52.* There is still some peculiar grace as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover, and a most forcible loadstone to draw the favours and good wills of mens eyes, eares, and affectiōs unto them. When *Iesus* spake they were all astonished at his answers, (*Luk. 2. 47.* and wondred at his gracious words which proceeded from his mouth. An Orator steales away the hearts of men, and as another *Orpheus*, quo vult, unde vult, he pulls them to him by speech alone: a sweet voice causeth admiration, and he that can utter himselfe in good words, in our ordinary phraze, is called a proper man, a divine spirit. For which cause belike, our old poets, *Senatus populusq; poetarum*, made *Mercury* the Gentleman-usher to the *Graces*, Captain of eloquence, and those *Charites* to be *Iupiters* & *Eurymones* daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the minde denominate them faire. *Plato* commends the beauty of *Socrates*, yet who was more grimme of countenance, sterne and glistly to look upon: So are and have been many great Philosophers, as *Gregory Nazianzen* observes, deformed most part in that which is to be seen with the eyes, but most elegant in that which is not to be seen. *Sæpe sub attrita latitas sapientia veste.* *Æsop*, *Democritus*, *Aristotle*, *Politianus*, *Melanchthon*, *Gesner* &c. withered old men, *Sileni Alcibiadis*, very harsh and impolite to the eye, but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was so faire as *Alcibiades*, so lovely quoad superficiem to the eye, as *Boethius* observes, but he had *Corpus turpissimum inter nẽ*, a most deformed soule; Honesty, virtue, faire conditions, are great enticers to such as are well given, and much availe to get the favour and good will of men. *Abdolanus* in *Curtius*,

6 Sed for
p Nihil detra-
nitur humane
prebo.

4 James 3. 10.

1 Gratia est
pulchritudinis
ens de corpore
natus.

6 Orat. 18. de
formis plu-
rumq; phi-
losof. quod
in a seculo
causæ sunt
elegantis que
eius rugit.
† 43 de consil.

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was a poore man (but which mine author notes, *the cause of this povertie was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, *inicta ei vestis purpuræ aureæ distincta*, a purple embroidered garment was put upon him, and they bid him wash himselfe, & as he was worthy, take upon him the stile & spirit of a King, continue his continency and the rest of his good parts. *Titus* *Pomponius Atticus* that noble citizen of *Rome*, was so faire conditioned, of so sweet a carriage, that he was generally beloved of all good men, of *Cæsar*, *Pompey*, *Anthony*, *Tully*, of diverse sects, &c. *multas hereditates* (** Cornelius Nepos* writes) *sola bonitate consequutus. Operæpretium autem*, &c. It is worthy of your attention, *Livy* cries, & you that scorne all but riches, and give no esteeme to vertue, except they be wealthy withall, *Q. Cincinnatus* had but foure acres, and by the consent of the Senate was chosen Dictator of *Rome*. Of such account were *Cato*, *Fabritius*, *Aristides*, *Antoninus*, *Probus*, for their eminent worth: so *Cæsar*, *Traian*, *Alexander*, admired for valour, *† Ephesus* loved *Alexander*, but *Parmenio* the king: *Titus delitæ humani generis*, and which *Aurelius Victor* hath of *Vespasian* the dilling of his time, as *† Edgar Etheling* was in *England*, for his excellent vertues, their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoriam sui reliquit*, saith *Lipsius* of his friend, living and dead they are all one. ** I have ever loved as thou knowest* (so *Tully* wrote to *Dolobellus*) *Marcus Brutus*, for his great wit, singular honesty, constancy, sweet conditions, and believe it there is nothing so amiable and faire as vertue. I doe mightily love *Calvinus*, (so *Pliny* writes to *Sossius*) a most industrious, eloquent, upright man, which is all in all with me: The affection came from his good parts. And as, *S. Austin* comments on the 84. Psalm, *There is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in Martyrs though their bodies be torne in pieces with wild beasts, yet this beauty shines, and we love their vertues.* The *Stoicks* are of opinion that a wise man is only faire, and *Cato* in *Tully 3. de Finibus*, contends the same, that the lineaments of the minde are farre fairer then those of the body, incomparably beyond them, wisdom and valour according to *Xenophon*, especially deserve the name of beauty, and denominate one faire, & incomparabiliter pulchrior est (as *Austin* holds) *veritas Christianorum quam Helena Græcorum. Wines strong, the King is strong, women are strong, but truth overcometh all things, Efd. 1. 3. 10. 11. 12.* Blessed is the man that findeth wisdom and getteth understanding, for the merchandise thereof is better then silver, and the gain thereof better then gold, it is more pretious then pearles and all the things thou canst desire are not to be compared to her, *Prov. 2. 13. 14. 15.* a wife, true, just, upright, and good man, I say it again, is only faire: ** It is reported of Magdalen Queen of France, and wiseto Lewis 11th,*

*Thedne. * Epist. lib. 4. Validsimè diligo virum rectum, discretum, quod apud me potentissimum est. c. Est quedam pulchritudo iustitie quam videmus oculis cordis amamus. & exardescimus, ut in martyribus, quum eorum membra hec lacerant, et si alias deformes, &c. d. Lipsius manuduc. ad Physic. Semic. lib. 3. diff. 17. solus sapiens pulcher. † Fortitudo & prudentia pulchritudini laudem præcipue merentur. c. Franc. Belfor. in hist. An. 1430.*

H h

Scottish

422 elle Gods judgements overtake them: mitted or Graces, come Furies,
So when faire *Abigail*, a woman of singular wisdom, was acceptable
to *David*, *Nabal* was churlish and evill conditioned, and therefore *Mardo-
chy* was received, when *Haman* was executed, *Haman* the favorite,
that had his seat about the other Princes, to whom all the Kings servants
that stood in the gates, bowed their knees and revered. Though they
flourish many times, such Hypocrites, such temporizing Foxes, and
blare the worlds eyes by flattery, bribery, dissembling their natures, or
other mens weaknesse, that cannot so soon apprehend their tricks, yet
in the end they will be discerned, and precipitated in a moment: surely,
saith *David*, thou hast set them in slippery places. *Psal.* 37. 5. as for mine *Se-
ian*, they will come downe to the *Gemonian* scales; and as *Eusebius* in
an *Amman*, that was in such authority, *ad jubendum imperatorem*, he cast
down headlong on a sudden. Or perhaps they escape and rest unmasked
to their liues end, yet after their death, their memory stinks as a stuffe of
a candle put out, and those that durst not so much as mutter against them
in their liues, will prosecute their name with Satyres, Libels, and bitter
imprecations, they shall make and live in all succeeding ages, and be odious
to the worlds end.

MEMB. 3.

Charity composed of all three kinds, Pleasant,
Profitable, Honest.

EFides this love that comes from Profit, Pleasant, Honest,
(for one good turne asks another in equity) that which pro-
ceeds from the law or nature, or from discipline & Philoso-
phy, there is yet another love composed of all these three
which is *Charity*, and includes piety, dilection, benevolence,
friendship, even all those vertuous habits, for love is the circle equall of
all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and
is commanded by God, which no man can willfully forsake, but he that is
a Christian, and a true regenerate man. This is, * To love God above all, and
our neighbour as our selfe, for this love is *lychnus accendens & accensus*, a
Communicating light, apt to illuminate it selfe as well as others. Al-
though Objects are faire, and very beautifull, I confesse, kindred, alliance,
friendship, the love that we owe to our country, nature, wealth, pleasure,
honour, and such morall respects, &c. of which read the famous *Aristotle*
in his *Morals*. A man is beloved of a man, in that he is a man, but all
these are faire more eminent and great, when they shall proceed from a
sanctified spirit, that hath a true touch of Religion, and a reference to
God. Nature binds all creatures to love their young ones; on hence to
preserve her brood will runne upon a Lion, a Hind will fight with a
Beast, a Sow with a Beare, a silly Sheep with a Fox: So the same nature
urgeath a man to love his Parents, (* *dime pater omnes oderint, ne te magis
quam oculos matrem meos*) & this love cannot be dissolved, as *Tully* holds,
without detestable offence: but much more Gods commandment,
which

which injoyes a filiall love and an obedience in this kinde. The love of
brethren is great, and like an arch of stones, where if one be displaced, all comes
downe, no love so forcible and strong, honest, to the combination of
which, nature, fortune, vertue happily concur, yet this love comes short
of it. — Dulce & decorum pro patria mori,
not be expressed, what a deale of Charity that one name of Country con-
taines. * *Amor laudis & patrie pro stipendio est*; The Decy
didse devote, *Horatij, Curtij, Scævola, Regulus, Cato*, sacrifice them-
selves for their Countries peace and good.

b *Vna dies Fabios ad bellum miserat omnes,
Ad bellum missos perdidit una dies.*

One day the *Fabij* stoutly warred,

One day the *Fabij* were destroyed.

Fifty thousand Englishmen lost their liues willingly neere *Battell Abby*,
in defence of their Country. *P. Amilius* l. 6. speaks of six Senators of
Calpurnius, that came with halters in their hands to the King of England, to
die for the rest. This love makes so many writers take such paines, so
many Historiographers, Physicians, &c. or at least as they pretend for
common safety, and their Countries benefit. d *Sanctum nomen amicitia*,
fectorum communio sacra; Friendship is an holy name, and a sacred com-
munion of friends. e *As the Sunne is in the Firmament, so is friendship in*
the world, a most divine and heavenly band. As nuptiall love makes, this
permeates mankind, and is to be preferred (if you will stand to the judge-
ment of *Cornelius Nepos*), before affinity or consanguinity, plus in amici-
tia valet similitudo morum, quam affinitas, &c. the cords of love binde
faster then any other wreath whatsoever. Take this away, and take all
pleasure, joy, comfort, happinesse, and true content out of the world, 'tis
the greatest tye, the surest Indenture, strongest band, and as our moderne
Choro decides it, is much to be preferred before the rest.

f *Hard is the doubt, and difficult to deeme,
When all three kinds of love together meet;
And doe dispart the heart with power extreme,
Whether shall weigh the ballance downe, to wit,
The deare affection unto kindred sweet,
Or raging fire of love to woman kinde,
Or zeale of friends, combin'd by vertues meet:
But of them all, the band of vertuous minde,
Me thinks the gentle heart should most assured bind.*

For naturall affection soone doth cease,
And quenched is with Cupids greater flame;
But faithfull friendship doth them both suppress,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternall fame.
For as the soule doth rule the earthly masse,
And all the service of the body frame,
So love of Soule doth love of body passe,
No lesse then perfect gold surmounts the meanest brasse.

Hhh 3

TA

two millstones with continuall attrition, we fire our selves, or break anothers backs, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selves, we care not how we get it, *Quocumq; modo rem*, how many thousands we undoe, whom we oppress, by whose ruin and downefall we arise, whom we iniure, fatherlesse children, widdowes, common societies, to satisfy our own privat lust. Though we have myriads, abundance of wealth and treasure, (pittilesse, mercilesse, remorselesse, and uncharitable in the highest degree) and our poore brother in need, sicknesse, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his taile should sweep the ground still, then cover his buttocks, rather spend it idely, consume it with dogges, hawkes, hounds, unnecessary build-ings, in riotous apparell, ingurgitate, or let it be lost, then he should have part of it, ² rather take from him that litle which he hath, then relieve him.

Ubi gehennam abist pauperem qui non aliat, quid de eo fiet qui pauperem denudat. Aulst.

Like the dogge in the manger, we neither use it our selves, let others make use of, or enioy it, part with nothing while we live, for want of disposing our houghhold, and setting things in order, set all the world together by the cares after our death. Poore *Laſarus* lies howling at his gates for a few crummes, he only seekes chippings, offals, let him roare and howle, famish, and eat his own flesh, he respects him not. A poore decayed kinsman of his, sets upon him by the way in all his jollity, and runnes begging bareheaded by him, conjuring by those former bondes of friendship, alliance, consanguinity &c. unkle, cosen, brother, father,

--- *Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.*

Shew some pittie for Christs sake, pittie a sick man, an old man, &c. hee cares not, ride on: pretend sicknesse, inevitable losse of limbes, goods plead suretiship, or shipwreck, fires, common calamities, shew thy wants and imperfections,

*Et si per sanctum iuratus dicat O syrim,
Credite non ludo crudeles tollite claudum.*

Sweare, protest, take God and all his Angells to witnesse, *quare peregrinum*, thou art a counterfeited cranke, a cheater, he is not touched with it, *pauper ubiq; jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospitall, a Spittle, a Prison as he goes by, they cry out to him for aid, ride on, *sordo narras*, hee cares not, let them eat stones, devoure themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a schoole, a fortification, &c. or some publike worke, ride on, good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a role, wherein his name shall be registred in golden letters, and commended to all posterity, his armes set up, with his deviles to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists doe, with satisfactory and meritorious works, or perswade him by this meanes, he shall save his soule out of hell, and free it from Purgatory (if he be of any religion) then in all likelihood he will listen and stay; or that he have no children, no neere kinsman, heire he cares

cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some Schoole or Hospitall in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vaine glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to doe with them, is the main cause of most of our good workes. I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to censure any minded men, that in true zeale, and for vertues sake (divine spirits) that out of commiseration and pittie, extend their liberality, and as much as in them lies, doe good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisy in this kinde, much default and defect. ² *Cosmus Medicus* that ² *Jovius, vir* rich citizen of *Florence* ingeniously confessed to a neere friend of his, that he would know of him why he built so many publike and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more then others, but to eternize his own name, to be immortal by the be-² *Immortalitatem benefi-*scriptions gone, bookes would remaine to the worlds end. The lanthorne in ² *cio literarum,* *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port ² *immortalis* *Pyraum* by *Musicles*, *Pallas Palladium* by *Phidias*, the Pantheon by *Cal-* ² *gloria a qua-* *licratidas*, but these brave monuments are decayed all, and ruined long ² *dam cupidita-* since, their builders names alone flourish by mediation of writers. And ² *te concupivit.* as ² *Quod crues* he said of that *Marian Oke*, now cut down and dead, *nullius Agri-* ² *quibus bene-* *cola manu culta stirps tam diuturna, quam qua poete versu seminari potest,* ² *turi, namia* no plant can grow so long as that which is ingenio sata, set and manured ² *ruitura, et si* by those ever-living wits. ² *regio sumptu* which *Deborah Rebecchaes* nurse died, and was buried, may not survive ² *disficata, non* the memory of such everlasting monuments. Vaine glory and emulation ² *libri.* (as to most men) was the cause efficient, and to be a trumpeter of his ² *Plutarch.* owne fame, *Cosmus* sole intent so to doe good, that all the world might ² *Pericle.* take notice of it. Such for the most part is the charity of our times, such ² *Tullius lib.* our Benefactors, *Mecanates* and Patrons. Shew me amongst so many ² *de legibus,* myriads, truly devout, a right, honest, upright, meeke, humble, a ² *Gen. 25. 8.* patient, innocuous, innocent, a mercifull, a loving, a charitable man! ² *Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Ioshua*!

Dic mihi Musa virum--- shew a vertuous woman, a ² *Hor.* constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c. *Crowes in Africk* are not so scant. He that shall examine this ² *Durum ge-* ² *mus sumus.* iron age wherein we live, where love is cold, & jam terras *Astrea* reliquit, Iustice fled with her assistants, vertue expelled,

Institia soror,

Incorrupta fides, nudaq; veritas,--- all goodnesse gone, where vice abounds, the Divell is loose, and see one man vilify and insult over his brother, as if he were an innocent, or a block, oppress, tyrannise, prey upon, torture him, vex, gaulc, torment and crucify him, starve him

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b Tull pro
Ros. mentit
us causa mea
ego vero cupi
de & libenter
mentiar tua
causa, & si
quando me vis
pejurare, ut
pauculum tu
compendit fa
ciat paratum
fore scito.
c Gallienus
in Trib. Pel
lio lacerat, oc
cidit, mea men
te transire.
Rabie jecur
incendente se
vuntur Praci
pines, Populus
of Aurelian.
Tantum fudit
sanguinis
quantum quis
vixit potavit.
d Evangelist
in hanc belli
in hanc faci
unt: in pulpi
tu pacem, in
colloquitis bel
lum suadent.

e Psal. 13. 1.

f De bello la
daco lib. 6. c.
15. Puto si
Romani con
tra nos venire
rur assent, aut
hiatu terre
destruamur
suave circum
sterni, aut dili
cio periturus
aut submina
ac Sodomam
cum incendio
passuram, ob
desperatum
populi, &c.

him, where is charity? He that shall see men^b swear and forswear, lye and bear false witness, to advantage themselves, prejudice others, ha zard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unpeakeable in their lusts, unnaturall in malice, such bloody de signements, *Italian* blaspheming, *Spanish* renouncing, &c. may well aske where is charity? He that shall observe so many law-suits, such endlesse contentions, such plotting, undermining, so much money spent with such cagernesse and fury, every man for himselfe his own ends, the Divell for all, so many distressed soules, such lamentable complaints, so many fa ctions, conspiracies, seditions, oppressions, abuses, injuries, such grudg ing, repining, discontent, so much emulation, envie, so many brawles, quarrells, monomachies, &c. may well require what is become of cha rity? when we see & read of such cruell warres, tumults, uproares, blou dy battles, so many^c men slaine, so many cities ruinated, &c. (for what else is the subject of all our stories almost, but Bills, Bowes, & Gunnes!) so many murders and massacres, &c. where is Charity? Or see men wholly devote to God, Churchmen, professed Divines, holy men, & so make the trumpet of the Gospell the trumpet of warre, a company of Hell borne Iesuits, and fiery spirited Friers, *facem præferre* to all seditions: as so many firebrands set all the world by the eares (I say nothing of their contentious and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionis sermonibus* & *Salustio*) and by their bloody inquisitions that in thirty yeares, *Bale* faith, consumed 39 Princes, 148 Earles, 235 Barons, 14755 Commons; worse then those ten persecutions, may justly doubt where is Charity? *Obsecro vos quales hi demum Christiani!* Are these Christians, I beseech you tell mee? He that shall observe and see these things may say to them as *Caio to Caesar, credo quæ de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heaven, nor Hell. Let them pretend religion, zeale, make what shewes they will, give almes, peace makers, frequent sermons, if we may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the^e *foole in their hearts* they say there is no God. 'Tis no marvell then if being so uncharitable, hard hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mis chiefes, *si tanta in terris tragædia, quibus labefactatur, & miserè laceratur humanum genus*, so many pestilences, warres, uproares, losses, de luges, fires, inundations, Gods vengeance and all the plagues of *Egypt*, come not upon us, since we are so curriish one towards another, to re specklesse of God, and our neighbours, and by our crying finnes pull these miseries upon our own heads. Nay more, tis justly to be feared, which [†] *Josephus* once said of his Countrymen *Jewes*, *If the Romans had not come when they did so sack their City, surely it had been swallowed up with some earth quake, deluge, or fired from Heaven as Sodom and Gomorrah, their desperate malice, wickedness and peevishness was such.* 'Tis to be su pected, if we continue these wretched waies, we may looke for the like heavy visitations to come upon us. If we had any sense or feeling of these

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these things, surely wee should not goe on as wee doe, in such irregular courses, practise all manner of impieties; our whole carriage would not be so averie from God. If a man would but consider, when hee is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Salomon* told *Isab*, 1. King. 2. *the Lord shall bring this blood upon their heads*, *Prov.* 1. 27. *sudden desolation and destruction shall come like a whirlwinde upon them: affliction, anguish, the reward of his hand shall be given him*, *Isa*, 3. 11. *&c. they shall fall into the pit they have digged for others*, and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule*, what a severe account they must make, *haurit sibi gratiam* *Matth.* 5. 7. *Blessed are the mercifull for they shall ob taine mercy*: He that lendeth to the poore, gives to God, and how it shall be restored to them againe, *how by their patience and long suffering they shall heap coales on their enemies heads*, *Rom.* 12. and he that followeth after righteousness and mercy, shall finde righteousness and glory; surely they would check their desires, curb in their unnaturall, inordinate affections, agree amongst themselves, abstaine from doing evill, amend their liues and learn to doe well. Behold how comely and good a thing it is for bre thren to live together in union: it is like the precious ointment, &c. How ^g *Concordia* volumus, ecce mors *supra caput est*, & *supremum illud tribunal, ubi & dicta* & *facta nostra examinanda sunt*; *Sapiamus!* Why doe wee contende and vex one another, behold death is over our heads, and wee must shortly ^h *Lip sin* give an account of all our uncharitable words and actions, think upon it and be wise.

SECT. 2.

MEMB. I. SUBSECT. I.

Heroicall love causing Melancholy. His Pede. gree, Power, and Extent.



IN the precedent Section mention was made amongst other pleasant objects, of this comelineffe & beauty which proceeds from women, that causeth Heroicall or loue-melancholy, is more eminent above the rest, and properly called Loue. The part affected in men is the liver, and therefore called Heroicall, because commonly Gallants, Noblemen, and the most gene rous spirits are possessed with it. His power and ex tent is very large, and in that twofold division of Loue, [†] *Phry* and *bea*, i. Memb. 1. those two Veneries which *Plato* and some other make mention of, it is most eminent, and [†] *ἔρως* called *Venus*, as I have said, or *Loue* it selfe. ^{Subf. 2.} Which although it be denominated from men, & most evident in them, ^k *Amor* & ^l *Amicitia*, yet it extends and shews it selfe in vegetall and sensible creatures, those incorporeall

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incorporeall substances (as shall be specified) and hath a large dominion of sovereignty over them. His pedigree is very ancient, derived from the beginning of the world, as *Phædrus* contends, and his parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes *Terra* and *Chaos* to be Loves parents, before the Gods were borne.

Ante Deos omnes primum generavit amorem.

Some think it is the selfe same fire, *Prometheus* fetched from heaven.

Plutarch amatores libello will have love to be the sonne of *Iræ* and *Favoniæ*, but *Socrates* in that pleasant Dialogue of *Plato*, when it came to his turne to speak of Love, (of which subject *Agatho* the Rhetoritian) magniloquus *Agatho*, that Chanter *Agatho*, had newly given occasion, in a poeticall straine, telleth this tale: When *Venus* was borne, all the Gods were invited to a banquet, and amongst the rest, *Porus* the God of bounty and wealth; *Penia* or poverty came a begging to the doore; *Porus* well whiled with *Nectar* (for there was no wine in thole daies) walking in *Jupiters* garden, in a Bowre met with *Penia*, and in his drink got her with child, of whom was borne *Love*, and because hee was begotten on *Venus* birth day, *Venus* still attends upon him. The morall of this is in *P. Ficinus*.

Another tale is there borrowed out of *Aristophanes*: In the beginning of the world, men had foure armes and foure feet, but for their pride because they compared themselves with the Gods, were parted into halves, and now peradventure by love they hope to be united againe and made one. Otherwise thus, *Vulcan* met two Lovers, and bid them aske what they would and they should haue it, but they made answer, *O Vulcan faber Deorum, &c.* *O Vulcan the Gods great Smith, we beseech thee to work as anew in thy fornaice, and of two make as one, which he presently did, and ever since true lovers are either all one, or else desire to be united.* Many such tales you shall finde in *Leon Hebraus*, dial. 3. and their morall to them.

The reason why Love was still painted young, (as *Phornutus* and others will) is because young men are most apt to love, soft, faire, and fat, because such folks are soonest taken: naked because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power, none can escape: is blinde, because hee sees not where hee strikes, whom he hits, &c. His power and sovereignty is expressed by the Poets, in that he is held to be a God, and a great commanding God, about *Jupiter* himselfe, *Magnus Daemon*, as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and *Athenæus*. *Amor viro- rum rex, amor rex & deum*, as *Euripides*, the God of Gods and governor of men, for we must all doe homage to him, keep an holy day for his Deity, adore in his Temples, worship his image, (numen enim hoc non est nudum nomen) and sacrifice to his altar, that conquers all, and rules all:

** Mallem cum leone, cervo & apro Bolicæ,*

Cum Anteo & symphaliciis avibus luctari mavelim,

Quam cum amore

I had rather contend with Bulls, Lions, Beares, and Giants, then with Love, he is so powerfull, enforceeth yall to pay tribute to him, dominers over all, and can make mad and sober whom he list; inso much that *Casi-*

Phædrus orat in laudem amoris *Platonis* courtois. *Malide* Bocas de Genial. ac-
corum.
n See the mor-
rall in *Plato* of
that fiction.
o Affluencie
Deus.
p Cap. 7. Com-
ment. in *Plat.*
courtoisum.
q See more in
Valepius lib. 3.
cont. med. &
cont. 13.
r *Vives* 3. de
animæ oramus
re ut suis capi-
bus car canis-
mus nos respu-
gas, & ex du-
obus unum fac-
ias, quod ex-
fecit, & ex-
inde amatores
unum sunt &
unum esse pe-
tunt.

l See more in
Natalis Co-
mes *Imagin.*
Deorum Philo-
sophus de I-
maginibus. Li-
tus *Giraldus*
Syntag. de diis
Phornutus,
&c.

t *Lucianus* pin-
gitur quod a-
more plerumq;
iuvener cap-
tur, sic &
mollis, formo-
sus, nudus quod
simplex & a-
perius hic af-
fectus, ridet
quod oblecta-
mentum præ-
se ferat, cum
phætra &c.

u A petty
Pope clavis
habet supero-
rum & infe-
rorum as Or-
phem, &c.
x Lib. 13. cap.
5. *Dyphno* o-
y Regas & in superos im habet ille deos. *Ovid.*

* *Plautum.*

lins

lins in *Tullies Tusculanes*, holds him to be no better then a foole or an idi-
ot, that doth not acknowledge Love to be a great God.

** Cui in manu sit quem esse dementem velis,*

Quem sapere, quem sanari, quem in marbum injici, &c.

That can make sick and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you will believe *Leon Hebraus* for speaking a-
gainst his godhead: And though *Aristophanes* degrade him, and say that he was scornfully rejected from the councill of the Gods, had his wings clipped besides, that hee might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that power, majestic, omnipotency, and dominion, that no creature can withstand him.

** Imperat Cupido etiam diis pro arbitrio,*

Et ipsum arcere ne armipotens possit Jupiter,

He is more then quarter Master with the Gods,

Thetide aqnor, umbras Baccho, calum love:

and hath not so much possession, as dominion. *Jupiter* himselfe was turned into a Satyre, shepheard, a Bull, a Swan, a golden showre, and what not, for love; that as *Lucian's* *Iuno* right well objected to him, *Iudus a-*
moris tuus, thou art *Cupid's* wherlegigge: how did hee insult over all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? *Luci-*
an brings in *Jupiter* complaining of *Cupid* that he could not be quiet for him; and the *Moone* lamenting, that she was so impotently besotted on *Endimion*, even *Venus* her selfe confessing as much, how rudely and in what sort her own sonne *Cupid* had used her being his mother, *Now* *Quippe* *ma-*
drawing her to mount *Ida* for the love of that *Trojan Anchises*, now to *Liba-*
nus for that *Assyrian youths* sake. And although she threatened to break his
bow and arrows, to clip his wings, and whipped him besides on the bare but-
tocks with her pantophle, yet all would not serve, hee was too headstrong and
unruly. That monster conquering *Hercules* was tamed by him:

Quem non mille fera, quem non Sthenelcius hostis

Nec potuit Iuno vincere, vicit amor.

Whom neither beasts nor enemies could tame,

Nor *Iuno's* might subdue, Love quell'd the same.

Your bravest souldiers and most generous spirits are enervated with it,
† *ubi mulieribus blanditiis permittunt se, & inquinantur amplexibus.* *A-* *† Altophili* *t*
pollo that took upon him to cure all diseases, could not help himselfe of 79.
this, and therefore *Socrates* calls Love a tyrant, and brings him trium-
phing in a Chariot, whom *Perrache* imitates in his triumph of Love, and
Fracastorius in an elegant Poem expresseth at large, *Cupid* riding, *Mars*
and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what sovereignty Love hath, by many pregnant
proofes and familiar examples may be proved, especially of palme trees,
which are both he and she, and expresse not a sympathy but a love-passi-
on, as by many observations have been confirmed.

† Vivunt in venerem frondes, omnisq; visissim

Felix arbor amat, nutant & nutua palma

Fædera populeo suspirat populus icu,

lins 3

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z *Scelden* pro
leg. 3. cap. de
dum Syth.

a *Dial. 3.*

A consilio
Deorum reie-
ctus ad ma-
jorem igno-
miniam, &c.
b *Fulmine*
constator.
c *Sophocles.*

— Tenet

** Tom. 4.*

c *Dial. deorum*
Tom. 3.

trunc *ip* *stus*
quic *a* *modis*
me *afficit*, *mauc*
in *Idam* *adi-*
gens *Anchise*
causa *&c.*

† *Isophriso*
& *plagas* *ip* *si*
in *matris* *in-*
culsi *fundatio*

Et

Et Platano Platanus, alnoq. asibilat alnus.

Constantine de Agric. lib. 10. cap. 4. gives an instance out of *Florentius* his Georgicks, of a Palme tree that lou'd most fervently, and would not be comforted untill such time her loue applied her selfe unto her, you might see the two trees bend, and of their own accord stretch out their boughs to embrace and kisse each other: They will give manifest signes of mutuall loue. *Ammianus Marcellinus lib. 24.* reports that they marry one another, and fall in loue if they grow in sight, and when the winde brings the smell to them, they are marvellously affected. *Philostrophus in Imaginibus*, observes as much, and *Galen lib. 6. de locis affectis cap. 5.* they will be sick for loue ready to dye and pine away, which the husbandmen perceiving, saith *Constantine*, stroke many Palmes that grow together, and so stroking againe, the Palme that is enamoured they carry kisses from the one to the other: or tying the leaues and branches of the one to the stemme of the other, will make them both flourish and prosper a great deale better: which are enamoured they can perceiue by the bending of boughs, and inclination of their bodies. If any man think this which I say to be a tale, let him read that story of two palmetrees in Italy, the male growing at *Brundisium*, the female at *Otranto* (related by *Lucianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus junior*, King of Naples his Secretary of State, and a great Philosopher) which were barren and so continued a long time, till they came to see one another growing up higher, though many Stadiums asunder. *Pierius* in his Hieroglyphicks, and *Melchior Guilandinus Memb. 3. tract. de papyro*, cites this story of *Pontanus* for a truth. See more in *Salmuth Comment. in Pancirol. de Nova repert. Tit. 1. de novo orbe*, *Miraldus Arcanorum lib. 2. Sands voyages lib. 2 fol. 103. &c.*

If such fury be in vegetals, what shall wee think of sensible creatures, how much more violent and apparent shall it be in them.

Omne adeo genus in terris hominumq. ferarum,
Et genus aquoreum, pecudes, pictaq. volucres
In furias ignemq. ruunt, amor omnibus idem.

All kinde of creatures in the earth,

And fishes of the Sea.

And painted birds doe rage alike,

This loue beares equall sway.

Hic Deus & terras & maria alta domat.

Common experience and our sense will informe us, how violently bruite beasts are carried away with this passion, horses about the rest,

furor est insignis equarum. Cupid in *Lucian bids Venus*

his mother be of good cheere, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the maine, and ride them about like horses, and they would fawne upon him with their tails. Bulls, Beares and Boares are so furious in this kinde they kill one another: but especially Cocks, Lions, and Harts, which are so fierce that you may heare them fight halfe a mile off, saith *Turberville*, and many times kill each other, or compell them to abandon the rutte, that they may remain masters in their places; and when one hath driven his coriwall away, he raiseth his nose up into the ayre, and looks aloft, as though hee gave thanks to nature, which

which afford him such great delight. How Birds are affected in this kind, appears out of *Aristotle*, he will have them to sing ob futuram venerem, for joy or in hope of their venery which is to come.

† *Aeria primam volucres te Diva, tuumq.*

Significant initium, percussa cordata vi.

Fishes pine away for love and waxe leane, if *Comesius's* authority may be taken, and are rampant too some of them; *Peter Gellius lib. 10. de hist. animal.* tells wonders of a Triton in *Epirus*: There was a well not farre from the shore, where the country wenches fetched water, they † *Tri-* tans *Supri* causâ would set upon them and carry them to the Sea, and there drowne them, if they would not yeeld, to love tyrannifeth in dumb creatures. Yet this is naturall for one beast to dore upon another of the same kinde, but what strange fury is that, when a Beast shall dore upon a man; *Saxo Grammaticus lib. 10. Dav. hist.* hath a story of a Beare that loved a woman, kept her in his den a long time and begot a sonne of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Ælian, Pliny, Peter Gillius* are full of such relations. A Peacock in *Leucadia* loved a maid, and when she died, the Peacock pined. † *A Dolphin loved a boy* called *Hernias*, and when he died, the fish came on land, and so perished. The like addes *Gellius lib. 10. cap. 22.* out of *Appion, Ægypt. lib. 15. & Dolphin at Puteoli* loved a child, would come often to him, let him get on his back, and carry him about, and when by sickness the child was taken away, the Dolphin died. † Every book is full (saith *Busbequius*, the Emperors Orator with the grand Senior, not long since ep. 3. legat. Tarc.) and yeelds such instances, to believe which I was alwaies afraid least I should be thought to give credit to fables, untill I saw a Lynx which I had from *Assyria*, so affected towards one of my men, that it cannot be denied but that he was in love with him. When my man was present, the beast would do many notable entisements, and pleasant motions, and when he was going, held him back, and look after him when he was gone, very sad in his absence, but most jocond when he returned: and when my man went from me, the beast expressed his love with continuall sicknesse, & after he had pined away some few daies, died. Such another story he hath of a Crane of *Maierca*, that loved a Spaniard, that would walke any way with him, and in his absence seeke about for him, make a noise that he might hear her, and knock at his dore, and when he took his last farewell, famished her selfe. Such pretty pranks can love play with Birds, Fishes, Beasts:

(† *Calestis aetheris, ponti, terra claves habet venus,*
Solaq. istorum omnium imperium obtinet.)

and if all be certain that is credibly reported, with the spirits of the aire, and divels of hell themselves, who are as much inamored and dore (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus & Succubus*, of *Nymphes*, lascivious *Faunes*, *Satyrs*, and those Heathen gods which were divels, those lascivious *Telechines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and divels, there is some probability for it. I know that *Biarmannus, Wiern lib. 3. cap. 19.*
Or 24.

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& 24. and some others stoutly deny it, that the divell hath any carnall copulation with women, that the Divell takes no pleasure in such facts, they be meere phantasies all such relations of *Incubi, Succubi*, lies and tales: But *Aristin. lib. 15. de civit. Dei* doth acknowledge it, *Eraſtus de Lamis, Iacobus Sprenger* and his colleagues &c. *Zanchinus cap. 16. lib. 4. de oper. Dei. Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30. Bodin lib. 2. c. 7. & Paracelsus*, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofes and confessions, evince it. *Hector Boethius* in his Scottish history, hath three or foure such examples, which *Cardan* confirms out of him lib. 16. cap. 43. of such as have had familiar company many years with them, and that in the habit of men and women. *Philostatus* in his fourth booke *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a young man 25. yeares of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasme in the habit of a faire gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phanician* by birth, and if he would tarry with her, *he should hear her sing and play, and drink such wine as never any dranke, & no man should molest him; but she being faire and lovely would live and dye with him, that was faire and lovely to behold.* The young man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding amongst other guests came *Apollonius*, who by some probable conjectures, found her out to be a serpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her selfe descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon, Shee, Plate, House, and all that was in it vanished in an instant: *many thousands took notice of this fact, for it was done in the midst of Greece.* *Sabin* in his comment on the 10th of *Ovids* metamorphosis, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Divell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and live with him againe, on that condition he would be new married, never swear and blasphemous as he used formerly to doe, for if he did, she should be gone: *He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing, she vanished thereupon, and was never after seene.* *Thus I have heard*, saith *Sabine*, from persons of good credit, which told me that the Duke of *Bavaria* did tell it for a certainty to the Duke of *Saxony*. One more I will relate out of *Flori legus*, ad annum 1058, an honest historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over *Europe*: A young Gentleman of *Rome* the same day that he was married, after dinner with the bride and his friends went a walking into the fields, and towards evening to the Tennis-Court to recreate himselfe; whilst he played, he put his ring upon the finger of *Venus* sta-

*Qui hec in
atrabili aut
l'maginario
sim referre
conati sunt,
nihil faciunt.*

*Canentem
audies & vi-
num biber,
quale aerea
nunquam bi-
bisti, te roasti
parabit tu-
lus, pulchra
autem pulchro
contente vi-
viam, & mo-
viam.*

*Multi fa-
lum hoc cog-
noscere, quod
in media Gre-
cia gestum
sit.*

*Rem curans
domesticam,
ut ante, pepe-
rit aliquot li-
beros, semper
ramco tristis
& pallida.*

*Hec audire
animus fide
dignus qui as-
severabant
ducenti Bava-
riæ castra re-
tulit. Duci
Saxonia pro-
curator.*

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us, which was thereby made in brasse, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps between him and his wife (unseen or felt of her) and told him that she was his wife, that he had betroathed himselfe unto her by that ring, which he put upon her finger; she troubled him for some following nights. He not knowing how to helpe himselfe, made him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associates in procession, as commonly he did, deliver that script with his own hands to *Saturne* himselfe; the young man of a bold spirit, accordingly did it, and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I finde in severall authors to confirme this which I have said; as that more notable amongst the rest, of *Philinnium* and *Machetes* in *Phlegons tract de rebus mirabilibus*, and though many be against it, yet I for my part, will subscribe to *Lactantius lib. 14. cap. 15.* *God sent Angels to the tuition of men, but whilest they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, entised them by little and little to this vice, and defiled them with the company of women: And to Anaxagoras de resurrex.* *Many of those spirituall bodies, overcome by the love of maids, and lust failed, of whom those were borne we call Gyants.* *Iustin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius &c.* to this sense make a twofold fall of Angels, one from the beginning of the World, another a little before the deluge, as *Moses* teacheth us, openly professing that these *Genii* can beget, and have carnall copulation with Women. At *Japan* in the *East Indies*, at this present (if we may believe the relation of travellers) there is an Idoll called *Teuchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a private roome, in the *Fort* or *Church*, where she sits alone to be deflowered. At certain times the *Teuchedy* (which is thought to be the divell) appears to her, and knoweth her carnally. Every month a faire Virgin is taken in, but what becomes of the old no man can tell. In that goodly temple of *Jupiter Belus* in *Babylon*, there was a faire Chappell, saith *Herodotus*, an eye witness of it, in which was *splendide stratus lectus & appositâ mensa aurea*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himselfe, as at *Thebes* in *Egypt* was the like done of old. So that you see this is no newes, the Divells themselves or their juggling Priests have plaid such pranks in all ages. Many Divines stily contradict this, but I will conclude with *Lipsius*, that since examples testimonies and confessions of those unhappy women are so manifest on the other side, that many even in this our towne of *Iovan*, pla-

*a Fabula Da-
marati & A-
ristonis in He-
rodoto lib. 6.
Eratro.*

*Interpret
Machetes
b Deas Ange-
les mist ad
tutclam cul-
turg generis
humani, et il-
los cum homi-
nibus commo-
nantes, domi-
nator ille ter-
re salacissimus
paulatim ad
vitia peccet
& mulierum
consequibus
inquinavit.*

*Quidam ex
tulo capiti sunt
amore virgi-
num, & libi-
dine: isti de-
fecerunt, ex
quibus pigra-
tes qui vocan-
tur, nati sunt.*

*d Pererit in
Gen. lib. 3.
c. 6. ver. 1.
Zanc. &c.
c Purchas
Hack posth.
par. 1. lib. 4.
cap. 1. s. 7.
in Cluo.*

*g Deas ipse
hoc cubili re-
ferebat.
h Physiologie.
Stoicorum lib.
1 cap 20 si
spiritus unde
senen it &c.
at exempla
mulierum
quotidiane
confessiones
de missione
omnes affe-
runt sunt in
hac urbe Lo-
vianu exam-
plum.*

*g Deas ipse
hoc cubili re-
ferebat.
h Physiologie.
Stoicorum lib.
1 cap 20 si
spiritus unde
senen it &c.
at exempla
mulierum
quotidiane
confessiones
de missione
omnes affe-
runt sunt in
hac urbe Lo-
vianu exam-
plum.*

*g Deas ipse
hoc cubili re-
ferebat.
h Physiologie.
Stoicorum lib.
1 cap 20 si
spiritus unde
senen it &c.
at exempla
mulierum
quotidiane
confessiones
de missione
omnes affe-
runt sunt in
hac urbe Lo-
vianu exam-
plum.*

436 *that it is likely to be so. One thing I will adde, that I suppose that in no age past, I know not by what destiny of this unhappy time, there have never appeared or shewed themselves so many lecherous devells, Satyrs and Genies, as in this of ours, as appears by the daily narrations, and iudiciall sentences upon record. Read more of this question in Plutarch vit. Numa, Augusti de civ. Dei. lib. 15. Wierus lib. 3. de præstig. Dæm. Giraldus Cambrensis Itinerar. Camb. lib. 1. Atallens malefic. quæst. 5. part. 1. Iacobus Reusius lib. 5. cap. 6. fol. 54. Godelman. lib. 2. cap. 4. Erasmus, Valesius de sacra philo. cap. 40. Iohn Nider Formicar. lib. 5. c. 9. Strozz. Cicogna. lib. 3. cap. 3. Delrio, Lipsius, Bodine demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6. cap. ver. 2. King IAMES &c.*

SUBJECT. 2.

How love tyrannizeth over men. Love or Heroicall melancholy his definition, part affected.



You have heard how this tyrant Love rageth with brute beasts and spirits, now let us consider what passions it causeth amongst men.

Improbe amor quid non mortalia pectora cogit? How it tickles the hearts of mortall men, Horresco referens,...

I am almost afraid to relate, amazed, and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Love indeed (I may not deny) first united Provinces, built cities, and by a perpetual generation makes and preserves mankind, propagates the Church; but if it rage it is no more love, but burning lust, a disease, Phrensie, Madness, Hell. *Est orcus ille, vis est immedicabilis, est rabies insana;* tis no vertuous habit this, but a vehement perturbation of the minde, a monster of nature, witte & art, as *Alexis* in *Athenæus* sets it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio &c.* It subverts kingdomes, overthrowes cities, townes, families, marres, corrupts, and makes a massacre of men; thunder and lightning, warres, fires, plagues, have not done that mischief to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah*, *Troia*, (which *Dares Phrygius*, and *Diogenes Cretensis* will make good) and I know not how many cities beare record, --- *& fuit ante Helenam*, &c. all succeeding ages will subscribe: *Ione of Naples in Italy, Fredegunde and Brunhild in France*, all histories are full of these Basiliskes. Besides those daily monomachies, murders, effusion of blood, rapes, riot & immoderate expence, to satisfy their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures and pestilent feavers, those often Gouts, Pox, Artheritis, palsies, crampes, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that ferall melancholy, which crucifies the Soule in this life, and everlastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats, tortures will surely come upon them, rewards, exhortations, & contra, yet either

Virg. I For it is a shame to speak of those things which are done of them in secret Eph. 5. 12.

m Plutarch. amator lib.

n Lib. 13.

either out of their own weaknesse, a depraved nature, or loves tyranny, which so furiously rageth, they suffer themselves to be led like an ox to the slaughter; (*Facilis descensus Averni*) they goe down headlong to their own perdition, they will commit folly with beasts, men leaving the naturall use of women, as *Paul* saith, burned in lust one towards another, & *Rom. 1. 17.* men with man wrought filthinesse.

Semiramis equo, Pasiphae tauro, Aristo Ephesus asina se commiscuit, Fulvius equæ, alii canibus, capris, &c. unde monstra nascuntur aliquando, Centaury, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quod peccatum Sodome vulgò dicitur; & frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Afros, Asianos; Hercules Hylam habuit, Polycletum, Diogenem, Perythonta, Abderum & Phrygia, alii & Euristum ab Hercule amatum tradunt. Socrates pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitio quoque spectaculo pascibat oculos, quod & Philebus & Phædon, Rivalet, Charmides & reliqui Platonis Dialogi, satis superque testatum faciunt: quod verò Alcibiades de eodem Socrate loquatur, subers conticisco, sed & abhorreo, tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo, Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathylum; Quod autem de Nerone, Claudio, cæterorumq; portentosa libidine memoriæ proditum, mallem à Petronio, Suetonio, cæterisq; petatis, quando omnem fidem excedat, quam à me expectetis, sed vetera querimus. m Apud Asianos, Turcas, Italos, nunquam frequentius hoc, quam hodierno die vitium; Diana Romanorum Sodoma; officinæ horum alicubi apud Turcas,

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Lilius Giraldus vitæ.

1 Pueros amare solus Philosophus velinquendum est Lactantius dial. Amorum.

m Busbequius.

qui saxis semina mandant arenas arantes, & frequentes querelæ, etiam inter ipsos conjuges hac de re, *qua virorum concubitus illicitum calceo in oppositam partem verso magistratus indicant;* nullum apud Italos familiare magis peccatum, qui & post *Lucianum* & *Tatium*, scriptis voluminibus defendunt. *Iohannes de la Casa Beventinus* Episcopus divinum opus vocat, suave scelus, adeoq; jactat se non aliâ utum Venere. Nihil usitatus apud monachos, Cardinales, sacris, ob pueri amorem, violentas sibi manus injecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc supervit! Quum enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum canobia, & sacris collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, padicones, puerarii, pederasta, Sodomitæ, (Balei verbis utor) *Ganymedes*, &c. ut in unicoq; eorum novam credideris Gomorrhiam. Sed vide si lubet eorundem Catalogum apud eundem *Baleum*; Puella (*inquit*) in lectis dormire pismo, Calina non poterat ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspicaris? quid apud nobiles, quid inter fornice, quam non foeditatem, quam non spurcitiam? Sileo interim turpes illas, & ne nominandas quidem monachorum masturbaciones, masturbatores *Rodericum à Castro* vocat, &c.

n Achilles Tatius lib. 2.

o Lucianus Charidemo.

p Non est hac menula de mens. Mart.

q Iovius Musc.

r Præf. lect. 101 lib. de virginitate.

s Mercurialis cap. de Priapismo.

t 11. antiq. l. 1. cap. 14.

u Goleum 6 de locis off.

v De morb. mulier. lib. 1.

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tum & eos qui se invicem ad venerem excitandam flagris cædunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, fœmina loeminam *Constantinopoli* non ita pridem deperiit, aulæ rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem iniit, & breviter nupta est: sed authorem ipsum consule, *Bisbequium*. Omitto salinari- os illos *Aegyptiacos*, qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam idola & imagines depereunt. Nota est fabula *Pigmalionis* apud *Ovidium*; *Mundi* & *Paulini* apud *Agrippinæ* belli *Iud. lib. 2. cap. 4.* *Pontius C. Caesaris* legatus, referente *Plinio*, *lib. 35. cap. 3.* quem suspicor eum esse qui Christum crucifixit, picturis *Atalantæ* & *Helene* ad eam libidine incensus, ut tollere eas vellet si natura rectorii permisisset, alius statuam bonæ *Fortune* deperiit, (*Ælianus lib. 9. cap. 37.* alius bonæ deæ, et ne qua pars probro vacet. * *Raptus ad supra* (quod attille) & ne eos quidem a libidine exceptum. *Heliogabalus*, per omnia cava corporis libidinem recepit, *Lampriid.* vita ejus. † *Hofstius* quidam specula fecit, & ita disposuit, ut quum virum ipse pateretur, averfus omnes admittarij motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & fœminam passus, quod dictu tœdum & abominandum. Ut verum planè sit, quod apud *Plutarchum Gryllus* *Vlyssis* objecit. *Ad hunc usq. diem apud nos neq. mas marem, neq. fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerant, ut viles missos faciam, Hercules imberbem scilicet socium, amicos deseruit &c. Vestra libidines intra suos natura fines coerceri non possunt, quin instar fluvij exundantes atrocem fœditatem, in multum, confusionemq. naturæ gignant in re venerat, nam & capras, porcos, equos inierunt viri & fœminæ, insano bestiarum amore exarserunt, unde *Minotauri*, *Centauri*, *Sylvani*, *Sphinges*, &c. Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis solummodo, quod causa non absimili † *Rodericus*, scripta velim) ne levissimis ingeniis & depravatis mentibus fœdissimi sceleris noticiam, &c. nolo quem diutius hisce sordibus inquinare.*

I come at last to that *Heroicall Love*, which is proper to men and women, is a frequent cause of melancholy; and deserves much rather to be called burning lust, then by such an honourable title. There is an honest love I confesse, which is naturall, *laqueus oculis captivans corda hominum*, ut & mulieribus non possint separari, a secret snare to captivate the hearts of men, as * *Christopher Fonseca* proves, a strong allurements, of a most attractive, occult, adamantine property, and powerfull vertue, and no man living can avoid it. * *Et qui vim non sensit amoris, aut lapis est, aut bellua*. He is not a man but a block, a very stone, or a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

Qui nunquam visa flagravist amore puella:

for *semel insensivimus omnes*, dote we either young or old, as b he said, and none are accepted but *Minerva* and the *Muses*: so *Cupidin* & *Lucian* complains to his mother *Venus*, that amongst all the rest, his arrows could not

† Hierodorus 1.
2. Euterpe:
uxores insig-
nium virorum
non statim i-
ra junctas tra-
dunt concien-
di, ac ne eas
quidem fœmi-
nas que for-
mose sunt, sed
quatrundum an-
te defunctas
nec cum his sa-
linariis concu-
bant. 576.
u Metam. 13.
x Seneca de
ira. l. 11. c. 18.
y Nallus est
matus aut qd
non patet ad-
itit in pudici-
tia Cleon Alex
pedag. lib. 3.
c. 3.
† Seneca 1.
nat. quæst.
2. Tom P.
Gryllo.

† De moribus
multarum. l. 1.
c. 15.

* In hoc tract.
narrat. cap. 1.
interpret. Cur-
zio.
a. & b. c. c. syl-
lus, Lucenali.
† Foral. pro-
ver. lib. 1. ad-
versus Marc.
cap. 40.
b. Chaucer.
c. Tom. 1. dial.
deorum Lucian.
nus. c. 10. more
a. m. ar. d. 1.
M. 1. 1.

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not pierce them. But this nuptiall love, is a common passion, an honest, for mento love in the way of marriage, ut materia appetit ferriam, sic mulier virum. You know marriage is honourable, a blessed calling, appointed by God himselfe in Paradise, it breeds true peace, tranquillity, content and happinesse, qua nulla est aut fuit unquam sanctior conjunctio, as *Daphneus* in * *Plutarch* could well prove, & qua generi humano immortalitatem parat, when they live without jarring, scolding, lovingly as they should doe.

† *Felices ter & amplius*

Quos irrupta tenet copula, nec ullis

Divulsus querimonis,

Supremacitus solvit amor die.

Thrice happy they, and more then that,

Whom bonds of love so firmly ties,

That without brawles till death them part,

'Tis undissolv'd and never dies.

As *Seneca* lived with his *Paulina*, *Abraham* and *Sara*, *Orphans* and *Enridice*, *Arria* and *Pætus*, *Artemisia* and *Mausolus*, *Rubensius Ceder*, that would needs have it ingraven on his tombe, hee had led his life with *Ennea* his deare wife 43 yeares, 8 moneths, and never fell out. There is no pleasure in this world comparable to it, 'tis summum mortalitatis bonum

* *hominum diviniq. voluptas, Alma Venus* — *las et enim in ma-* *† Lucretia.*

here aliquid majus potentiusq. omnibus aliis humanis voluptatibus, as † *one holds*, there's something in a woman beyond all humane delight, a magnetic vertue, a charming quality, an occult and powerfull motive.

The husband rules her as head, but she againe commands his heart, he is her servant, she his only joy and content: no happinesse is like unto it, no love so great as this of man and wife, no such comfort, as † *placens uxor*, † *Hor.*

a sweet wife: *Omnis amor magnus, sed aperto in conjugemajor.* † *Propert.*

when they love at last as fresh as they did at first,

† *Chara q. charo consensit conjugi,*

as *Homer* brings *Paris* † *Simonides.*

kissing *Helena*, after they had been married ten yeares, protesting withall *Græc.* that he loved her as deare as hee did the first houre that hee was betroathed. And in their old age when they make much of one another, saying as he did to his wife in the Poet,

† *Vxor vivamus quod viximus, & moriamur,*

† *Anthonim.*

Servantes nomen sumpsimus in thalamo,

Nec ferat illa dies ut commutemur en avo,

Quintibi sim juvenis, tuq. puella mihi.

Deare wife, let's live in love, and dye together,

As hitherto we have in all good will,

Let no day change or alter our affections,

But let's be young to one another still.

Such should conjugall love be, still the same, & as they are one flesh, so should they be of one mind, as in an Aristocraticall government, one consent, † *Geryon*-like, coalescere in unam, have one heart in two bodies, will † *Geryon* anti-
and nill the same. A good wife according to *Plutarch*, should be as a look-
ing-glasse, to represent their husbands face and passion. If he bee pleasan,

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she should be merry: if hee laugh, shee should smile; if hee look sad, shee should partake of his sorrow, and beare a part with him, and so they should continue in mutuall love one towards another.

Et me ab amore tuo deducet nulla senectus.

* Propert. l. 2.

Sit ego Tybomus, siue ego Nasiorero.

No age shall part my love from thee sweet wife,

Though I live Nestor or Tithonus life.

And she againe

to him, as the * Bride saluted the Bridegrome of old in Rome, *Vbi tu Caius, ego semper Caia*, be thou still Caius ile be Caia.

* Plautus. c. 30. Rom. h. 1.

'Tis an happy state this indeed, when the fountaine is blessed (saith Salomon, Prov. 5. 17. and he rejoiceth with the wife of his youth, and she is to him as the loving Hinde, and pleasant Roe, and hee delights in her continually. But this love of ours is immoderate, inordinate, and not to bee comprehended in any bounds. It will not containe it selfe within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *scelus*; sometimes before, and then it is called *Heroicall melancholy*, it extends sometimes to corrivals, &c. begets rapes, incests, murders: *Marcus Antonius compressit Faustinae sororem, Caracalla Iuliam Novercam, Nero Matrem, Caligula sorores, Cyneras Mirrham filiam, &c.* But it is confined within no termes, of blood, yeares, sexe, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartella* in *Petronius*, never remembered she was a maid: and the wife of *Bashin* in *Chaucer*, cracks,

Since I was twelve yeares old believe,
Husbands at Kirk doore had I hue.

† *Aratines* *Lucretia* sold her maiden-head a thousand times before shee was 24 yeares old, plus millies vendideram virginitatem, &c. neq. secelabo, non deerant qui ut integram ambirent. *Rahab* that harlot began to be a professed queane at ten yeares of age, and was but fittene when shee hid the spies, as * *Hugh Broughton* proves, to whom *Serrarius* the Iesuite, quæst. 6. in cap. 2. Iosue, subscribes. Generally women begin pubescere as they call it, or *estillire*, as *Iulius Pollux* cites, lib. 2. cap. 3. *onomast.* out of *Aristophanes*, at foureteeen yeares old, then they doe offer themselves, and some plainly rage. † *Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at 14 yeares of age, they are so forward, and many amongst us after they come into the teenes doe not live without husbands, but linger. What pranks in this kinde the middle age haue played, is not to be recorded,

Si mihi sint centum linguæ, sint ora, centum, no tongue can sufficiently declare, every story is full of men and womens unfeatable lust, *Nero's, Heliogabali, Bonosi, &c.* * *Cælius Amphilenus* sed *Quintus Amphelinus* depercutit, &c. They neigh after other mens wiues (as *Jeremy* cap. 5. 8. complainerth) like fedd horses, or range like towne Bulls, *raptores virginum & viduarum*, as many of our great ones doe. *Salomons* wildome was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lors* daughters quite forgot, gravity of Priesthood in *Helis*

Helies sonnes, reverend old age in the Elders that would violate *Susanna*, filiall duty in *Abolon* to his stepmother, brotherly love in *Ammon* towards his sister. Humane, diuine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, shame, disgrace, honour cannot oppose, stave off, or withstand the fury of it. *Omnia vincit amor, &c.* The scorching beames under the *Aequinoctiall*, or extremity of cold within the circle *Artique* where the very Seas are frozen, cold or torid zone cannot avoid, or expell this heat, fury and rage of mortall men.

† *Quo fugis ah demens, nulla est fuga, tu licet usq. Ad Tanaim fugias, usq. sequetur amor.*

Of womens unnaturall, unfeatable lust, what country, what Village doth not complaine? Mother and daughter sometimes dote on the same man, father and sonne, master and servant on one woman.

— Sed amor, sed effrenata libido,
Quid castum in terris intentatumq. reliquit?

What breach of vowes & oathes, fury, dotage, madnesse, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old foole to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

† *Amare ea etate si ceperint, multo insaniunt acrius,* Some dote then more then ever they did in their youth. How many decrepite, hoarie, harsh, writhen, bursten bellied, crooked, toothlesse, bald, bleare-eyed, impotent, rotten old men shall you see flickering still in every place? One gets him a young wife, another a Curtisan, and when he can scarce lift his legge over a fille, and hath one foot already in *Charons* boat, when he hath the trembling in his joynts, the gout in his feet; a perpetual rume in his head, a continue cough, * his sight failes him, thick of hearing, his breath stinkes, all his moisture is dried up and gone, may not spit from him; a very child againe, that cannot dresse himselfe, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemely? Worfe it is in women then in men, when she is † *etate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widow, a mother so long since († in *Plinies* opinion) she doth very unseemely seeke to marry, yet whilst she is so olde a crone, a beldame, she can neither see, nor heare, goe nor stand, a meere karcasse, a witch, and scarce feeble; she catterwaules, and must have a stallion, a Champion, she must and will marry againe, and betroth herselfe to some young man, that hates to looke on, but for her goods; abhorres the sight of her, to the prejudice of her good name, her owne undoing, griefe of friends, and ruin of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the Sunne. It rageth with all sorts and conditions of men, yet is most evident among such as are young and lusty, in the flowre of their yeares, nobly descended, high fedd, such as live idly and at ease; and for that cause (which our Divines call burning lust) this *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physicians, *Heroicall* love, and a more honourable title put upon it, *Amor nobilis*.

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† *Euripiles.*in *De mulie-*

rum in exha-

stibidine lu-

xurq. in asu-

bili omnes e-

que regiones

conqueri pos-

sunt.

† *Plautus.** *O. Mulicali-*

Rant, aures

graciter au-

diunt, capilli

flunt, cutis

arefcit, statua

olet, tussis

† *Cyprian.*† *Lib. 2. epist.*† *Raffas.*† *Hiatq. turpia*

inter aridas

nives podex.

† *Cadavero, a*

adco ut ab in-

feris reverfa

videtur, po-

tuit adhuc

caruline.

† *Nam et ma-*

trimoniis est

despectum je-

nium. † *Enes*† *Silvius.*in *Quid toto*

terrarum orbe

communis

que civitas,

quod oppidum

que familia

vocat amato-

rum exemplum

† *Enes*† *Silvius*† *quæst. 1. in*† *ge. sumum an-*† *niam nam*† *nullum amoris*† *causa pargit*† *ingne faci-*† *nus, ego de me*† *facio conse-*† *sturam quem*† *amor in mille*† *pericula misse*† *n Fore. sum.*† *Plato.*† *li,*

440 she should be merry: if hee laugh, shee should smile; if he look sad, shee should partake of his sorrow, and beare a part with him, and so they should continue in mutuall love one towards another.

Et mecum amoris tuo deducet nulla senectus.

Sic te ego Tibullus, siue ego Nestor ero.

No age shall part my love from thee sweet wife,

Though I live *Nestor*: or *Tibullus* life.

And she againe

to him, as the * Bride saluted the Bridegrome of old in *Rome*, *Vbi tu Caius, ego semper Caia*, be thou still *Caius* ile be *Caia*.

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li,

Euripides.
De mulierum in exham-
stabilitate lu-
xuq. in astra-
bili omnes e-
que regiones
conveni posse
existimo
Sreph.
† Plautus.
** Oculis ali-*
gant, aures
graviter au-
diunt, capilli
fluunt, cutis
arecit, statua
olet, tu si
&c. Cyprian.
† Lib. 8. epist.
Raffinus.
† Hiatq. turpia
inter aridas
nates podex
k cada vero a
deco ut ab in-
feris reverfa
vidi possit.
multa albu-
catillire.
† Nam et ma-
trimonium est
despectum se-
nium & Enes
Silvius.
† Quid toto
terrarum orbe
communis
que civitas,
quod oppidum
que familia
vocat amato-
rum exemplum
& Enes Sil-
vius qui in ri-
gesum an-
no matu-
multum amoris
causa parvis
ingne faci-
nus, ego de me
facio conse-
cturam quem
amor in mille
pericula misit.
† Foreftus.
Plato.

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lū, as *Savonarola* styles it, because noble men and women make a common practise of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilushi*, and defines it *p* to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his *Mistress*, and troubles himselfe about it: desiring (as *Savonarola* addes) with all intention and eagernesse of mind to *compasse* or enjoy her, *q* as commonly Hunters trouble themselves about their sports, covetous their gold and goods, so is he tormented still about his *mistresse*, *Arnoldus Villanovanus* in his book of Heroicall love defines it, *a* continuall cogitation of that which he desires, with a confidence or hope of compassing it: which definition his commentator cavils at. For continuall cogitation is not the *genus*, but a symptome of love, we continually think of that which we hate and abhorre, as well as that which we love, and many things we covet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this heroicall love be a disease: *Iulius Pollux O. nomast. lib. 6. cap. 44.* determines it; They that are in love are likewise sick, *lascivus, salax, lascivius, & qui in venerem furit, verè est agrotus.* *Arnoldus* will have it improperly so called, and a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his Commentator cap. 12. a species of madnesse, for many have runne mad for women, *Esd. 4. 26.* but *Rhases* a melancholy passion, and most Physicians make it a species, or kinde of melancholy (as will appeare by the Symptomes) and treat of it apart: whom I meane to imitate, and to discusse it in all his kindes, to examine his severall causes, to shew his symptomes, indications, prognosticks, effects, that so it may be with more facility cured.

The part affected in the mean time as *Arnoldus* supposeth, is the former part of the head for want of moisture, which his Commentator rejects, *Langius med. epist. lib. 1. cap. 24.* will have this passion sited in the liver, and to keepe residence in the heart, *a* to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liver and heart; *cogit amare recur*, as the saying is. *Mediusferis* per epar, as *Cupidin* *Anacreon*. For some such cause belike, *Homer* faines *Tityus* liver (who was enamored on *Latoia*) to be still gnawed by two vultures day and night in hell, *For that young mens bowels thus enamored, are so continually tormented by love.* *Gordonius cap. 2. part. 2. a* will have the testicles an immediate subject or cause, the liver an Antecedent. *Fracastorius* agrees in this with *Gordonius*, inde primitus *imaginatio veneræ, erectio, &c.* stillatis *simam partem vocat, ita ut nisi extra se semine gestiens voluptas non cessat, nec assidua veneris recordatio, addit Gnafrivinus Comment. 4. Sect. prob. 27. Arist.* But properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis* cap. 19. de morb. cerebri, (who writes copiously of this Eroticall love) place and reckon it amongst the affections of the braine. *Melancthon* de animi confutes those that make the liver a part affected, & *Guianerius* Tract.

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15. cap. 13. & 17. though many put all the affections in the heart, re-ferres it to the braine. *Ficinus* cap. 7. in *Convivium Platonis*, will have the blood to be the part affected. *10. Frietagus cap. 14. not. med.* supposeth all toure affected, heart, liver, braine, blood, but the major part concur upon the braine, *c*is *imaginatio lasa*, and both imagination and reason are misaffected, because of his corrupt judgement, and continuall meditation of that which he desires, he may truly be said to be melancholy. If it be violent, or his disease inveterate, as I have determined in the preceding partitions, both imagination and reason are misaffected, first one, then the other.

appellatur. Concupiscentia reboens ex corrupto iudicio affirmativa virtutis.

MEMB. 2. SUBSECT. 1.

Causes of Heroicall love, Temperature, full Diet, Idleness, Place, Climat, &c.



All causes the remotest are starres. *Ficinus* cap. 19. saith they are most prone to this burning lust, that have *Venus* in *Leo* in their *Horoscope*, when the *Moone* and *Venus* be mutually aspected, or such as be of *Venus* complexion. *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, in whose *genitures* *♂* and *♀* are in conjunction, they are commonly lascivious, and if women, queanes; as the good wife of *Bath* confessed in *Chaucer*;

It followed aye mine inclination,
By vertue of my constellation.

But of all those Astrologically Aphorismes, which I have ever read, that of *Cardan* is most memorable, for which howsoever he be bitterly censured by *Marinus Marcennus*, a malapert Friar, and some others (which he himselfe suspected) yet me thinkes it is free, downe right, plaine and ingenious. In his eight *Geniture* or example, he hath these words of himselfe. *♂ ♀ h & ♀ h* in *♂ dignitatibus assidua mihi venerorum cogitationem præstabant, ita ut nunquam quiescam.* Et paulo post, *Cogitatio venerorum me torquet perpetuo, & quam factò implere non licuit, aut fecisse potentem puduit, cogitatione assidua mentitus sum voluptatem.* Et alibi, ob *♂ & ♀ dominium & radiorum mixtionem, profundum fuit ingenium sed lascivum, egoq; turpi libidini deditus & obscenus.* So farre *Cardan* of himselfe, quod de se fatetur ideo *ut utilitatem adferat studiosis huius discipline*, and for this he is traduced by *Marcennus*, when as in effect he saith no more then what *Gregory Nazianzen* of old, to *Chilo* his scholar, offerebant se mihi visenda mulieres, quarum præcellentia elegantiâ & decoro respectabili tentabatur mea integritas pudicitia. Et quidem flagitium vitavi fornicationis, at munditia virginis florem arcanâ cordis cogitatione sedavi. Sed ad rem. Aptiores ad masculinam venerem sunt quorum generis Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. *Ptolomæus* in quadripart, plura de his & specialia habet Aphorismata, longo proculdubio usu confirmata, & ab experientia multâ perfecta, in-

444 quit commentator ejus Cardanus. *Tho. Campanella Astrologia lib. 4. cap. 8. articulus 4. & 5.* insaniam amatoriam remonstrantia, multa præceteris accumulata aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Iohan. de Indagine, Goclenium, ceterosq; si lubet, inspicias. Physitians divine wholly from the temperature and complexion; Phlegmaticke persons are seldome taken, according to *Ficinus Comment cap. 9.* naturally melancholy lesse then they, but once taken they are never freed, though many are of opinion flatuous or hypochondriacall melancholy are most subject of all othersto this infirmity. *Valescus* assigns their strong imagination for a cause, *Bodine* abundance of winde, *Gordonius* of seed, & spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soone caught, young folkes most apt to love, and by their good wills, saith *Lucian*, would have a bout with every one they see: the colts evill is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the t laid Author) all this to be verified in him, *I am so amorously given, * you may sooner number the Sea sands, and snow falling from the skies, then my severall loves.* Cupid hath shot all his arrowes at me, I am deluded with various desires, one love succeeds another, and that so soone, that before one is ended, I begin with a second, she that is last is still fairest, and she that is present pleaseth me most: as an Hydra's head my loves increafe, no Iolous can help me. Mine eyes are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what surgery of Venus this should be: Alas, how have I offended her so to vex me, what Hippolitus am I! What Telchin is my Genius? or is it a naturall imperfection, an hereditary passion? Another in * *Anacreon* confesseth that he had twenty sweethearts in Athens at once, fiftene at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, 20000 in all: or in a word, & *quidam* &c.

*Folia arborum omnium si
Nōsti referre cuncta,
Aut computare arenas
In aqore universas,
Solum meorum amorem
Te fecero logistam.
Canst count the leaves in May,
Or sands ith' Ocean Sea,
Then count my loves I pray.*

His eyes are like a ballance, apt to propend each way, & to be weighed downe with every wench's looks, his heart a weathercock, his affection tinder, or *Napthe* it selfe, which every faire object, sweet smile, or mistres favour sets on fire, *Guianerius tract. 15. cap. 14.* referres all this to the hot temperature of the testicles, *Ferandus* a Frenchman in his Eretique Mel. (which t book came first to my hands after the third edition) to certain atomi in the seed, such as are very spermaticke and full of seed, I find the same in *Aristot. sec. 4. prob. 17. si non fecernatur semen, cessare senti-gines non possunt*, as *Guastravinus* his Commentator translates it, for which cause

*in Dial ano-
rum.
Citiū maris
fluctus cor ni-
ves celo dela-
bentes nume-
rāri, quam a-
more meos.
Alij amores
alijs suc-
cedunt, ac
priusquam de-
finant priores
incipiunt se-
quentes. Adeo
humidus oculis
meis inhabitat
Ajlus om-
nem formam
ad se rapiens,
ut nulla fati-
tate expleatur.
Quenam hinc
ira veniet,
&c.
* Num. &c.*

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rum.
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nem formam
ad se rapiens,
ut nulla fati-
tate expleatur.
Quenam hinc
ira veniet,
&c.
* Num. &c.*

cause these young men, that be strong set, of able bodies, are so subject to 445
it. *Hercules de Saxonia*, hath the same words in effect. But most part I say, such are aptest to love that are young and lusty, live at ease, staull-
ted, free from cares, like cattle in a ranke pasture, idle and solitary persons, they must needs *hirquitukire*, as *Guastravinus* recites out of *Censorinus*,
k *Mens erit apta capitum quum latissima rerum,
Vt seges in pingui luxuriabit humo.*
The minde is apt to lust, and hot or cold,
As corne luxuriates in a better mold.

The place it selfe makes much wherein we live, the clime, ayre, and discipline if they concur. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made t *Corinth* so infamous of old, and the opportunity of the place to entertaine those forraigne commers, every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* 1000 whores did prostitute them selves, as *Strabo* writes, beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. Your hot and Southern countries are prone to lust, and farre more incontinent, then those that live in the North, as *Bodine* discourses at large, *Method. bist. cap. 5. Molles Asiatici*, so are *Turkes*, *Greekes*, *Spaniards*, *Italians*, even all that latitude: and in those Tracts, such as are more fruitfull, plentifull, and delicious, as *Valence* in Spaine, *Capua* in Italy, *domicilium luxus* *Tuky* rearmes it, and (which *Hanibals* souldiers can witnesse) *Canopus* in *Aegypt*, *Sybaris*, *Phaciā*, *Baia*, *Cyprus*, *Lampacus*. In *Naples*, the fruits of the soyle & pleafant ayre enervate their bodies, and alter constitutions: Infomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but * *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in every great City, as in *Rome*, *Venice*, *Florence*, whereas some say, dwell 90000 Inhabitants, of which 10000 are Curtizans, and yet for all this, every Gentleman almost hath a pecular mistris, fornications, adulteries, are no where so common: *urbs est jam tota lupanar*, how should a man liue honest among so many provocations? Now if vigor of youth, greatnesse, liberty I meane, and that impunity of sin, which grandies take unto themselves in this kinde shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? Foras *Maximus Tyrius* the *Platonist* observes, *libido consequuta quum fuerit materiam improbam, & præruptam licentiam, & effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: *quicquid libet licet*, they thinke they may doe what they list, profess it publicly and rather brag with *Proculus* (that writ to a friend of his in *Rome*, what famous exploits he had done in that kinde) then any way be abashed at it. *Nicholas Saunders* relates of *Henry* the 8th (I know not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violārit*, Hee saw very few maids that he did not desire, and desired fewer whom hee did not enjoy; nothing so familiar amongst them, 'tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione of Naples*, are not comparable to p mea-

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Ovid de art.
Herichus de-
script. Gracie
Rerum omnia
affluencia &
locum mira op-
portunitas
nullo non die
hospites in
portas adver-
tebant. Tem-
plo Veneris
mille meretrices
se se prostitu-
tabant.
Tota Cypru
infula delitiis
incumbit, &
ob id tantum
luxuria dedita
ur fit olim ve-
neri sacra.
Ortelius, L. 1. p.
facus olim Pri-
apo sacer ob
vitiū genero-
sum, & loci
delicias. Idem
m Agri Nea-
politani dele-
gatio, elegan-
tia, amenitas,
vix intra mo-
dum humanū
consistere vi-
deretur unde
& c. Leand.
Albertus in
Campania.
Lib. de laud.
urb. Neap.
Disputat. de
morbo animi.
Reinoldo In-
terpret.*

*n Lampridius,
Quod decem
notibus centū
virgines fe-
cisset mulieres
Vita eius.
p If they con-
tain them-
selves many
times it is not
virtutis amo-
re non deest
voluntas sed
seculatio.*

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ner men and women, *Salomon* of old had a thousand Concubines. *Assu-*
*er*us his Eunuchs, and keepers, *Nero* his *Tigillinus*, *Panders* and *Bawds*,
 the *Turkes*, *Muscovites*, *Mogors*, *Xeriffes* of *Barbary*, and *Persian Sophies*,
 are no whit inferiour to them in our times. *Delectus fit omnium puella-*
rum toto regno forma præstantiorum (saith *Iovius*) *pro imperatore, & quas*
ille linqvit, nobiles habent; They presse and muster up wenches as we doe
 fouldiers, and have their choice of the rarest beauties their countries can
 afford, and yet all this cannot keep them from adultery, incest, so domy,
 buggery, and such prodigious lusts. We may conclude, that if they bee
 young, tortunate, rich, high fed, and idle with all, it is almost impossible
 they should live honest, not rage, and precipitate themselves into those
 inconveniences of burning lust.

Otiū & reges prius & beatas
Perdidit urbes.

Idleness overthrowes all, *Vacuo pectore regnat amor*, love tyrannizeth
 in an idle person. If thou hast nothing to doe

Invidia vel amore miser torqnebere — Thou shalt be
 haled in pieces with envy, lust, some passion or other. *Homines nihil a-*
gendo, male agere discunt; 'Tis *Aristotles* Simile, *as match or touchwood*
takes fire, so doth an idle person love.

Queritur Agistius quare sit factus adulter, &c. why was *Agis-*
stus a whoremaster? You need not aske a reason of it. *Is menedora stole*
Baccho, a woman forced a man, as *Aurora* did *Cephalus*: No marvaile,
 saith *Plutarch*, *Luxurians opibus more hominum mulier agit*: Shee was
 rich, fortunate and jolly, and doth but as men doe in that case, as *Insipiter*
 did by *Europa*, *Neptune* by *Amynone*. The Poets therefore did well to
 feigne all Shepherds Lovers, to give themselves to songs and dallian-
 ces, because they lived such idle lives. For love as *Theophrastus* defines
 it, is *otiosi animi affectus*, an affection of an idle minde, or as *Seneca* de-
 scribes it, *luxuria gignitur, luxu nutritur, feris alitur*, *otioq; inter lata*
fortune bona; Youth begets it, riot maintaines it, idleness nourisheth it,
 &c. which makes *Gordonius* the Physitian *cap. 20. part. 2.* call this disease
 the proper passion of † nobility. Now if a weak judgement and a strong
 apprehension doe concur, how, saith *Hercules de Saxonia*, shall they re-
 sist? *Savannah* appropriates it almost to † *Monkes, Friars, and religi-*
ous persons, because they live solitary, fare daintily, and doe nothing: and
 well he may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a
 woman that lives idly, and fares well, of what condition soever, not to be
 in love. * *Alcibiades* was still dallying with wanton young women, im-
 moderate in his expences, effeminate in his apparell, ever in love, but
 why? he was over-delicate in his diet, too frequent and excessive in ban-
 quets. *Vicinūq; securitas, ubi libido dominatur*; lust and security domi-
 ne together, as *S. Hierome* averreth. All which the wife of *Bath* in
Chaucer freely justifies,

For all to sicker, as cold engendyeth hayle,
 A liquorish tongue must have a liquorish taile.

Especially if they shall further it by choice Diet, as many times those
Sybarites

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Sybarites and *Phaeaces* doe, feed liberally, and by their good will, eat no-
 thing else but lascivious meats. † *Vinum imprimis generosum, legumen,*
tabas, radices omnium generum bene conditas, & largo pipere asperfas,
carduus hortulanus, lactucas, & erucas, rapas, porros, capas, nucem picce-
am, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pis-
ces optime præparatos, aviculas, testiculos animalium, ova, condimenta
diversorum generum, molles lectos, pulvinaria, &c. Et quicquid ferè me-
 dici impotentia rei veneræ laboranti præscribunt, hoc quasi diastatyrion
 habent in delitiis, & his dapes multo delicatiores; multum, exquisitas &
 exoticas fruges, aromata, placentas, expressos succos multis ferculis vari-
 atos, ipsumq; vinum suavitare vincentes, & quicquid culina, pharmaco-
 pœa, aut quæq; ferè officina subministrare possit. Et hoc plerumq; victu
 quum se ganeones intarciant, ut ille ob *Cresida* suam, se bulbis & coch-
 leis curavit, etiam ad *Venerem* se parent, & ad hanc palæstram se exerce-
 ant, qui fieri possit, ut non miserè depereant, ut non penitus insaniant?
Estuans venter citò desinit in libidinem, Hieronymus ait. *c Post prandia*
Callyroen da. Quis enim continere se potest? *d Luxuriosa res vinum*, fo-
 mentum libidinis vocat *Augustinus*, blandum dæmonem, *Bernardus*, lac
 veneris, *Aristophanes*. *Non Aetna, non Vesuvius tantis ardoribus aestuant,*
ac juveniles medulla vino plena, addit c Hieronymus: unde ob optimum
 vinum *Lamsacus* olim *Priapo* facer: & venerandi *Bacchi* socia, apud † *Or-*
pheum Venus audit. Hæc si vinum simplex, & per se sumptum præstare
 possit, nam — quo me *Bacche* rapuisti plenum? quam non insaniam,
 quem non furorem à cæteris expectemus? *Gomesius* salem enumerat in-
 ter ea, quæ intempestivam libidinem provocare solent, *Et saliores fie-*
ri feminas ob esum salis contendit: Venerem ideo dicunt ab Oceano ortam.

* *Vnde tot in venetis scortorum millia cur sunt?*

In promptu causa est, est Venus orta mari.

Et hinc facta mater *Salacca Oceani coniux*, verbumq; fortasse *salax* à *sale* † *Hymno.*
 effluxit. Mala *Bacchica* tantum olim in amoribus prævaluerunt, ut coro-
 næ ex illis statuæ *Bacchi* ponerentur. † *Cubebis* in vino maceratis utun-
 tur *Indi orientales*, ad *Venerem* excitandum, & *Surax radice Africana*.
China radix eisdem effectus habet, talisque herbæ meminit *mag. nat. lib.*
2. cap. 16. † Baptistæ Porta ex Indiâ allatæ, cujus mentionem facit & Theo-
phrastus. Sed infinita his similia apud *Rhasin, Matthiolum, Mizaldum, &c.*
 terosq; medicos occurrunt, quorum ideo mentionem feci, ne quis impe-
 rior in hos scopulos impingat, sed pro virili tanquam fyrtes & cautes
 consultò effugiat.

quæ comedat, aut infusum bibat membrum subito erigitur. *Leo Afer* lib. 9. cap. ult. † *Que non solum edentibus*
 sed & genitale tangentibus tantum valet, ut coire summe desiderant, quoties fere velint, possint, alios duodecies præ-
 fectisse, alios ad 60 vires pervenisse refert.

MEMB. 2. SUBSECT. 2.

Other causes of Love Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.



Any such causes may be reckoned up, but they cannot a-vaile, except opportunity be offered of time, place, and those other beautifull objects, or artificiall enticements, as kissing, conference, discourse, gestures concurre, with such like lascivious provocations. Kornmannus in his book *de linea amoris* makes five degrees of lust, out of *Lucian* belike which he handles in five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus*.

Sight of all other, is the first step of this unruly loue, though sometime it be prevented by relation or hearing, or rather incensed. For there be those so apt, credulous and facile to loue, that if they heare of a proper man or woman, they are in loue before they see them, and that meere by relation, as *Achilles Tatius* observes. *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes a rich young Gentleman of Byzance in Thrace, hearing of *Leucippe* Solstratus faire daughter, was farre in loue with her, and out of fame and common rumour, so much incensed, that hee would needs haue her to bee his wife. And sometimes by reading they are so affected, as he in *Lucian* confesseth of himselfe, *I never read that place of Panthea in Xenophon, but I am as much affected, as if I were present with her.* Such persons commonly faine a kinde of beauty to themselves, and so did those three Gentlewomen in *Balthasar Castilio*, fall in loue with a young man, whom they never knew, but only heard him commended: or by reading of a letter, for there is a grace commeth from hearing *Pas* a morall Philosopher informeth us, as well as from sight, and the species of loue are receaved into the phantasie by relation alone, *Ut cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes wee loue those that are absent, saith *Philostatus*, and gives instance in his friend *Athenodorus*, that lov'd a maid at *Corinth* whom he never saw, *non oculi sed mens videt*, We see with the eyes of our understanding.

But the most familiar and usuall cause of Love, is that which comes by sight, which conveys those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* derives loue from sight, *Quisquis quasi deo*.

Si nescis oculi sunt in amore duces, the eyes are the harbingers of love, and the first step of love is sight, as *Lilius Giraldus* proves at large, *lib. deor. syntag. 13.* they as two flukes let in the influences of that divine, powerfull, loue-ravishing, and captivating beauty, which, as one saith, is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that lonely wound, which receiveth the soule it selfe (*Eccles. 1.8.*) *Through it love is kindled like a fire.*

Lucian. rom. 4. dial. amoris.

Et enim hominum interperantium libido est ut etiam fama ad amandum impellantur, et audientes eaque afficiuntur, ac vident.

Formosam Soltrato filiam audiens, uxorem cupit, et sola istius auditione ardet. *Plotinus de pulchritudine lib. 1. sic confingunt in imaginem. Quoties de Panthea Xenophonis loci perlegimus, animo affectus ac si videremus.*

De aulico lib. 2. fol. 116. tisque sunt stultitiae, et relectae in libris.

Gratiarum et amoris et amicitiae quod est amoris et amicitiae in phantasiam recipiunt sola percipit the soule it selfe (Eccles. 1.8.) Through it love is kindled like a fire.

colloquium gradus 2. et 3. 1. Lips. cent. 2. epist. 22. Ecce uti Encomiens. 1. Prefert. 1. Amoris primum gradum visus habet ut a primis remanent. 1. Achilles Tatius lib. 1. Formosa telo quocumque acutius ad inspicendum vultum, per quod oculos amantibus vultus altum patet, ac in animam penetrat.

This

This amazing, confounding, admirable, amiable Beauty, *then which in all Natures treasure* (saith *Isocrates*) *there is nothing so majesticall and sacred, nothing so divine, lovely, precious, 'tis natures Crowne, gold and glory, bonum si non summum de summis tamen non infrequentè triumphantis*, whose power hence may be discerned, wee contemne and abhorre generally such things as are foule and ugly to behold, accompt them filthy, but love and covet that which is faire. 'Tis beauty in all things, which pleaseth and allureth us, a faire hauke, a fine garment, a goodly building, a faire house, &c. That *Persian Xerxes* when hee destroyed all those Temples of the Gods in *Greece*, cauled that of *Diana*, in integrum servari, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. 'Tis that which Painters, Artists, Orators, all aime at, as *Eriximachus* the Physitian in *Plato* contends. *It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out modells, perspectives, rich furnitures, and so many rare inventions.* Whitenesse in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tailes, the silver scales of Fish, we behold with singular delight and admiration. *And which is rich in plants, delightfull in flowres, wonderfull in beasts, but most glorious in men*, doth make us affect and earnestly desire it, as when we heare any sweet harmony, an eloquent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comelineffe of person, we call them Gods and Goddesse, divine, serene, happy, &c. And of all mortall men they alone (*Calpurnius* holds) are free from calumny, *qui divitiis, magistratu & gloria florent, invidia laceamus*, we backbite, wrong, hate, renowned, rich and happy men, we repine at their felicity, they are undeserving we think, fortune is a step-mother to us, a parent to them. *We envy* (saith *Isocrates*) *wife, just, honest men, except with mutuall offices and kindnesse, some good turne or other, they extort this love from us, only faire persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them then command others, and account our selves the more beholding to them, the more service they enioyne us; though they bee otherwise vicious, dishonest: we love them, favour them, and are ready to doe them any good office for their beauties sake, though they have no other good quality beside.* *Dic igitur o formose adolescens* (as that eloquent *Phaenocritus* breaks out in *Stobaeus*) *dic Antiloque, suavius neſtare loqueris; dic o Telemache, vehementius Vlyſſe dicis; dic Alcibiades utcumq; ebrius, libentius tibi licet ebrio auscultabimus.* Speak faire youth, speak *Antiloque*, thy words are sweeter then *Neſtar*, speak *O Telemachus*, thou art more powerfull then *Vlyſſes*, speak *Alcibiades* though drunke, we will willingly heare thou as thou art. Faults in such are no faults: For when the said *Alcibiades* had stolne *Anytus* his gold and silver plate, he was so farre from prosecuting so foule a fact (though every man else condem-

in tota rerum natura nihil forma divinitus, nihil augustius, nihil pretiosius, cuius vires hinc facile intelliguntur.

Christi Formosa.

S. L. Brugsy preb. 11. de forma Luciano.

Lib. de calumniis. Formosa vacant, dolemus alius meliore loco positos fortium nobis non videri illis.

Incidens sapientibus, iustu nisi beneſicis assidue amorem extorquent, solos formosos amamus & primo velut affectu benevolentia conjungimur & eos tanquam Deos colimus, libentius his seruiamus quam aliis imperamus, maioremque.

Formae majestatem Barbari venerant, nec alij majores quam quos eximia forma natura donata est. Herod. lib. 5. Curtius 6. Arist. Polit. 1. scem. 6. 3. Plutarch. vit. ejus. 1. Brissini Strabo.

ned

Lib. 5 mag-
norum ope-
rum non alios
capaces pu-
tant quam
quos eximia
specie natura
decoravit.

* Lib. de vitiis
Pontificum.
Rom.

* Lib. 2. cap. 6.

b Dial. auo-
rum c. 2. de
magna. Lib. 2.
conab. cap.
27. Virgo for-
mosa est si op-
pido pauper
abundat e. 4. do-
rata.

f I foras
plures ob for-
mam immor-
talitatem a-
depre. sunt
quam ob reli-
quas omnes
virtutes.

g Lucian Tom.
4. Charile-
mon qui pul-
chri merito a-
pul. Deos
acul homines
bonos a. f. 11.
h Mura com-
mentatio qua-
vis epistola ad
commendan-
dam efficitur.

ned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lively persons, all imperfections hid, *non enim facile de his quos plurimum diligimus, turpitudinem suspicamus*, for hearing, sight, touch, &c. our minde and all our senses are captivated, *omnes sensus formosus delectat*. Many men have been preferred for their person alone, chosen Kings, as amongst the *Indians*, * *Persians*. *Ethiopians*, of old, the properest man of person the country could afford, was elected their Sovereigne Lord, *Gratior est pulchro veniens e corpore virtus*, and so have many other nations thought and done, as † *Curtius* observes, *Ingens enim in corporis maiestate veneratio est*, for there is a majesticall presence in such men, and so farre was beauty adored amongst them, that no man was thought fit to reigne, that was not in all parts compleat and supereminent. *Agis* King of *Lacedamon* had like to have been depofed, because he married a litle wife; they would not have their royall issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monke's bastard (as * *Papirius Massovius* writes in his life) *inops a suis relictus, squalidus & miser*, a poore forsaken child should ever come to be Pope of *Rome*. But why was it? *Erat acri ingenio, facundia expedita, eleganti corpore, facieq. leta ac hilari*, (as he followes it out of * *Nubrigen- sis*, for hee plowes with his heifer,) hee was wise, learned, eloquent, of a pleasant a promising countenance, a goodly proper man, hee had, in a word, a winning looke of his owne, and that carried it, for that he was especially advanced. So *Saul* was a goodly person and a faire. *Maximinus* elected Emperour, &c. *Branchus* the sonne of *Apollo*, whom he begot of *Iance*, *Succrons* daughter (saith *Lactantius*) when he kept King *Admetus* heard in *Thessaly*, now growne a man was an earnest suiter to his mother to know his father, the Nymph denied him, because *Apollo* had conjured her to the contrary, yet overcome by his importunity at last she sent him to his father; when he came into *Apollo's* presence, *malus Dei reverentia osculatus*, hee carried himselfe so well, and was so faire a young man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce looke off him, and said he was worthy of such parents, gave him a crowne of gold, the spirit of Divination, and in conclusion, made him a Demi-god. *O vis superba forma*, a Goddesse beauty is, whom the very Gods adore, *nam pulchros di amant*, she is *Amoris domina*, loves harbin- ger, loves loadstone, a witch, a charme, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation, an accurate epistle, as

b *Lucian*, c *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserves a Kingdome, saith *Abulen- sis*, paradox. 2. cap. 110. immortality; and d *more have got this honour and eternity for their beauty, then for all other vertues besides*: and such as are faire are worthy to be honoured of God and men. That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heaven, *Hephaestion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty for that cause a privileged of Nature, *Nature gaudens opus*, nature's master-piece, a dumbe comment, *Theophrastus*, a silent fraud, still rhetoricke *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons com- mand

Lib. 9. 3. m.
biji. roma.
forme elegan-
tia ut ab ca
anda ero.
† 1. E. form. 4.
15.

mand as so many Captaines, *Socrates*, a tyranny, which tyrannizeth over tyrants themselves, which made *Diogenes* belike call proper woemen *Queenes*, *quod facerent homines quod preciperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a Countesse, a Queen or a goddesse. Those intemperate young men of *Greece*, erected at *Delphos*, a golden image with infinite cost, to the eternall memory of *Phryne* the curtizan, as *Alcian* relates, for she was a most beautifull woman, in so much faith *Athenaus*, that *Apelles* and *Praxiteles* drew *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselves I say will doe it, and voluntarily submit their sovereignty to a lovely woman. *Wine is strong, Kings are strong, but a woman stronger*, 1. Eld. 4. 10. as *Zerobabell* proved at large to King *Darius*, his Princes and noble men. *Kings sit still & command Sea & Land, &c. all pay tribute to the King, but women make Kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautifull woman, give themselves wholly to her, gaze and gaze on her, and all men desire her more then gold or silver, or any precious thing, they will leave father and mother, and venture their lives for her, labour and travell to get, and bring all their gaires to women, steale, fight and spoile for their Mistresse sakes. And no King so strong but a faire woman is stronger then he is. All things (as † he proceeds) feare to touch the King, yet I saw him and *Apame* his concubine, the daughter of the famous *Bartacus* sitting on the right hand of the King, and she tooke the crowne off his head, and put it on her owne, and stroke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he stattered to be reconciled to her. So beauty commands even Kings themselves nay whole armies & kingdomes are captivated together with their Kings: y *Forma vincit armatos, ferrum pulchritudo captivat, vincentur specie, qui non vincentur pralio*. And 'tis a great matter saith *Xenophon*, and of which all faire persons may worthily brag, that a strong man must labour for his living, if he will have ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, be compasseth his desire without any paines taking: God and men, Heaven and earth conspire to honour him, every one pitties him above other, if he be in need, and all the world is willing to doe him good. m *Chariclea* fell into the hands of *Pyrats*, but when all the rest were put to the edge of the sword, shee alone was preserved for her person. n When *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so farre from being made a captive, that shee even captivated the grand Senior himselfe. So did *Rosamond* insult over King *Henry* the Second*

I was so faire an object,
Whom fortune made my King, my love made subject,
He found by prooffe she priviledge of beauty,
That it had power to countermand all duty.
It captivates the very Gods themselves, *Morosa numina,*

* *Dem ipse decorum.*
Factus ob hanc formam bos equus, imber, plor.
M m m

* *errore filii.*
m *Epig.*
And

1. Sect. 2. 61em.
1. Subf. 1.

o Stronachum
l post capam
Trojan cum
impetu ferre-
tur, ad occiden-
dam Helenam
stupore adeo
pulchritudinis
concepit ut
ferrum exci-
deret &c.

And those *malis genij* are taken with it, as † I have already proved. For-
mosam barbari verentur, & ad aspectum pulchrum immunit animus mansu-
escit. (Heliad. lib. 5.) The Barbarians stand in awe of a faire woman, and
at a beaucifull aspect a fierce spirit is pacified. For when as Troy was ta-
ken, and the warres ended (as Clemens • Alexandrinus quotes out of Eu-
ripides) angry Menelaus with rage and fury armed, came with his sword
drawne, to have killed Helena with his own hands, as being the sole cause
of all those warres and miseries: but when hee saw her faire face, as one
amazed at her divine beauty, hee let his weapon fall and embraced her
besides, hee had no power to strike so sweet a creature. Ergo hebetantur
enses pulchritudine, the edge of a sharpe sword (as the saying is) is dilled
with a beautifull aspect, and severity it selfe is overcome. Hiperides the o-
rator, when Phryne his client was accused at Athens for her lewdnesse, u-
sed no other defence in her cause, but tearing her upper garment, disclo-
fed her naked breast to the Iudges, with which comeliness of her body,
and amiable gesture they were so moved and astonished, that they did ac-
quit her forthwith, and let her goe. O noble piece of Iustice, mine author
exclaimes, and who is hee that would not rather loose his seat and robes,
forfeit his office, then give sentence against the majesty of beauty? Such
prerogatives have faire persons, and they alone are free from danger. Par-
thenopeus was so lovely and faire, that when hee fought in the Theban
warres, if his face had been by chance bare, no enemy would offer to strike
at or hurt him, such immunities bath beauty. Beasts themselves are mo-
ved with it. Sinalda was a woman of such excellent feature, and a Queen
that when she was to be trodden on by wild horses for a punishment, the
wild beasts stood in admiration of her person, (Saxo Grammaticus lib. 8.
Dan. Hist.) and would not hurt her. Wherefore did that royall virgin in
† Apuleius when she fled from the theeves denne, in a desert, make such an
Apostrophe to her Assie on whom shee rode: (for what knew she to the
contrary but that hee was an asse?) Si me parentibus & proco formosa reddi-
deris, quos tibi gratias, quos honores habebis, quos cibos exhibebis? Shee
would combe him, dresse him, feed him, and tricke him every day her
selfe, and he should worke no more, toyle no more, but rest and play, &c.
And besides shee would have a dainty picture drawne, in perpetuall re-
membrance, a virgin riding upon an Asses backe with this motto, Asino
veffore regia virgo fugiens captivitatem; why said she all this, why did she
make such promises to a dumbe beast? But that she perceived the poore
Assie to be taken with her beauty; for he did often obliquo collo pedes pulle
decoros basiare, kisse her feet as shee rid, & ad delicatulas voculas tentabat
adhinire, offer to give content as much as in him was to her delicate
speeches, and besides he had some feeling as she conceived of her misery.
And why did Theogines horse in Heliadus curvet, prance, and goe so
proudly, exultans alacriter & superbiens, &c. but that sure as mine author
supposeth, he was in love with his master, dixisset ipsum equum pulchrum
intelligere pulchram domini formam? A By lighted on † Malibius cheeke
as hee lay asleepe, but whye Not to hurt him, as a parasite of his standing
by well perceived, non ut pungeret sed ut oscularetur, but certainly to kisse
him, as ravished with his divine lookes. Inanimate creatures I suppose, have

p Tantae for-
mae fuit ut
cum vincla
loris, seris ex-
posita foree-
quorum calci-
bus obrependa,
ipse iumentis
admiratiore
fuit, & c.
† Lib. 8. m. 15.

* Eshiop.
lib. 3.

† Archemas.
lib. 8.

have a touch of this, when a drop of P Psyches Candle fell on Cupid's
shoulder, I think sure it was to kisse it. When Venus ran to meet her rose-
cheeked Adonis, as an elegant † Poet of ours sets her out,

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p Apuleius
Aut affue.
† Shakespeare

— the bushes in the way

Some catch her neck some kisse her face,
Some twine about her legs to make her stay,
And all did covet her for to embrace.

Aer ipse amore inficitur, as Heliodorus holds, the ayre it selfe is in love:
For when Hero playd upon her Lute,

† The wanton Aire in twenty sweet formes danc't
After her fingers

† Marlowe.

and those lascivious windes

staid Daphne, when she fled from Apollo;

— nudabant corpora venti,

* Ov. Met. 1.

Obviaq; adversus vibrabant flamina vestes.

Boreas ventus loved Hyacinthus, and Orithya Eriethons daughter of A-
theus: vi rapuit, &c. he took her away by force, as shee was playing with
other wenches at Illissus, and begat Zetes and Galais his two sonnes of her.
That seas and waters are enamoured with this our beauty, is all out as
likely as that of the aire and windes; for when Leander swimm'd in the
Hellespont, Neptune with his Trident did bear down the waves, but

They still mounted up intending to have kiss'd him,
And fell in drops like teares because they mist him.

The T river Alpheus was in love with Areshusa, as she tells the tale her self † Ovid. Met.
lib. 5.

— viridescit manu siccata capillos,

Fluminis Alpheus veteres recitavit amores,

Pars ego Nympharum, &c. —

When our Tame &

Isis meet

* Oscula mille sonant, connexu brachia pallent,

* Leland.

Mutuaq; explicitis connectunt colla lacertis.

Inachus and Pineus, and how many loving rivers can I reckon up, whom
beauty hath enthrall'd. I say nothing all this while of Idols themselves
that have committed Idolatry in this kinde, of looking glasses, that have
been rapt in love (if you will believe † Poets) when their Ladies and mi-
stresses looked on to dresse them.

Et si non habeo sensum, tua gratia sensum

† Angerlonius.

Exhibet, & calidi sentio amoris onus,

Dirigis huc quoties spectantia lumina, flamma

Succedunt inopi saucia membra mihi.

Though I no sense at all of feeling have,

Yet your sweet looks doe animate and save,

And when your speaking eyes doe this way turne,

Me thinks my wounded members live and burne.

I could tell you such another story of a spindle that was fired by a faire
Ladies' looks, or fingers, some say, I know not well whether, but fired it
was by report, and of a cold bath that suddenly smoaked, and was very
hot when naked Calia came into it,

† Si longe a.
spectans hac
urit lumine di-
vos Atq; homi-
nes prope com-
urere lima ne-
quit. Angeri-
anus.
† Idem Anger.

Miramur quis sit tantus & unde vapor, &c.

But of all the
tales in this kinde, that is the most memorable of † Death him selfe, when
he should have stroken a sweet young Virgin with his dart, he fell in love

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with the object. Many more such could I relate, which are to be believed with a poetick faith. So dumb and dead creatures dote, but men are mad, stupified many times at the first sight of beauty, amazed, as that fisherman in *Aristænetus*, that spied a maid bathing her selfe by the Sea side,

† *Soluta mihi sunt omnia membra*

A capite ad calcem, sensusq; omnis periiit

De pectore, tam immensus stupor animum invasit mihi.

And as *Lucian* in his Images, confesseth of himselfe, that hee was at his mistris presence void of all sense, immovable, as if he had seen a *Gorgon's* head: which was no such cruell monster, (as *Colius* interprets it, lib. 3. cap. 9.) but the very quintessence of beauty, some faire creature, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed. *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

* *They wait the sentence of her scornfull eyes;*

And whom she favours lives, the other dyes.

Heliodorus lib. 1. brings in *Thyamis* almost besides himselfe, when hee saw *Charicia* first, and not daring to look upon her a second time, for he thought it impossible for any man living to see her and contain himselfe. The very tame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toyle or trouble, long journeys, *Penia* or *Atalanta* shall not overgoe them, through Seas, Desarts, Mountaines, and dangerous places, as they did to gaze on *Psyche*: many mortall men came far and neer to see that glorious object of her age, *Paris* for *Helena*, *Corebus* to *Troia*,

— Illu Troiam qui forte diebus

Venerat insano Cassandra incensus amore.

King John of France once prisoner in England, came to visit his old friends againe, crossing the seas, but the truth is, his comming was to see the Countesse of *Salisbury* the *Non-percil* of those times, and his deare mistrisse. That infernall God *Plutus* came from hell it selfe, to steale *Proserpina*, *Achilles* left all his friends for *Polixena's* sake, his enemies daughter; and all the *† Grecian* Gods forsooke their heavenly mansions for that faire Lady *Philo Dioncus* daughters sake, the Paragon of Greece in those daies, *ea enim venustate fuit, ut eam certatim omnes dii coniugem expeterent.*

* *Formosa diva imperat puella.*

They will not onely come to see, but as a Faulkoner makes an hungry hawke, hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain,

Were beauty under twenty locks kept fast,

Yet love breaks through and picks them all at last.

When faire *Hero* came abroad, the eyes, hearts, and affections of her spectators were still attendant on her.

† *Et medios inter cultus supereminet omnes,*

Perq; urbem aspiciunt venientem numinis instar.

* *So far about the rest faire Hero shin'd,*

And stole away the enchanted gazers mind.

† When

† When *Peter Aretine's* *Lucretia* came first to Rome, and that the fame of her beauty, *ad urbanarum delictarum sectatores venerat*, nemo non *advidendū eam*, &c. was spread abroad, they came in (as they say) thick and threefold to see her, and hovered about her gates, as they did of old to *Laus* of Corinth, and *Phryne* of Thebes.

* *Ad cuius iacuit Gracia tota fores,*

† Every man sought to get her love, some with gallant and costly apparell, some with an affected pace, some with musique, others with rich gifts, pleasant discourse, multitude of followers, others with letters, vowes, and promises, to commend themselves, and to be gracious in her eyes. Happy was hee that could see her, thrice happy that enjoyed her company. *Charmides* in *Plato* was a proper young man, in comeliness of person, & all good qualities far exceeding others, whensoever faire *Charmides* came abroad, they seem'd all to be in love with him (as *Critias* describes their carriage) and were troubled at the very sight of him, many came neere him, many followed him wheresoever he went, As those *formarum spectatores* did *Acontius*, it at any time he walked abroad; The Athenean Ladies stared on *Alcibiades*, *Saphe* and the *Mitilean* women, on *Phaon* the faire. Such lovely sights doe not only please, entice, but ravish and amaze. *Cleonimus* a delicate and tender youth, present at a feast which *Androcles* his unkle made in *Piræo* at Athens, when he sacrificed to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agathenes*, and the rest, (as *Charidemus* in *† Lucian* relates it) that they could not eat their meat, they sat all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemne these men that are so enamoured, for fooles; but some againe commend them for it; many reject *Paris* judgement, and yet *Lucian* approves of it, admiring *Paris* for his choice; hee would have done as much himselfe, and by good desert in his minde. Beauty is to be preferred before wealth or wisdom. *Athenæus* *Deiposophist.* lib. 13. cap. 7. holds it not such indignity for the *Troians* and *Greeks* to contend tenne yeares, to spend so much labour, loose so many mens lives for *Helens* sake, for so faire a Ladies sake,

Ob talem uxorem cui præstantissima forma,

Nil mortale refert.

That one woman was worth a kingdome, 100000 other women, a world it selfe. Well might *† Sterpsichores* be blind for carping at so faire a creature, and a just punishment it was. The same testimony gives *Homer* of the old men of *Troy*, that were spectators of that single combat betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* stood in presence, they said all, the war was worthily prolonged and undertaken for her sake. The very Gods themselves (as *Homer* and *† Isocrates* record) fought more for *Helena*, then they did against the *Gyants*. When *Venus* lost her sonne *Cupid*, shee made proclamation by *Mercury*, that he that could bring tidings of him should have seaven kisses; a noble reward some say, & much better then so many golden talents, seaven such kisses to many men, were more pretious then seaven Cities, or so many Provinces. One such a kisse alone, would recover a man if he were a dying,

* *Suaviolum Stygia sicut de valle reducet, &c.*

Mmm 3

Great

456 Great Alexander married *Roxane*, a poore mans child, onely for her person. 'twas well done of Alexander, and heroically done, I admire him for it. Orlando was mad for *Angelica*, and who doth not condole his mishap? *Thübe* died for *Piramus*, *Dido* for *Aeneas*, who doth not weep, as (before his conversion) *Austin* did in commiseration of her estate! she died for him, *me thinks* (as he said) *I could dye for her!*

But this is not the matter in hand, what prerogative this Beauty hath, of what power and soveraignty it is, and how farre such persons that so much admire, and dote upon it, are to be justified, no man doubts of these matters, the question is how and by what meanes Beauty produceth this effect? By sight: the Eye betraies the soule, and is both Active and Passive in this businesse; it wounds and is wounded, is an especiall cause and instrument, both in the subject and in the object. † *As teares, it begins in the eyes descends to the breast*; It conveys these beautiful rayes, as I have said unto the heart. *Vt vidi ut perij.* 8 *Mars videt hanc, visamq; cupit.*

Shechem law *Dinah* the daughter of *Leah*, and defiled her. *Gen. 34. 2. 1a. cob, Rachel. 29. 17. for she was beautifull and faire: David* spied *Bersheba* a fair off, 2. *Reg. 11. 2.* the Elders *Susanna*, † as that *Orthomenian Strato* saw *Aristoclea* the daughter of *Theophanes*, bathing her selfe at that *Hercyne* well in *Lebadea*; and were captivated in an instant. *Viderunt oculi, raperunt pectora flamma, Ammon* fell sick for *Thamar's* sake, 2. *Sam. 13. 2.*

The Beauty of *Ester* was such, that shee found favour not onely in the sight of *Assuerus*, but of all those that looked upon her. *Gerson, Origen*, and some others, contend that *Christ* himselfe was the fairest of the sonnes of men, and *Ioseph* next unto him, *speciosus pra filiis hominum*, and they will have it literally taken, his very person was such, that he found grace and favour of all those that looked upon him. *Ioseph* was so faire, that as the ordinary Glosse hath it, *filia decurrerent per murum, & ad fensellas*, they ran to the top of the walls, and to the windowes to gaze on him, as we doe commonly to see some great personage goe by: and so *Mathew Paris* describes *Matilda* the Empresse going through *Cullin*. *P. Morales*

the Iesuit saith as much of the Virgin *Mary*. *Anthony* no sooner saw *Cleopatra*, but, saith *Appian lib. 1.* he was enamoured on her. *The Jews* at the first sight of *Helen* was so befotted, that he esteemed himselfe the happiest man in the world if he might enjoy her, and to that purpose kneeled down, and made his patheticall prayers unto the Gods. † *Charicles* by chance espying that curious picture of smiling *Venus* naked in her Temple, stood a great while gazing, as one amazed, at length hee brake into that mad passionate speech, *O fortunate God Mars, that wast bound in chains, and made ridiculous for her sake!* He could not containe himselfe, but killed her picture I know not how oft, and heartily desired to bee so disfigured as *Mars* was. And what did hee that his betters had not done before him?

— atq; aliquis de dijs non tristibus optat Sic fieri turpis — When *Venus* came first to heaven, her comeliness was such, that (as mine author saith) *all the Gods came flocking about, and saluted her, each of them went to Iupiter, and desired he might have her to be his wife.* When faire *Antiochus* came in presence

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sence, as a candle in the dark his beauty shined, all mens eyes (as *Xenophon* describes the manner of it) were instantly fixed on him, and moved at the sight, insomuch that they could not conceale themselves, but in gesture or lookes it was discerned and expressed. Those other senses, hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movit Achillem, Achilles* was moved in the midst of a battle by faire *Briseis*, *Ajax* by *Tecmessa*, *Indish* captivated that great Captaine *Holofernes*, *Dalilah*, *Sampson*, *Rosamund*, *Henry the second*, *Roxolana*, *Solyman the Magnificent*, &c.

A faire woman overcomes fire and sword.
o Naught under heaven so strongly doth allure,
The sense of man and all his minde possesse,
As beauties loveliest bait, that doth procure
Great warriors erst their rigour to suppress,
And mighty hands forget their manlinesse,
Driven with the power of an heart-burning eye,
And lapt in flowres of a golden tresse,
That can with melting pleasure mollifie
Their hardened hearts inur'd to cruelty.

† *Clitipho* ingeniously confesseth, that hee no sooner came in *Leucippes* presence, but that hee did corde tremere, & oculis lascivius intueri. 9 hee was wounded at the first sight, his heart pained, and he could not possibly turne his eyes from her. So doth *Calyxiris* in *Heliodorus lib. 2. 1st* Priest, a reverend old man complaine, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, I will not conceale it, she overcame me with her presence, & quite assaulted my continency which I had kept unto mine old age, I resisted a long time my bodily eyes, with the eyes of my understanding, at last I was conquered, and as in a tempest carried headlong. *Xenophiles* a Philosopher, railed at women down right for many years together, scorned, hated, scoffed at them, comming at last into *Daphnis*, a faire maids company, (as he condoles his mishap to his friend *Demaretes*) though free before,

Intactus mollis ante cupidinibus, was far in love, and quite overcome upon a sudden.
Victus sum fateor à Daphnide, &c. I confesse I am taken,
* *Sola hac inflexit sensus, animumq; labentem*
Impulsi — I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Physitian, that bleare-eyed old man, *muco plenus* (so † *Prodrornus* describes him) he was a severe woman hater all his life, *severa & contumeliosa semper in feminas profatus*, a bitter persecutor of the whole sexe, *humanas aspides & viperas appellabat*, he swore them all still, and mocked them wheresoever he came, in such vile termes, *ut matrem & sorores odisset*, that if thou hadst heard him, thou wouldst have loathed thine own mother, and sisters for his words sake. Yet this old doting foole was taken at last, with that celestiall and divine looke of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench,

Intactus mollis ante cupidinibus, was far in love, and quite overcome upon a sudden.

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† Coma si ad
speculum sit
posita.

wench, that he shaved off his bushie beard, painted his face, † cur'd his haire, wore a lawrell crowne to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs goe presently to bed. What young man therefore, if old men be so intemperate, can secure himselfe? Who can say I will not be taken with a beautifull object? I can, I will containe:

Imag. Poly-
strato. Phil-
lam (altera in-
tueatur, statu-
is immobilio-
rem te faciet:
si conspexerit
eam non relin-
quetur facul-
ta oculis ab
ea amoris, et
abducet te
alligatum
quocumq. vo-
luerit, ut ser-
rum ad se tra-
here solent
adamantem.
† Plant. Merc.
u In the
Knights tale.

No, saith *Lucian*, of his mistris, she is so faire, that if thou dost but see her, *she will stupify thee, kill thee straight, and Medusa like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron*, she will carry thee bound headlong whether she will her selfe, infect thee like a Basiliske. It holds both in men and women, *Dido* was amazed at *Aeneas* presence; *Obstupuit primo aspectu Sydonia Dido*, and as he feelingly verified out of his experience.

*Quam ego postquam vidi, non ita amavi ut sani solent
Homines, sed eodem pacto ut insani solent.*

I lov'd her not as others soberly,

But as a mad man rageth, so did I.

So *Museus* of *Leander*, *nusquam lumen detorquet ab illa*, and *Chaucer* of *Palamon*

He cast his eye upon *Emilia*,
And therewith be blent and cryed ha ha,
As though he had bin stroke unto the hearta.

If you desire to know more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, love is a fascination) thus in briefe. * *This comelineffe or Beauty ariseth from the due proportion of the whole, or from each severall part*. For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, to *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalestes*, *Heliodorus Charistia*, *Tatius Leucippe*, *Longus Sophista's Daphnis* and *Cloe*, *Theodorus Prodromus* his *Rhodanthes*, *Aristanetus* and *Philostatus* Epistles, *Balthasar Castilio*, lib. 4. de aulico, *Laurentius* cap. 10. de melan. *Aeneas Sylvius* his *Lucretia*, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it, for as *Seneca* saith, *Ep. 33. lib. 4. Non est formosa mulier cuius crus laudatur & brachium, sed illa, cuius simul universa facies admirationem singulis partibus dedit*, she is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent. And the face especially gives a lustre to the rest; The face is it that commonly denominates faire or fowle, *arx forma facies*, the Face is Beauties Towre; and though the other parts be deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitius suis ferox*, and of it selfe able to captivate.

Vrit

† Vrit te *Glyceria nitor*,

Vrit grata protervitas,

Et vultus nimium lubricus aspici;

Glyceria's too faire a face was it that set him on fire, too fine to be beheld. When † *Cherea* saw the singing wenches sweet looks, he was so taken that he cried out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tades quotidianarum harum formarum?* O faire face, He never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worse he is, --- *vritq. videndo*, as in a burning glasse, the sun beames are reflected to a center, the raies of love are projected from her eyes. It was *Aeneas* countenance ravished *Queen Dido*, *Os humerosq. Deo similes*, he had an angelicall face.

* *O sacros vultus Baccho vel Apolline dignos,*

Quos vir, quos tuio femina nulla videt!

--- O sacred looks befitting Majesty,

Which never mortall wight could safely see.

Although for the greater part this beauty be most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high brow like unto the bright heavens, *celi pulcherrima plaga*, *Frons ubi vivit honor*, *frons ubi ludit amor*, white and smooth like the polished alabastrer, a paire of cheekes of *Vermilian* colour, in which love lodgeth, * *Amor qui mollibus genus puella pernoctas*: A corall lip, *suaviorum delubrum*, in which

Basia mille patent, basia mille latent,
gratiarum sedes gratissima, a sweet smelling flowre, from which Bees may gather hony, † *Mellilega volucres quid adhuc cava thyma, rosasq. &c.*

Omnes ad domina labra venite mee,

Ille rosas spirat, &c.

A white and round neck, that *via lactea*, dimple in the chinne, black eye-browes, *Cupidinis arcus*, sweet breath, white and even teeth, which some call the false peece, a fine soft round pappe, gives an excellent grace,

† *Quale decus tumidis Paro de marmore mammis!* * and make a † *Lachem*, pleasant valley *lactem sinum*, between two chaulkie hills, *Sororiantes* † *Arandus*, papillulas, & ad pruritus frigidus amatores solo aspectu excitantes. Vnde is, * *Forma papillarum quam fuit apta premi:*

Vrebant oculos dura stantesq. mamilla.

A flexen haire, golden haire was ever in great account, for which *Virgil* commends *Dido*, *Nondum sustulerat flavum Proserpina crinem*, *Et crines nodantur in aurum*. *Apollonius* (*Argonaut. lib. 4. Iasonis flavacoma incendit cor Medea*) will have *Iasons* golden haire, to be the maine cause of *Medea's* dotage on him. *Castor* and *Pollux* were both yellow hair'd. *Paris*, *Menelaus*, and most amorous young men have been such in all ages, *mollis ac suaves*, as *Baptista Porta* inferres, † *Physiog. lib. 2. fol. 77.* lovely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd: *Pulchricoma Venus*, and *Cupid* himselfe was yellow hair'd, *in aurum coruscante & crispante capillo*, like that neat picture of *Narcissus* in *Callistratus*, for to *Psyche* tyed him asleepe,

N n n

Bryce,

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† Hor. O. 1. 9.
lib. 1.

† Ter. Eunuch.
Act. 2. scen. 3.

† Petronius
Catale.

* Sophocles
Antigone.

† 10. Secundus
bas. 19.

† Lachem.
† Arandus.
vallis ame-
nissima, & duo-
bus montibus
composita ni-
vea.

† Ovid.

† Fol. 77.
† Daphne hila-
res amatoris,
&c.

Bryseis, Polixena, &c. flavicomae omnes,

and Hero the faire,

Whom young Apollo courted for her haire.

Leland commends *Guthera King Arthur's* wife, for a faire flexen haire: so *Paulus Aemilius* sets out *Clodeveus* that lovely King of *France*. b Synefius holds every effeminate fellow or adulterer is faire hair'd: and *Apollonius* adds that *Venus* herselfe, Goddess of Love, cannot delight, though she come accompanied with the Graces, and all Cupids traires attend upon her, girt with her own girdle, & smell of *Cynamon* & *Bawme*, yet if she be bauld or bad-hair'd, she cannot please her *Vulcan*. Which belike makes our *Venetian Ladies* at this day, to counterfeit yellow haire so much, great women to calamistrate and curl it up, vibrantes ad gratiam crines, & quot orbibus in captivitate flexos, to adorne their heads with spangles, pearles, and made flowres, and all Courtiers to affect a pleasing grace in this kinde. In a word, † The haire is Cupids nets, to catch all commers, a brushie wood, in which Cupid builds his nest and under whose shadowes, all Loves a thousand severall waies sport themselves.

A little soft hand, pretty little mouth, small, fine, long fingers,

Gratia quæ digitis... tis that which *Apollo* did admire in *Daphne*,

laudat digitosq; manusq;, a streight and slender body,

a small foot, and well proportioned legge, hath an excellent lustre, * Cui totum incumbit corpus uti fundamento ades. *Clearchus* vowed to his friend *Amyander* in † *Aristimetus*, that the most attractive part in his Mistris, to make him love and like her first, was her pretty leg and foot: a soft and white skinne, &c. have their peculiar graces, d Nebula haud est mollior ac huius cutis est, adipol papillam bellulam. Though in men these parts are not so much respected; a grimme *Sarazen* sometimes,

nudus membra *Pyracmon*, a martiall hirsute face pleaseth best, a black man is a pearly in a faire womans eye, and is as acceptable as * lame *Vulcan* was to *Venus*; for he being a sweaty fuliginous black-finyth, was dearely beloved of her, when faire *Apollo*, nimble *Mercury* were rejected, and the rest of the sweet-fac'd Gods forsaken. Many women (as *Petronius* observes) sordibus calent (as many men are more moved with kitchen wenches, and a poore market maid, then all these illustrious Court and City dames) will sooner dote upon a slave, a servant, a Durt-dawber, a *Brontes*, a *Cooke*, a *Player*, if they see his naked legs or armes, thorosq; brachia † &c. like that huntsman *Meleager* in *Philolaus*, though he be all in ragges, obscene and durty, besmeared like a ruddleman, a gypsey, or a chimney-sweeper, then upon a Noble Gallant; *Nireus*, *Ephestion*, *Alcibiades*, or those embroidered Courtiers full of filke and Gold. ‡ *Iustines* wife, a Citizen of *Rome*, fell in love with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen* himselfe helped her by chance. *Faustina* the Emperresse doted on a Fencer.

Not one of a thousand falls in love, but there is some peculiar part or

other which pleaseth most, and inflames him above the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desirable and pleased best, some said the forehead, some the teeth, some the eyes, cheekes, lips, necke, chinne, &c. the controversie was referred to *Lais* of *Corinth* to decide, but she smiling, said, they were a company of fooles; for suppose they had her where they wished, what would they * first seeke? Yet this notwithstanding I doe easily graunt, neq; quis vestrum negaverit opinor, All parts are attractive, but especially the eyes.

(videt igne micantes,

Syderibus similes oculos)

which are Loves Fowlers, aucupium amoris, the shooing hornes, the hooks of Love (as *Arandus* will) the guides, touchstone, Judges, that in a moment cure mad men, and make sound folkes mad, the watchmen of the body, what doe they not? How vex they not? All this is true, and (which *Athenaus* lib. 13. dip. cap. 5. and *Tatius* hold) they are the chiefe seats of Love, & as *Tames Lernutius* hath facetely expressed in an elegant Ode of his,

Amorem ocellis flammeolis heræ

Vidi insidentem, credite posteri,

Fratresq; circum ludibundos,

Cum pharetrâ volitare & arcu, &c.

I saw Love sitting in my Mistris eyes

Sparkling, beleive it all posterity,

And his attendants playing round about

With bowe and arrows ready for to fly.

Scaliger calls the eyes, & Cupids arrowes, the tongue, the lightning of love, the pappes, the tents: † Baltasar Castilio, the caules, the chariots, the lamps of Love,

amula lumina stellis,

Lumina quæ possent sollicitare Deos.

Eyes emulating starrs in light,

Enticing Gods at the first sight.

Loves Orators, † *Petronius*.

O blandos oculos, & ô facetos,

Et quâdam propria not a loquaces,

Illic est Venus, & leves amores,

Atq; ipsa in medio sedet voluptas.

O sweet and pretty speaking eyes,

Where Venus love and pleasure lies.

Loves Torches, Touch-box, Napthe and Matches, † *Tibullus*.

Illius ex oculis quum vult exurere divos,

Accendit geminas lampades acer amor.

Tart loue when he will set the Gods on fire,

Lightens the eyes as Torches to desire.

Leander at the first sight of *Hero's* eyes, was incensed, saith *Ansen*.

Simul in oculorum radiis crescebat fax amorum,

Et cor fervebat invecti ignis impetu,

Pulchritudo enim celebris immaculata femina,

Acacior hominibus est veloci sagittâ.

N n n 2

Caricagnus Apologu, Que pars maxime desiderabilis, alta frontem, aliam genas, &c. Inter seminum.

† Amorâ bami duces, iudices & indices qui momento inanos sanant, inanos insane cogunt, ocularijimi corporis excubitores, quid non agunt? quid non agunt?

g Henfius; h Sunt enim oculi precipue pulchritudinis sedes lib. 6. i Ocelli carum, 17. cuius & Lipfius epist. quæst. lib. 3. cap. 11. meminit ob elegantiam.

k Cymbia prima suis micrum me cepit ocellis, contactum nulla ante cupidinis bus Propert. l. 1. m In cavalest.

p De Sulpicio l. 4.

q Pulchritudo ipsa per oculos radios in pectus amantia dimittit amorem rei formam inculpam, Tatius l. 1.

esalei

Oculus verò via est, ab oculis iustis

vulnus dilabitur, & in praeordia viri manat.

Loves torches gan to burn first in her eyes,
And set his heart on fire, which never dies:
For the faire beauty of a Virgin pure,
Is sharper then a dart, and doth inure
A deeper wound, which pierceth to the heart,
By th'eyes, and causeth such a cruell smart.

A modern Poet brings in *Ammon* complaining of *Thamar*,

& me fascino

Occidit ille risus & forma lepos,

Ille mitor, illa gratia, & verus decor,

Ille amulantes purpuram, & rosas gena,

Oculiq; vinctaq; aureo nodo coma.

It was thy beauty, 'twas thy pleasing smile,
Thy grace and comeliness did me beguile,
Thy rose-like cheeks, and unto purple faire
Thy lousely eyes and golden knotted haire.

*s. Jacob. Corne-
lia Ammon
Traged. Act.
1. sc. 1.*

*Rose forma-
rum ocula
na/cuntur, &
bilaritas cul-
tus elegantis
coronae. Philo-
stratus de vita*

*Epist. 10. in
delitium. Abi ex
oppugnatione
velinque, qui
flamma non
extinguit, ni
ab amore ipsa
flamma sentit
incendium:
que corporum
penetratio,
que i. ranna
habetur.
† 1. h. P. A.
theca.*

Philostrophus Lemnius cries out on his Mistress *Basiliske* eyes, *ardentes* faces, thole two burning glasse, they had so inflamed his soule, that no water could quench it. *What a tyranny*, (saith he) *what a penetration of bodies is this! thou drawst with violence, and swallowest me up, as Charybdis doth Saylers with thy rocky eyes, he that falls into this gulf of Love, can never get out.* Let this be the Corallary then, the strongest beames of beauty, are still darted from the eyes,

† *Nam quis lumina tanta, tanta*

Posset luminibus suis tueri,

Non statim trepidansq; palpitansq;

Prædesiderij aestuantis auræ? &c.

For who such eyes with his can see

And not forthwith enamour'd bee!

And as men catch dotrels, by putting out a legge or an arme, with those mutuall glances of the eyes they first inveigle one another.

† *Propertius.*

† *Cynthia prima suis miserum me cepit ocellis,*

Of all eyes (by the way) black are most amiable, enticing, and fairest, which the Poet observes in commending of his Mistress.

u *Speciandum nigris oculis, nigroq; capillo.*

*u. Ovid. amoris
lib. 2. eleg. 4.
13. de Herculi.*

which *Hesiod* admires in his *Alcmena*,

† *Cuius à vertice ac nigricantibus oculis,*

Tale quiddam spirat ac ab aurea venere.

From her black eyes, and from her golden face

As it from *Venus* came a lovely grace.

** Calagynum
dial.
x. lib. 1.*

* *Triton* in his *Atene*

nigra oculos formosa mihi.

* *Homer* useth that Epithete of Oxe-eyed, in describing *Iuno*, because a round black eye is the best, the Sonne of beauty, and farthest from black the worst: Which *Polidore Virgil* useth in our Nation, *Angli ut plurimum caecis oculis*, wee haue gray eyes for the most part. *Baptista Porta Physiognom. lib. 3.* puts gray colour upon children; they be childish eyes,

dull

dull and heavy. Many commend on the other side *Spanish Ladies*, and those *Greek Dames* at this day, for the blacknesse of their eyes, as *Porta* 2 *Sanis* relation. fol. 67. doth his *Neopolitan* young wives. *Sueton* describes *Julius Caesar* to haue been *nigris vegetisq; oculis micantibus*, of a black quick sparkling eye; & although *Averroes* in his *Colliget* will haue such persons timorous, yet without question they are most amorous.

Now last of all, I will shew you by what meanes Beauty doth fascinate, bewitch, as some hold, and work upon the soule of a man by the eye. For certainly I am of the Poets minde, Love doth bewitch and strangely change us.

* *Ludit amor sensus, oculos perstringit, & aufert Libertatem animi, mirà nos fascinat arte.*

Credo aliquis demon subiens praeordia flammam

Concitat, & raptam tollit de cardine mentem.

Love mocks our senses, curbs our liberties,

And doth bewitch us with his Art and rings,

I think some Divell gets into our entrals,

And kindles coales, and heaves our soules from th' hinges

Heliodorus lib. 3. proves at large, that love is witchcraft, it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came. The manner of the fascination, as *Ficinus com. 10. cap. com. in Plat.* declares it, is thus; *Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyne eye to eye, and so drink and suck in Love between them, for the beginning of this disease is the Eye. And therefore he that hath a cleare Eye, though he be otherwise deformed, by often looking upon him, will make one mad, and tye him fast to him by the eye.* *Leonard. Varius lib. 1. cap. 2. de fascino.* telleth us, that by this interview, the purer spirits are infected, the one Eye pierceth through the other with his rayes, which he sends forth, and many men haue those excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightnesse is such, they compell their spectators to look off, and can no more endure them then the Sunne beames, *Barradius lib. 6. cap. 10. de Harmonia Evangel.* reports as much of our Saviour *CHRIST*, and *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* describes likewise to have been yellow-haired of a wheat colour, but of a most amiable and piercing eye. The rayes, as some thinke, sent from the eyes, carry certain spirituall vapours with them, and infect the other party, and that in a moment. I know, they that hold *visio fit intra mittendo*, will make a doubt of this, but *Ficinus* proves it from beare-eyes, That by sight alone, make others beare eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected. Other arguments there are of a Basilisk, that kills a far off by sight, as that *Ephestius* did of whom *Philostrophus* speaks, of so pernicious an eye, he poysoned all he looked steddily on: and that other argument, *menstrua formidant*, out of *Aristoteles Problems*, morbose *Capivaccius* addes, & † *Septalius* the Commentator, that contaminate a looking-glasse with beholding it.

So the beames that come from the agents heart, by the eyes infect the spirits

*a. Alantuan.
b. Amor per o-
culos, nares,
poros influens,
&c. Mortales
tu a summo pe-
re fascinantur
quando frequen-
tissimo intuitu
oculorum dirigen-
tes, &c. Iaco-
bi plus nitore
potest oculo-
rum &c.*

*c. Spiritus pu-
iores fasci-
nantur, ocula
a feratior e-
recreat, crimi-
nosus, acuti-
bus oculis.*

*† Lippi solo in-
tuitu alios lip-
pos faciunt, ex
patet una cum
radio vaporem
corrupti san-
guinis emanare,
cujus contra-
gione oculus
spectantis infi-
citur.*

*† Commens. in
Aristot Probl.
h. sic radii à
corde percuti-
untur, mis-
simum pro-
prium repetit,
cor vulnerat,
per oculos &
sanguinem in-
ficiuntur, spiri-
tus, subtili-
quidam vi-
Castil. lib. 3.
de aulico.*

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about the patients, inwardly wound, & thence the spirits infect the blood. To this effect the complained in *Apuleius*, *Thou art the cause of my grief, thy eyes piercing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pitty me that am now ready to dye for thy sake.* *Ficinus* illustrates this with a familiar example of that *Marrhusian Phædrus* and *Theban Lycias*.^k *Lycias he stares on Phædrus face, and Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rayes, sends out his spirits. The beames of Phædrus eyes are easily mingled with the beames of Lycias, and spirits are joynd to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels: and that which is a greater wonder, Phædrus blood is in Lycias heart, and thence come those ordinary loue speeches, my sweet heart Phædrus and mine owne selfe, my deare bowels: And Phædrus againe to Lycias, O my light, my joy, my soule, my life. Phædrus follows Lycias, because his heart would have his spirits, and Lycias followes Phædrus, because he loues the seat of his spirits, both follow, but Lycias the ear-nest of the two: The river hath more need of the fountain, then the fountain of the river, as iron is drawn to that which is touched with a loadstone, but draws not it againe, so Lycias drawes Phædrus. But how comes it to passe then, that a blinde man lones, that never saw? We read in the lives of the Fathers, a story of a childe that was brought up in the wilderness, from his infancy, by an old Hermite: now come to mans estate, he saw by chance, two comely women wandring in the woods: hee asked the old man what creatures they were, he told him *Fayries*. After a while talking obiter, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life, he readily replied, the two † *Fayries* he spied in the wilderness. So that without doubt, there is some secret loadstone in a beautilfull woman, a magnetique power, a naturall inbred affection, which moues our concupiscence, and as he sings,*

*Alc thinks I haue a mistresse yet to come,
And still I seek, I loue, I know not whom.*

† *Tis true indeed of naturall and chaste love, but not of this Heroicall passion, or rather brutish burning lust, of which we treat, wee speak of wandring, wanton, adulterous eyes, which as he saith, lye still in wait, as so many souldiers, and when they spy an innocent spectatour fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze & glote, as wanton Lovers doe one upon another, and with a pleasant eye confect, participate each others soules. Hence you may perceiue how easilly, and how quickly we may be taken in loue; since at the twinkling of an eye, Phædrus spirits may so perniciously infect Lycias blood. † Neither is it any wonder, if we but consider how many other diseases closely, and as suddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath receaved them, but egge him on,*

Idg. peti corpus mens unde est saucia amore,

and we may manifestly perceiue a strange conduction of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. obseru. cap. 7. Valeſius controu. Ficinus, Cardan, Libanius de cruentis cadaveribus, &c.*

MEMB. 2.

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MEMB. 3. SUBSECT. 3.

Artificiall allurements of loue, causes and provocations to
Lust; Gestures, Cloathes, Dower, &c.



Naturall beauty is a stronger loadstone of it selfe, as you have heard, a great temptation, and pierceth to the very heart, o *forma verecunda nocuit mihi visa puella*, but much more when those artificiall enticements and provocations of Gestures, Cloathes, Jewels, Pigments, Exornations, shall be annexed unto it; those other circumstances, opportunity of time and place shall concur, which of themselves alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an nature?* Whether naturall or artificiall objects be more powerfull: but not decided: for my part I am of opinion, that though beauty it selfe be a great motive, and give an excellent lustre in *sordibus*, in beggery, as a Jewell on a dunghill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faies of *Charicia*, though she were in beggers weeds: yet as it is used, artificiall is of more force, and much to be preferred.

† *Sic dentata sibi videtur Agle,
Emptis ostibus Indicoq; cornu,
Sic qua nigrior est cadente moro,
Cerulea sibi placet Lychoris.*

So toothlesse *Agle* seemes a pretty one,
Set out with new bought teeth of *Indy* bone:
So foule *Lychoris* blacker then berry,
Her selfe admires, now finer then cherry.

John Berius the Burgundian cap. 8. hist. navigat. in Basil. is altogether on my side. For whereas (saith hee) at our comming to *Brasile*, wee found both men and women naked as they were borne, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a yeare with them, to weare any, p *Many will thinke that our so long commerce with naked women, must needs be a great provocation to lust, but hee concludes otherwise, that their nakednesse did much lesse entise them to lasciuiousnesse, then our women cloathes. And I dare boldly affirme (saith he) that those glittering attires, counterfeit colors, headdresses, curled haire, plaited coates, cloakes, gownes, costly stomachers, guarded and loose garments, & all those other countrements, wherewith our country women counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kinde, then that Barbarian homelinessse, although they be no whit inferiour unto them in beauty. I could evince the truth of this by many other arguments, but I appeale (saith he) to my companions at that present, which were all of the same minde. His country-man *Montague* in his *Essays*, is of the same opinion, and so are many others; out of whose assertions thus much in briebe we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from*

outward

† In Beauty, that of favour is preferred before that of Colours, and decent more is more than that of favour
Bacon's Essays.

† *Martialis.*

† *Multitudo opinatur commercium illud adeo frequens cura barbaris, nudis ac presertim cum feminis, ad libidinem provocare, et minus multo noxia illorum nuditas quam nostrorum seminatum cultus. Auson affectate splendens illius cultum, iussit, &c.*

outward ornaments, then such as nature hath provided. It is true that those faire sparkling eyes, white necke, corall lips, turgent pappes, Rose-coloured cheekes, &c. of themselves are potent enticers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall bee added, it must needs bee farre more forcible then it was, when those curious needle-workes, variety of colours, purest dyes, Jewells, spangles, pendants, lawne, lace, rissianies, faire and fine linnen, embrioderies, calamistrations, oymments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddesse, when nature shall be furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* termes it, 2. 2. 14. a wanton, a rolling, lascivious eye; A wandering eye, which *Isay* taxeth, 3. 16. *Christ* himselfe, and the Virgin *Mary* had most beautiful eyes, as amiable eyes as any persons, faith *Baradius*, that ever lived, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe *Gerson* and *Bonaventure*; there was no such Antidote against it, as the Virgin *Maries* face. 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When *Pallas*, *Iuno*, *Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant enterlude of *Apuleius*, *Iuno* came with maiesty upon the stage, *Minnerva* gravity, but *Venus*, dulce subridens consistit amant, & gratissime *Gratia* deam propitiantes, &c. came in smiling with her gracious graces and exquisite musicke, as if she had danced, & nonnunquam saltare solis oculis, and which was the maine matter of all, she danced with her rolling eyes; they were the Brokers and Harbingers of her fate. So she makes her brags in a moderne Poet,

† Soone could I make my brow to tyrannize,
And force the world doe homage to mine eyes.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with private lookes, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye, she did *suffragari*, and gave consent with a pleasant looke. That *Thracian Rodophe* was so excellent at this dumbe Rhetoricke, that if she had but looked upon any one almost (saith *Calisirus*) she would have bewitched him, and he could not possibly escape it. For as *Salvianus* observes, the eyes are the windowes of our soules, by which as so many channels, all dishonest concupiscence gets into our hearts. They reveale our thoughts, & as they say, *frons animi index*, but the eye of the countenance,

† Quid procacibus intueri ocellis, &c.

I may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counteriteir, composed, affected, artificiall and reciprocal, those counter-smiles are the dumbe shewes and prognosticks of greater matters, which they most part use, to inveagle & deceive; though many fond lovers againe are so frequently mistaken, and led into a fooles paradise

q *Hermione* vangel. lib. 6. cap. 6.
r *Serm. de concup. viir. Phisognomia viir. g. tibi omnes mouet ad concupiscentiam.*
s 3. sent. d. 3. q. 3. mirum, viir. formosissima, sed a nemine concupiscentia.
† *Mer. 10.*

† *Rosamonds* complaint, by *Sam. Daniel.*

r *Enneas* Sylu.
u *Heliodor. 1.*
z. *Rodophe* Thracia tam inuicibili fascino instruita. tam exaete oculis intuent artraxit, ut si in illam quis incidisset ferri non posset quin caperetur.
x *Lib. 3. de providentia: Animi fenestre oculi. Cr. omnia improba cupiditas per ocellos tanquam canales introit.*
† *Buchanan.*

paradise. For if they see but a faire maid laugh, or shew a pleasant countenance, use some gracious wordes or gestures, they apply it all to themselves, as done in their favour, sure the loves them, she is willing, coming, &c.

Statens quando videt quod pulchra puellula ridet,

Tunc fatuus credit se quod amare velit:

When a foole sees a faire maid for to smile,

He thinks she loves him, tis but to beguile.

They make an art of it, as the Poet telleth us,

† Quis credat, discunt etiam ridere puella,

Quaritur atq. illis hac quoq. parte decor:

Who can beleeve to laugh maids make an Art,

And seeke a pleasant grace to that same part.

And 'tis as great an entisement as any of the rest,

— subrisit molle puella,

Cor tibi risu salis.

She makes thine heart leape with a pleasing gentle smile of hers.

b. Dulce ridentem Lalagen amabo,

Dulce loquentem,

I love Lalage

as much for smiling, as for discoursing, delectata illa risu tam blandum, as he said in *Petronius* of his Mistis, being well pleased, she gave so sweet a smile. It wonne *Ismenius*, as he confesseth, *Ismene subrisit amatorium*, *Ismene* smiled so lovingly the second time I saw her, that I could not chuse but admire her. And *Galla's* sweet smile quite overcame *Fausus* the Shepheard,

Me aspiciens motu blande subrisit ocellis.

All other gestures of the body will enforce as much. *Daphnis* in *Lucian* was a poore tattered wench, when I knew her first, said *Corbile*, pannosa & lacera, but now she is a stately peece indeed, hath her maids to attend her, brave attires, mony in her purse, &c. and will you know how this came to passe? by setting out her selfe after the best fashion, by her quid, &c. pleasant carriage, affability, sweet smiling upon all, &c. Many women dote upon a man for his complement only, and good behaviour, they are wonne in an instant, too credulous to believe that every light, wanton sutor, who sees or makes love to them is instantly inamored, he certainly dotes on, admires them, will surely marry, when as he means nothing lesse, 'tis his ordinary carriage in all such companies. So both deduce each other, by such outward shewes, and amongst the rest, an upright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected peace, are most powerfull enticers, & which the Prophet *Esay* a Courtier himselfe, and a great observer, objected to the daughters of *Sion*. 3. 16. they minced as they went, and made a tinkling with their feet. To say the truth, what can they not effect by such means?

Whilist nature decks them in their best attires,

Of youth and beauty which the world admires,

† Viri. — voce, manu, gressu, pectore, fronte, oculis.

When Art shall be annexed to beauty, when wiles and guiles shall concur: for to speak as it is, Love is a kinde of legerdemaine, meere juggling,

y *Ovid. de arte amandi.*

z *Pet. 3. Sat.*

a *Vel cernit* Charities ridere putaret, *Musem* of *Hero.*

b *Hor. Od. 12.* lib. 1.

c *Euphorbus* l. 5.

† *Montanus.*

† *Tom. 4. meriti.* dial. *Exornando* seipsum elegantissimam erga cunctos ridendo suave ac blandum.

† *Angerianus.*

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d Vell. forte
vestimentum
de cadastris
eleverunt, ut
pedum ac tib-
iarum part ali-
qua conspicua
retur, dum tem-
plum aut lo-
cum aliquem
adierit.
c Sermones,
quod non fe-
mine viri co-
habitem. Non
loquuta es lin-
gua, sed loqua-
ta es gressu:
non loquuta es
voce, sed ocu-
lis loquuta es
clarior quam
voce.
† Iovianus
Pontanus Ba-
iar, lib. 1. ad
Hermionem.
* De luxu vo-
stium discurs.
6. Nihil aliud
deest nisi ut
præco vos
præcedat &c.
y If you can
tell how you
may sing this
to the tune
a Sow-gelder
blowes.
c Auson. epig.
28.

ling, a fascination. When they shew their fair hand, side, foot and legge withall, *magnum sit desiderium, noli relinquere*, saith *Balthasar Casti- lia lib. 1.* *let us all long; and when they pull up their petty-coates, and outward garments, as usually they doe to shew their fine stockings, and those of purple like dye, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as *Chrysostome* telleth them downe right, though they say nothing with their mouthes, they speak in their gate, they speak with their eyes, they speak in the carriage of their bodies. And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, armes and wrists, to what end are they, but only to tempt men to lust?*

† Nam quid lacte colus finis, & ipsas
Pra te fers sine linteo papillas?
Hoc est dicere, posce, posce, trado,
Hoc est ad Venerem vocare amantes.

There needs no more as *Fredericus Maenefius* well observes, but a crier to goe before them so dressed, to bid us looke out, a trumpet to sound, or for defect a Sow-gelder to blow.

y Looke out looke out and see,
What object this may be.
That doth perstringe mine eye:
A gallant Lady goes,
In rich and gaudy clothes,
But whether away God knowes,
— looke out, &c. & quæ sequantur,

or to what end and purpose? But to leave all these phantastickall raptures, I'll prosecute mine intended Theame. Nakednesse, as I have said, is an odious thing of it selfe, *remedium amoris*, yet it may be so used, in part, & at set times, that there can be no such entisement as it is;

c Nec mihi cincta Diana placet, nec nuda Cythere,
Illa voluptatis nil habet, hac nimium.

David so espied *Bertheba*, the Elders *Susanna*: & *Apelles* was inamored with *Campaspe*, when he was to paint her naked. *Tiberius in Suet. cap. 42.* supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nuda puella administrarent*, some say as much of *Nero*, and *Pompey Hater* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of some lascivious queanes to dance frisking in that fashion, saith *Curtius lib. 5.* & *Sardus de mor. gent. lib. 1.* writes of others to that effect. The 8 *Tuscan* at some set banquets, had naked women to attend upon them, which *Leontius de Vitis hist. lib. 3. cap. 96.* confirms of such other bawdy nations. *Nero* would have filthy pictures still hanging in his chamber, which is too commonly used in our times, & *Helio-gabalus*, *Etiâ coram agentibus, ut ad venerem incitarent*: So things may be abused. A servant maid in *Aristanetus*, spied her Master and Mistress through the key hole * mer- rily disposed, upon the sight she fell in love with her Master. *Antoninus Caracalla* observed his mother in law with her breasts amorously laid o-

† Epist. 7. lib.
2.
* Amatoria
miserantes vi-
dit, & in ipsi complexibus audire, &c. emerge inde capido in pectus Virginis.

which

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pen, he was so much moved, that he said, *Ab si liceret*, O that I might; which she by chance over-hearing, replied as impudently, *Quicquid li- bet licet*, thou maist doe what thou wilt: And upon that temptation hee married her: this object was not in cause, nor the thing it selfe, but that unseemly, undecent carriage of it.

When you have all done, *veniunt à veste sagitta*, the greatest provo- cations of lust are from our apparell, God makes, they say, man shapen, and there is no motive like unto it;

* Which doth even beauty beautifie,
And most bewitch a wretched eye.

* Sidney's
Arcadia.

a filthy knave, a deformed queane, a crooked carcase, a maukin, a witch, a rotten post, an hedg stake may be so set out and tricked up, that it shall make as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuria aucupium*, one calls it, the first snare of lust, *Bossus aucupium animarum, let halem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium sanguineis lachrymis deplorandum*, saith *† Mate- nesus*, and with teares of blood to be deplored. Nor that comeliness of clothes is therefore to be condemned, and those usuall ornaments: there is a decency and decorum in this as well as in other things, fit to be used, becomming severall persons, and besitting their estates, he is onely phan- tastickall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their meanes and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why doe they adorne themselves with so many colours of hearbs, fictitious flowres, curious needle works, quaint devices, sweet smelling odors, with those inestimable riches of precious stones, pearles, rubies, diamonds, emeralds, &c. Why doe they crowne themselves with gold and silver, use coronets and tires of severall fashions, deck themselves with pendants, bracelets, eare-rings, chaines, gir- dles, rings, pinnes, spangles, embroyderies, shadows, rebatoes, verficolor ribbands? why doe they make such glorious shewes with their scarfes, feathers, fannes, masks, furs, laces, tiffanies, ruffles, falls, calls, cuffs, damasks, velvets, tinsels, cloath of gold, silver, tinsue? with colours of heavens, starres, planets: the strength of mettals, stones, odors, flowers, birds, beasts, fishes, and whatsoever *Africk, Asia, America*, sea, land, art, & industry of man can afford? Why doe they use and covet such novelty of inventions, such new fangled tyres, and spend such inestimable summs on them? To what end are those crisped, false haire, painted faces, as *† the Satyrists* observes, such a composed gate, not a step awry? Why are they like so many *Sybarites*, or *Neroes Poppæ*, *Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawk in pruning? *1 Dum moliantur, dum comuntur annus est, A. * Gardiner takes not so much delight and paines in his garden, as horse-man to dresse his horse, scoure his armour, a Marriner about his ship, a Merchant his shop and shop-booke, as they doe about their faces, and all those other parts: such setting up with cokes, steehting with whale-bones; why is it but as a day-net catcheth Larkes, to make young men stoop unto them? Philoborus a navibus, &c.*

gallant

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gallant in *Aristonetus*, advised his friend *Polianus*, to take heed of such entilements, *†* for it was the sweet sound and motion of his *Mistris* spangles and bracelets, the smell of her oynments, that captivated him first, *†* *Illa fuit mentis prima ruina mee.*

*Quid sibi vult paxidum turba, saith m Lucian, To what use are pinnes, poss, glasses, oynments, irons, combs, bodkins, setting-sticks? why bestow they all their patrimonies and husbands yearly revenues on such fooleries, † bina patrimonium singulis auribus; why use they dragons, waspes, snakes, for chaines, inamelled jewels on their necks, cares, dignum potius foret ferro manus istas religari, atq, utinam monilia vere dracones essent, they had more need some of them be tied in Bedlam with iron chaines, have a whip for a fan, & hair-cloathes next to their skins, instead of wrought smocks, have their cheeks stigmatized with a hot iron, I say, some of our Icelabells, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and deare bought stuff? *Because forsooth they would be faire and fine, and where nature is defective, supply it by art.**

Sanguine qua vero non rubet, arterubet, (Ovid)

and to that purpose they annoint and paint their faces, to make *Helen of Hecuba* — *parvamq, exortamq, puellam* — *Europen;* To this intent they crush in their feet and bodies, hurt and crucifie themselves, sometimes in lax cloathes, an hundred yards I think in a gowne, a sleeve; and sometimes againe so close, *ut nudos exprimant artus.* Now long talkes and traines, and then short, up, downe, high, lowe, thick, thinne, &c. now litle or no bands, then as big as cart wheelles, now loose bodies, then great fardingalls & close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other: *oculorum decipulam*, † one therefore calls it, & *Indicem libidinis*, the trap of lust, and sure token, as an Ivy-bush isto a Taverne.

Quod pulchros Glycere sumas depixide vultus,

Quod tibi composita nec sine lege come,

Quod niteat digitis adamas, Beryllus in aure,

Non sum divinus, sed scio quid cupias.

O *Glycere* in that you paint so much,

Your haire is so bedeck't in order such,

With rings on fingers, bracelets in your care,

Although no Prophet, tell I can, I feare.

To be admird, to be gazed on, to circumvent some novice? As many times they doe, that instead of a Lady he loves a cap and a feather, instead of a maid that should have *verum colorem, corpus solidum, & succi plenum* (as *Charea* describes his mistris in the † Poetya painted face, a ruffe-band, faire and fine linnen, a coronet, a flowre,

* (*Natureq, putat quod fuit artificis,*)

a wrought waicore he dotes on, or a pied petticoat; a pure dye, instead of a proper woman. For generally as with rich furred Conies, their cases are farre better then their bodies, and like the bark of a Cinnamon tree which is dearer then the whole bulk, their outward accoutrements are far more pretious then their inward endowments. 'Tis too commonly so,

Anserimus

P Ausferimur cultu, & gemmis, auroq, teguntur

Omnia, pars minima est ipsa puella sui.

With gold and jewels all is covered,

And with a stranger tire we are wonne,

(While she's the least part of her selfe)

And with such baubles quite undone.

Why doe they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candle-light, and come abroad with all the preparation may be, when they have no business, but only to shew themselves? *Speſſatum veniunt, veniunt ſpeſſentur ut ipſa.*

† For what is beauty if it be not seen,

Or what is't to be seen if not admir'd,

And though admir'd, unlesse in love desir'd?

why doe they goe with such a counterfeit gate, which a *Philo Judeus* reprehends them for, and use (I say it againe) such gestures, apish, ridiculous, undecent attires, *Sybariticall tricks, fucos genis, purpurissam venis, eorussam fronti, leges oculis, &c.* use those sweet perfumes, powders & ointments in publick; flock to heare sermons so frequent, is it for devotion? or rather as *Basit* tels them, to meet their sweet-hearts, and see fashions; for as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tires as if they should goe to a dancing schoole, a stage-play, or bawdy-house, siter then a Church.

When such a free Priest comes her Masse to say,

Twenty to one they all forget to pray.

They make those holy Temples consecrated to godly Martyrs, and religious uses, the shops of impudence, dens of whores and thieves, and litle better then brothell houses. When we shall see these things daily done, their husbands bankrupts, if not cornuto's, their wives light huswives, daughters dishonest; and heare of such dissolute acts, as daily we doe, how should we think otherwise, what is their end, but to deceive and inveagle young men? As tow takes fire, such enticing objects produce their effect, how can it be altered? When *Venus* stood before *Anchises* (as *Homer* faines in one of his Hymnes) in her costly robes, he was instantly taken,

Cum ante ipsum staret Iovis filia, videns eam

Anchises, admirabatur formam, & stupendas vestes,

Erat enim induta peplo, igneis radiis splendidiore,

Habebat quoq, torques fulgidos, flexiles halices,

Tenerum collum ambiebat monilia pulchra,

Aurea, variegata.

When *Venus* stood before *Anchises* first,

He was amaz'd to see her in her tires,

For she had on a hood as red as fire,

And glittering chaines, and Ivy twisted spires,

About her tender neck we e costly bruches,

And neck-laces of gold, inamelled ouches.

So when *Medea* came in presence of *Iason* first, attended by her Nymphs and Ladies, as she is described by *Apollonius*,

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p. 471.

† S. Daniel.

q Lib de viſi

m. Fr. To in

ceſſu, obitu

laſſico, cala

miſſata, cin

clunata, iuca

ta, recens lora

purpuriffata

pretioſiſſi ami

ſti palliato,

ſpirant ungu

ta, ut juven

animos circū

veniat,

Orat, in chri

or impuſenter

ſema, culum

aſpectibus ex

ponunt, inſo

lenter comas

jaſtantes, tra

hant tunicas

pedibus colli

dentes oculoſ

perolant viſu

e ſuſo, ad tri

putum inſa

nientes, omne

adoleſcent in

inſuperant

am in ſe pro

vocantes, idq

in templis me

morie marty

rum conſecra

ti, pomarium

civitatu offi

cinam ſecerit

imp ſentia

† Hymno Ven

ri ſicaro,

† Argonau. l. 4

*Cunctas vero ignis instar sequebatur splendor,
Tantum ab aureis fimbriis resplendebat jubar,
Accenditq; in oculis dulce desiderium.*

A lustre followed them like flaming fire,
And from their golden borders came such beams,
Which in his eyes provok'd a sweet desire.

Such a relation we have in * *Plutarch*, when the *Queenes* came and offered themselves to *Anthony*,^u with divers presents, and enticing ornaments,

*Asiatick allurements, with such wonderfull joy and festivity, they did so inveigle the Romans, that no man could containe himselfe, all was turned to delight & pleasure. The women transformed themselves to Bacchus shapes, the men children to Satyres and Pans; but Anthony himselfe was quite besotted with Cleopatra's sweet speeches, philters, beauty, pleasing tyes: for when she sailed along the river Cydnus, with such incredible pompe in a gilded ship, her selfe dressed like Venus, her maides like the Graces, her pages like so many Cupids, Anthony was amazed, and rapt beyond himselfe. Heliodorus l. 1. brings in Darnetia stepmother to Cnemom, whom she saw in his scarfes, rings, robes and coronet, quite mad for the love of him. It was Judiths Pantofles that ravished the eyes of Olofernes. And Cardan is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly love her. If these outward ornaments were not of such force, why doth ² *Naomi* give *Ruth* counsel how to please Boaz? and ³ *Judith* seeking to captivate Olofernes, washed and anointed her selfe with sweet oyntments, dressed her haire, and put on costly attires. The riot in this kinde hath been excessive in times past; no man almost came abroad, but curled and anointed,*

^b *Et matutino sudans Crispinus amomo,*

Quantum vix redolent duo funera, one spent as much as two funeralls at once, and with perfumed haire, & *rosa canos odorati capillos Assyriacq; nardo.* What strange things doth *Sueton* relate in this matter of *Caligula's* riot? And *Pliny lib. 12. & 13.* Read more in *Dioscorides, Vlmus, Arnoldus, Randolettus de fuco & decoratione*, for it is now an art, as it was of old, *So Seneca records* *officina sunt odores coquentium.* Women are bad and men worse, no difference at all betwixt their and our times, ^f *Good manners*, (as *Seneca* complains) are extinct with wantonnesse, in tricking up themselves men goe beyond women, they weare harlots colours, and doe not walk, but jet and dance, hic mulier, hæc vir, more like Players, Butterflies, Baboones, Apes, Anticks then men. So ridiculous moreover we are in our attires, and for cost so excessive, that as *Hierome* said of old, *Vno filo villarum insunt pretia, uno lino decies seferstium inferitur*, 'tis an ordinary thing to put a thousand Okes, and an hundred Oxen into a suite of apparell, to weare a whole Mannor on his back. What with shooe-ties, hangers, points, cappes and feathers, scarfes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Helioabslus* is taxed by *Lampridius*, and admired in his age for wearing jewels in his shooes, a common thing in our times, not for Emperours and Princes, but almost for serving-men and taylors: all the flowers, starres, constellations, gold and pretious stones doe condescend to set out their

* Vir. Anton. u. Regia domo ornatus, cer-
tantes, sese ac-
formam suam
Antonia offe-
rentes, &c.
Cum ornatu ei
incredibili pō-
papo Cyaniū
fluvium navi-
puppi. tpsa ad
similitudinem
Veneris orna-
ta, pue. Gra-
tiu similes pu-
eri cupilini-
bus, Antonius
ad visum stu-
petactus.
x Lib de lib.
prop.
y Amictum
Chlamyde &
coronu quum
primum aspe-
xit Cnemomem
ex potestate
mentis excidit.
z Ruth. 3. 3.
a Cap. 9. 5.
b Ruth. Sur. 6.
c Hor. lib. 2.
Od. 11.
d Cap. 27.
e Epi. 9.
f Quicquid est
boni moris te-
uitate extin-
guatur & po-
luram corpo-
ra mulieris
munditias an-
tece Jimus, co-
lores macetri-
cios viri simi-
mus texero &
molli gratia
su. Endimus
g. a. um, non
ambulantus,
nat. quæst. lib.
7. cap. 31.

their shooes. To represent the luxury of those *Roman* matrons, there was *Lucius* *Valerius* and *Oppius*, and a *Cato* to contradict, but no lawes will serve to suppress the pride and insolency of our dayes; the prodigious riot in this kinde. *Lucullus* wardrobe is put downe by our ordinary citizens, & a *Coblers* wife in *Venice*, & *Curelian* in *Florance*, is no whit inferior to a *Queene*, if our *Geographers* lay true; and why is all this? *Why do they glory in their Jewels* (as ^a he saith) or exult and triumph in the beauty of their clothes, why is all this cost? to incite men to be sooty in burning lust. They pretend decency and ornament, but let them take heed, lest while they set out their bodies, they doe not damne their soules, 'tis ^b *Bartholomew* counsell: *shine in Jewels, stinke in conditions; have purple robes, and a conscience.* Let them take heed of *Esayes* propheticke, that their slip-pers and tyers be not taken from them, sweet bables, bracelets, earrings, vaines, wimpells, crisping pinnes, glasse, fine linnets, hoods, lawnes, and sweet favours, they become not bald, burnt, and stinke upon a sudden. And let maids beware, as ^c *Cyprian* adviseth, *lest while they wander too loosely abroad, they loose not their virginities: & like Egyptian temples,* seem faire without, but prove rotten carcases within. How much bet-ter were it for them to follow that good counsell of *Fertullian*: *To have their eyes painted with chastity, the word of God inserted into their eares,* *Christi's* yoked tied to their haire, to subiect themselves to their husbands. If they would doe so, they should be comely enough, cloath themselves with the lust, desirous silke of sanctity, damaske of devotion, purple of piety and chastity, and so esse virgines, painted, they shall have God himselfe to be a sniter: *Let whores and queanes pranke up themselves, let them paint their faces with minion and cerisse, they are but Jewels of lust, and signes of a corrupt soule: if yee be good, honest, vertuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himselfe your love and desire. Mulier recte olet, ubi nihil olet,* then a woman smelles best, when she hath no perfume at all, no crowne, chaine or Jewell, (*Guivarra* addes) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wife mans eye and judgement they get by their plainnesse, and seeme fairer then they that are set out with bables, as a Butchers meat is gum *Christi*, with pricks, puffed up and adorned like so many layes with variety of colours. It is reported of *Cornelia* that vertuous *Roman* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewo-man (some light huswife belike, that was dressed like a *May Lady*, as most of our gentlewomen are, was ^a more sollicitous of her head tyes, rather of her health, that spent her time betwixt a combe and a glasse, and had chiefe rather be faire then honest (as *Cato* said) and have the commonwealth tur-ned topsie turvie, then her tyes warred) and she did nought but bragge of her fine robes, and Jewels, & provoked the *Roman* Matron to shew hers: *Cornelia* kept her in talke till her children came from schoole, and these, said she, are my Jewels, and so deluded and put off a proud, vaine, phan-

asunt, fœmenda libidinum, & corruptæ mentis indicia, vestrum ornamentum licet se pudicitia virtutis sudant. *Bossus* *Plautus*. n. sollicitiores de capitis sui decore quam de salute, inter pedinem, & speculum diem perdunt, con-sultiores esse matronas quam bonos viros, & verapud. n. d. d. Turbuli curat quavis cibum. *Seneca*.

casticall

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o Lucian.

tastical hufwife. How much better were it for our matrons to doe as she did, to goe civilly and decently. *Honesta mulieris instar qua utitur auro pro eo quod est, et ea tantum quibus opus est, to use gold as it is gold, and for that use it serves, and when they need it, thento consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damne their own soules? How much more would it be for their honour and credit? Thus doing, as Hierome said of Blesilla, P. F. rior did not so triumph over the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; nulla semper veste, &c. they should insult and dominere over lust, folly, vaine-glory, all such inordinate, furious and unruly passions.*

p Non sic F. rior de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, ac illa se vincendo in hac parte.

† Anacreon. 4. solum intue- mur aurum.

† Affer tecum si vis vivere necem. * Theognis.

But I am over tedious, I confesse, and whilst I stand gaping after fine cloathes, there is another great allurements, (in the worldseye at least) which had like to have stolne out of sight, and that is mony, *veniant a dote sagitta*, mony makes the match; † *Μονὴν ἀρπυγὸς Βλῆμῳσι*. 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beauteous ornaments, and those good parts Art and Nature can afford, they † care not for honesty, bringing up, birth, beauty, person; but for mony.

* *Canes & equos (o Cyrne) quarimus*

Nobiles, & à bonâ progenie,

Malam vero uxorem, malig. patrû filiam

Ducere, non curat vir bonus,

Modo ei magnam dotem afferat.

Our dogges and horses still from the best breed,

We carefully seeke, and well may they speed:

But for our wives, so they prove wealthy,

Faire or foule, we care not what they be.

If she be rich then she is faire, fine, absolute and perfect, then they burne like fire, they love her dearly, like pig and pye, and are ready to hang themselves if they may not have her. Nothing so familiar in these daies, as for a young man to marry an old wife, as they say, for a peece of good; *asinum auro onustam*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a naturall foole, but only rich, she shall have twenty young Gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony, and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away her selfe upon an old, doting, decrepit dizard,

† Chaloner l. 9. de repub. Ang.

† *Bis puer effato quamvis balbutiat ore,*

Primaligit rare tam culta res est a puella,

that is rheumatick and goury, hath some twenty diseases, perhaps but one eye, one leg, never a nose, no haire on his head, wit in his braines, nor honesty, if he have land or mony, she will have him before all other suiters,

† *Dummodo sit dives barbarus ille placet.*

† Uxorem dicit Danæa, &c. Ovid.

If he be rich, he is the man, a fine man, and a proper man, shee'l goe to *Iacattres* or *Tidore* with him; *Gelasimus de Mome aureo*, *St. Giles Goose-*

cap,

cap, St Amorous La-Foole, shall have her. And as *Philemasium* in † *Ar.*

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sanctus told *Emmusus*, *absq. argento omnia vana*, hang him that hath no mony, 'tis to no purpose to talke of marriage without meanes, * trouble me not with such motions, let others doe as they will, *Ile be sure to have one that shall maintaine me fine and brave*. Most are of her minde, † *De moribus ultima fiet Questio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. † *Lucians* *Lycia* was a proper young maid, and had many fine Gentlemen to her suiters; *Et hecles* a Senators sonne, *Melissus* a Merchant, &c. but she forooke them all for one *Pasius* a base, hirsute, bald-pated knave; but why was it? *His father lately died and left him sole heire of his goods & lands*. This is not amongst your dust-wormes alone, poore snakes that will prostitute their soules for mony, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the times of *Richard* the first, Vice-roy in his absence, as † *Naburgenis* relates it, to fortify himselfe, and maintaine his greatnesse, *propinquarum suarum connubiis, plurimos sibi potentes, & nobiles devincire curavit*, married his poore kinswomen (which came forth of *Normandy* by droves) to the chiefe nobles of the land, and they were glad to accept of such matches, faire or foule, for themselves, their sonnes, nephewes, &c. *Et quis tam praeclarum affinitatem sub spe magna promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author addes. *Fortiger* king of *Britaine*, married *Rowena* the daughter of *Hengist* the Saxon Prince, his mortall enemy, but wherefore? she had *Kent* for her dowrie. *Iagello* the great Duke of *Lithuania*, 1386, was mightily enamored on *Hedinga*, in somuch that he turned Christian from a Pagan, & was baptized himselfe by the name of *Vladislavus*, and all his subjects for her sake: but why was it? she was daughter and heire of *Poland*, and his desire was to have both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Emperesse, but, saith * *Zonarus*, *ob regnum, to annexe* the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for mony, goods, by deceit, or for burning lust, *quos sœda libido coniunxit*, what followes? they are almost mad at first, but 'tis a meere flash, as chaffe and straw soon fired, burne vehemently for a while, yet out in a moment, so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of love, comes hate, for joy, repentance, and desperation it selfe. *Franciscus Barbarus* in his first book *de re uxoria* 6.5. hath a story of one *Philip* of *Padaa* that fell in love with a common whore, and was now ready to runne mad for her; his father having no more sonnes, let him enjoy her, *but after a few daies, the young man began to loath, could not so much as endure the sight of her, and from one madnesse fell into another*. Such event commonly have all these lovers, and he that so marries, or for such respects, let him look for no better successse, then *Menelaus* had with *Helen*, *Vulcan* with *Fenno*, *Theſeus* with

† *Epist. 14.* formam speculati alii per gratias, ego pecuniâ &c. ne mihi negotium faceſſe. * Qui caret argenteo iustuſtra utitur argumeto. † *Luc. enalliu.* Tom 4. merit dial. multos amatores reiecit, quia pater eius cupit mortuus ac dominus ipſe ſaſſum bonorum omni-um.

† *Lib. 3. cap. 14.* quibus nobiliſſimum eo tempore, ſibi aut filio aut nepoti, uxorem accipere cupiens, obſtaculum ſibi aliquam propinquarum eluſionem acciperet, obſtaculum manuſſuorum ſarban acciverat & *Normannia* in Angliam eius rei gratia u Alexander Gaguſſum Gar- mat. Europ. diſcrip. * Tom. 3. con- uſt.

† *Libido ſa- rim deſeruit, ſaſſidum co- pit. & quod in eo tamope- re adamavit aſſernatur, & ab agri- dine liberatus in angorem in- cidit.*

P p p

Phedra;

476 *Phadra, Minos with Pasyphe, and Claudius with Messalina; flame, sorrow, misery, melancholy, discontent.*

SUBJECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.

ALl these allurements hitherto are a farre off, and at a distance, I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many Syrens steal

away the hearts of men and women. For as *Tatius* observes l. 2. ² *It is no sufficient tryall of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if she accept this in good part, and seem not to be much averse, then call her Mistress, take her about the neck and kisse her, &c.* But this cannot be done except they first get opportunity of living, or comming together, ingresse, egress, and regresse, letters and commendations may doe much, outward gestures and actions: but when they come to live neare one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a serving man by reason of this opportunity and importunity, inveagles his Masters daughter, many a Gallant loves a Dowdy, many a gentleman runnes upon his wives maids, many Ladies dote upon their men, as the Queene in *Ariosto* did upon the dwarfe, many matches are so made in hast, and they compelled as it were by necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have loathed those and contemned, whom for want of better choice and other objects, they are fatally driven on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedick* and *Beatrice* in the * *Comedy*, & in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that *Pisiphars* wife had to dote upon *Zeph*, and *Clitophon* upon *Leucippe*, his uncles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius* lib. 2. (which though it be but a fiction, is grounded upon good observation, & doth well expresse the passions of lovers,) he had opportunity to take her by

² De puelle voluntate periculum facere solum oculis non est satis, sed efficacius aliquid agere oportet, ubi etiam maculam alteram addidere: itaque manus tangere, digitos constringere, aut inter stringendum suspirare, si haec agens equo se animo feret, neque fallaci huiusmodi aspernabitur, cum vero dominam appellat, eiusque colorem uisitare. [†] Hungry dogs will eat dirty puddings.

* Shakepeare.

^a Tatius lib. 1.

the hand, and after a while to kisse, and handle her pappes, &c. ^b which made him almost mad. *Ismenius* the Orator makes the like confession in *Enstathius* lib. 1. when he came first to *Sosthenes* house, and sat at table with *Crastus* his friend, *Ismene* *Sosthenes* daughter, waiting on them with her breasts open, armes halfe bare,

* *Nudapedem, discincta sinum, spoliata lacertos,* after the Greek *nē* was when she fled from *Phabus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi*, those speaking eyes, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that shee had gotten a little opportunity, *she came and drank to him, and withall trod upon his toes, and would come and goe, and when shee could not speak for the company, she would wring his hand,* and blush when she met him: and by this meanes first she overcame him (*bibens amorem hauriebam simul*) shee would kisse the cup and drink to him, and smile, & drink where he drank on that side of the cup, by which mutuall compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem,* I sipt and sipt, and sipt so long, till at length I was drunk in love upon a sudden. *Philocharinus* in *† Aristanetus*, met a faire maid by chance, a meeke stranger to him, he looked back at her, she looked back at him againe, and smiled withall.

* *Ille dies lethi primus, primusq; malorum causa fuit*

It was the sole cause of his farther acquaintance, & love that undid him

* *O nullis tutum credere blanditiis.*

This opportunity of time and place, with their circumstances are so forcible motives, that it is impossible almost for two young folks equall in yeares to live together, and not be in love, especially in great houses, Princes Courts, where they are idle in summo gradu, fare well, live at ease, and cannot tell otherwise how to spend their time.

^d *Illic Hippolitum pone, Priapus erit.*

Achilles was sent by his mother *Thetis*, to the Iland of *Scyros* in the *Aegean* Sea (where *Lycamedes* then reigned) in his nonage to be brought up, to avoid that hard destiny of the Oracle (he should bee slaine at the siege of *Troy*;) and for that cause was nurtured in *Cyprus*, amongst the Kings children in a womans habit; but see the event? He compress *Deidamia* the Kings faire daughter, and had a fine sonne called *Pyrhus* by her *Peter Abelhardus* the Philosopher, as he tells the tale himselfe, being set by *Fulbertus* her uncle, to teach *Helonissa* his lovely neice, and to that purpose sojourned in his house, and had committed *agnam tenellam famelicu lupo*, I use his own words, he soone got her good will, *plura erant oscula quam sententia*, and he read more of love then any other Lecture, such pretty feats can opportunity plea; *primum domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concur, *nox amoris & quietis conscia*, 'tis a wonder they bee not all plunged over head and eares in love, for youth is *benigna in amoris, & prona materies*, a very combustible matter, *Naphe* it selfe, the suell

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^b In manus rum stricte non asperanda inest iucunditas, &c. ^c Manus ad cubitum nuda, coram aspectu foris introitus. ^d Temum de petiore spiritum duccas, digitum meum pressu, & bibens pedem pressu, mutue compressiones corporum, labiorum commixtiones, pedum connexiones, &c. ^e Ex bibite eodem loco, &c. ^f Epist. 4. Respexit respexit & illa subridens, &c. ^g Propertius. ^d Ovid. amor. lib. 2. eleg. 2.

How sweet a face hath *Daphne*, how lovely a voice!

Hony it selfe is not so pleasant in my choice.

A sweet voice and musick are powerfull enticers. Those *Samian* singing wenches, *Aristonica*, *Onanthe* and *Agathocleia*, *regis diadematis insul- tarunt*, insulted over Kings themselves, as † *Plutarch* contends,

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eyes, all so charmed by one silly pipe, that he lost his head. *Clitiphon* complaines in † *Tatius* of *Leneippes* sweet tunes, *bee heard her play by chance upon the Lute*, and sing a pretty song to it in com- mendations of a *Rose*, out of old *Anacreon* belike,

Rosa honor decusq; florum,

Rosa flos odorq; divum,

Hominum Rosa est voluptas

Decus illa Gratiarum,

Florente amoris hora,

Rosa suavius Diones, &c.

Rose the fairest of all flowres,

Rose delight of higher powers,

Rose the joy of mortall men,

Rose the pleasure of fine women,

Rose the Graces ornament,

Rose Diones sweet content.

To this effect the lovely Virgin with a melodious aire upon her golden- wired Harp or Lute, I know not well whether, plaid and sang, and that transported him beyond himselfe, and that ravished his heart. It was *Isa- sons* discourse as much as his beauty, or any other of his good parts, which delighted *Medea* so much.

— Delectabatur enim

Animus simul formâ, dulcibusq; verbis.

† *Apollonius.*

Argonaut. l. 3: It was *Cleopatras* sweet voice, and pleasant speech, which inveagled *An- thony*, above the rest of her entisements.

Verbaligant hominum, ut Taurorum cornua funes, as Bulls hornes are bound with ropes, so are mens hearts with pleasant words. Her words burn as a fire, *Eccles. 9. 10.* *Roxolana* bewitched *Soly- man* the magnificent; and *Shores* wife by this engine overcame *Edward* the fourth, *Omnibus unâ omnes surripuit Veneres.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches.

Some for shape, some for fairenesse,

Some for that they can sing or dance,

Some for gentlenesse, or for dalliance.

† *Peter Aretines* *Lucretia* telleth as much and more of her selfe, 'I counter- feited honesty, as if I had been virgo virginissima, more then a vestall vir- gin, I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signes and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many Stocks and stones. Many silly Gentlewomen are fetched over in like sort, by a company of gullies and swaggering companions, that frequently be-

† *Carullas.*

† *Parnodidas.*

† *calo dial. Ital.*

† *Lar. interp. Ia-*

† *per Bartho*

† *Germ. Finge-*

† *dam bonesta-*

† *tem pluquam*

† *virginis vesta-*

† *lis inuebar o-*

† *culu uxoris,*

† *addebam ge-*

† *stus, &c.*

ly noblemens favours, riming *Coribantiasmi*, *Thrasonean Rhodomanes* or *Bombomachides*, that have nothing in them but a few plaiers ends and complements, vaine braggadocians, impudent intruders, that can dis- course at table of Knights and Lords combats, like † *Lucians Leontifcus*, † *Tom. 4. dial. merit.* of other mens travels, braue adventures, & such common trivall newes, ride, dance, sing old ballet tunes and wear their cloathes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! Shee will have him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toies, *Amadis de Gaul*, *Palmarin de Oliva*, the *Knight of the sunne*, &c. or hearing such tales of † lovers, descriptions of their persons, lascivious discourses, such † *Amatorum seras vehe-* as *Astyanassa*, *Helenas* waiting woman, by the report of *Suidas*, writ of † *mens vehe-* old, de variis concubitus modis, and after her *Philenis* and *Elephantine*, or † *mentu cupidi-* those light tracts of † *Aristides Milefius* (mentioned by *Plutarch*) and † *ratu incitatio* found by the *Persians*, in *Crassus* army amongst the spoiles, *Aretines* Dia- † *ed, Tatius* logues, with ditties, Love songs, &c. must needs set them on fire, with † *De luxuria* such like pictures, as those of *Aretine*, or wanton objects in what kinde † *et deliria* soever; no stronger engine then to heare or read of love toies, fables and dis- † *Compositi.* courses (x one faith) and many by this meanes are quite mad. At *Abdera* in † *Æneas Sylvius. Nul-* *Thrace* (*Andromeda* one of *Euripedes* Tragedies being plaid) the specta- † *la machina* tors were so much moved with the object, and those patheticall love † *validior quâ* speeches of *Persus* amongst the rest, *O Cupido Prince of God and men, &c.* † *lectio lasciva* that every man almost a good while after spake pure lambicks, and raved † *historia (spe-* still on *Persus* speech, *O Cupido Prince of God and men.* As Car-men, † *erian buis-* Boyes and Prentises, when a new song is published with us, goe singing † *modi fabule* that new tune still in the streets, they continually acted that Tragical † *ad suam ore-* part of *Persus*, and in every mans mouth was *O Cupido*, in every street, † *lucundantur.* *O Cupido*, in every house almost, *O Cupido Prince of God and men*, pro- nouncing still like stage players, *O Cupido*, they were so possessed all with that rapture, and thought of that patheticall love speech, they could not † *Martial. lib.* a long time after forget, or drive it out of their mindes, but *O Cupido* † *† Lib. 1. c. 7.* Prince of God and men, was ever in their mouthes. This belike made *A-* † *Euphrobus* † *l. 1. Fictura* † *parant ani-* † *man ad Ve-* † *nerem &c.* † *Horatius ad* † *ret veneras* † *intemperanti-* † *or traditus,* † *nam cubiculo* † *sto se specu-* † *la dicitur ha-* † *re, ut quo-* † *cumq; respici-* † *etiam coitum re-* † *ferret. Sop-* † *tonem vit. &c.* † *inc.* † *† Oculum ut* † *phylagium* † *inficit.* *† Xenophon* thinks, as the poison of a spider, a great allurements, a fire it

* *Hac igitur Iuvenes nequam facilest, puella*

suspiciant —

let not young folkes

meddle at all with such matters. And this made the *Romans* as † *Vi-* † *truvius* relates, put *Venus* temple in the Suburbs, extra muros, ne ado- or traditus, † *truentes veneris insuecant*, to avoid all occasions and objects. For what will not such an object do? *Ismerius* as he walked in *Sossihenes* garden, † *sto se specu-* being now in love, when he saw so many y lascivious pictures, *Theris* † *la dicitur ha-* † *re, ut quo-* † *cumq; respici-* † *etiam coitum re-* † *ferret. Sop-* † *tonem vit. &c.* † *inc.* † *† Oculum ut* † *phylagium* † *inficit.* † *† Xenophon* thinks, as the poison of a spider, a great allurements, a fire it

To kisse and to be kised, which amongst other lascivious provocati- ons, is as a burden in a song, and a most forcible banery, as infectious, † *† Xenophon* thinks, as the poison of a spider, a great allurements, a fire it

selfe

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selfe, *proemium aut antecenium*, the prologue of burning lust (as *Apuleius* addes) lust it selfe,

2 Hor.

Venus quinta parte sui nectaris imbut.

A strong assault, that conquers Captaines, and thole all commanding forces,

(2 Domasq. ferro sed domaris osculo)

† Aretines Lucresia, when three would in kindnesse overcome a suter of hers, and have her desire of him, took him about the neck and kissed him againe and againe, and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continuall assault,

alwaies fresh, and ready to begin as at first, basium nullo sine terminatur, sed semper recens est, and hath a fiery touch with it.

† Tent a modo tangere corpus,

Iam tua mellifluo membra calore fluent.

Especially when they shall be lasciviously given, as he feelingly said, & me presulum deosculata Fotis, Catematis lacertis, *† Obsorto valgeter labello.*

** Valgius suavius,*

Dum semiulco suavio,

Me ampuellam suavior,

Anima tunc agra & saucia

Concurrit ad labia mihi.

The soule and all is moved, *† Iam pluribus osculis labra crepitabant, animarum quoq. mixturam facientes, inter mutuos complexus animas ambrantes:*

8 Haemus calentes,

Et transfudimus hinc & hinc labellis,

Errantes animas, valete cura.

They breath out their soules and spirits together with their kisses, saith *Balthasar Castilio*, change hearts and spirits, and mingle affections as they doe kisses, and it is rather a connection of the minde, then of the body. And although these kisses be delightfome and pleasant, *Ambrosian* kisses,

† Suaviolum dulci dulcius Ambrosia, such as *Gany-medes* gave *Jupiter*, *Nectare* suavius, sweeter then * *Nectar*, *Balsome*, *hony*, *† Oscula merum amorem stillantia*, Love dropping kisses; for

The Gilliflowre, the Rose is not so sweet,

As sugred kisses be when Lovers meet:

Yet they leave an irksome impression, like that of aloes or gaul,

† Ut mi ex Ambrosia mutatum iam foret illud

Suaviolum, tristitribus Helleboro.

At first Ambrose it selfe was not sweeter,

At last black Hellebor was not so bitter.

They are deceiptfull kisses,

** Quid me mollibus implicas lacertis?*

Quid fallacibus osculis inescas? &c.

Why dost within thine armes me lap,

And with false kisses me intrap?

They are destructive, and the more the worse:

† Et que me perdoes, oscula mille debas,

They are the bane of these miserable Lovers. There be honest kisses, I

deny

a Hensua.
† Applico me
ibi proximus
et ipse de-
osculata sa-
gum peto.

b Parrenius
catalect.
c Catullus ad
Lesbiam: da
mihi basia
mille, deinde
coram, &c.

d Petronius.
e Apuleius l.
10. & Cata-
lect.

† Petronius.
* Apuleius.

f Petronius
Professus ad
Circen.

g Petronius.
h Animus con-
iungitur, &
spiritus etiam

nosser per os-
culum effluit,
alternatione
in utriusque

corpus injun-
dentes com-
municent; Ant-
ma potius
quam corporis
connectio.

i Lucian, Tom.
4.

† Catullus.

* Non dat ba-
sia dat Nera
nectar, dat
vires anime
suavecolentes,
dat nardum,
Thymumq.

Cinnamumq.
& mel &c.
Secundus bas.

4.

k Eustathius
l. 4.

† Catullus.

† Bacchan.

l Ovid. arr.
ana. Elg. 18.

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deny not, *osculum charitatis*, friendly kisses, modest kisses, *Vest all* virgin-kisses, officious and ceremoniall kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing are proper gifts of nature to a man: but these are too lascivious kisses,

† Implicuitq. suos circum mea colla lacertos, &c. too continu-

ate, and too violent, *† Brachia non hederæ, non vincunt oscula conchæ,*

they cling like Ivy, close as an Oyster, bill as Doves, meretricious kil-

fes, biting of lipps, *cum additamento: Tam impressore* (saith *† Lucian*)

† vix labia detrahant, inter deosculandum mordicantes, tum & os aperi-

entes quoq. & mammas attritantes, &c. such kisses as she gave to *Gy-*

son, innumera oscula dedit non repugnanti puero, cervicem invadens, innum-

erable kisses, &c. More then kisses, or too homely kisses: as those that

phespeake of, *Accepturus ab ipsa Venere. 7. suavia &c.* with such other

obscenities that vaine lovers use, which are abominable and pernicious.

If as *Peter de Ledefmo cas. conf.* holds, every kisse a man giues his wife af-

ter marriage, be mortale peccatum, a mortall sinne, or that of ** Hierome*

Adulter est quisquis in uxorem suam ardentior est amator, or that of *Tho-*

mas Secund. Secund. quest. 154. artic. 4. contactus & osculum sit mortale

peccatum, or that of *Durand. Rational. lib. 1. cap. 10. abstinere debent Con-*

iuges a complexu, toto tempore quo solennitas nuptiarum interdicitur,

what shall become of all such & immodest kisses and obscene actions, the

forerunners of brutish lust, if not lust it selfe? What shall become of

them, that often abuse their owne Wives? But what have I to doe with

this?

That which I aime at, is to shew you the progresse of this burning

lust: to epitomise therefore all this which I have hitherto said, with a fa-

miliar example out of that elegant *Musaes*; observe but with me those

amorous proceedings of *Leander* and *Hero*: They began first to looke

one on the other with a lascivious looke,

Oblique intueus inde nutibus,

Nutibus mutuis inducens in errorem mentem puella.

Et illa è contra nutibus mutuis juvenis

Leandri quod amorem non renuit &c. Inde

Adibat in tenebris tacite quidem stringens

Roseos puella digitos, ex imo suspirabat

Vehementer ——— Inde

Virginis autem bene olens collum osculatus,

Tale verbum ait amoris ictus stimulo,

Preces audi & amoris miserece mei, &c.

Sic fatuus recusat is persuasio mentem puella,

With becks and nods he first began,

To try the wenches munde.

With becks and nods and smiles againe

An answer he did finde.

And in the darke he took her by the hand,

And wrung in hard, and sighd grievously,

And kiss'd her so, and wo'd her as he might,

With pittie me sweet heart, saith I dye,

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And

And with such wordes and gestures as there past,
He wonne his Mistris favour at the last.

The same proceeding is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Iason* and *Medea*, by *Eustathius* in the ten bookes of the loves of *Ismenius* and *Ismene*, *Achilles Tatius* betwixt his *Clitophon* and *Leucippe*; *Chaucers* neat poeme, of *Troilus* and *Cresseide*, and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetoricke as Lovers use to doe, -- *placitane etiam pugnabis amori, &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfy his lust, but to hang her dead husbands body on the crosse, which he watched, instead of the theeves that was newly stolne away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Moralls, and doe well expresse those ordinary proceedings of doring Lovers.

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wraflings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not have women learne to write. Many such provocations are used when they come in presence, † they will and will not.

*Malo me Galatea petis lasciva puella,
Et fugit ad salices & se cupit ante videri.*

My Mistris with an apple woos me,
And hastily to covert goes,
To hide her selfe, but would be seen
With all her heart before God knows.

Hero so tripped away from *Leander* as one displeased,

*† Yet as she went full often lookt behinde,
And many poore excuses did she finde,*

To linger by the way,

but if he chance to overtake her, she is most averse, nice and coy,

*Denegat & pugnat sed vult super omnia vinci,
She seemes not wonne, but wonne she is at length,
In such warres women use but halfe their strength,*

Sometimes they lye open and are most tractable and comming, apt, yeelding and willing to embrace, to take a greene gowne, with that Sheperdesse in *Theocritus Eidyl. 27.* to let their Coates, &c. to play & dally, at such seasons, and to some, as they spy their advantage; and then coy, close againe, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, then get her favour, or win her love, not a look, not a smile, not a kisse for a kingdome. *† Aretines Lucretia* was an excellent Artisan in this kinde, as she tells her owne tale, *Though I was by nature and art most beautiful and faire, yet by these tricks I seem'd to be farre more amiable then I was. For that which men earnestly seeke and cannot attaine, drawen on them with most furious desire. I had a sutor lov'd mee dearly, and the more he gave mee, the more eagerly he wooed mee, the more I seem'd to neglect, to scorne him, and which I commonly gave others, I would not let him see mee,*

converse

Corpus placuit mariti
sui tollit ex ca-
sa, atq; illi
que vocabat
cruci adfigi.

† Novit ingenium
mulierum,
nolant ubi ve-
lis, ubi noli
capiam utroq;
Ter. Eunuc.
act. 4. sc. 7.

2 Mario.

b Porro dilas-
culi dial. Ital.
Larin donat. a
Gasp Barthio
Germano,
quosquum na-
tura, & arte
erant formo-
sissima, iso-
tamen assu-
tento specio-
or videtur,
quod enim o-
culus cupitum
agere prebe-
tur, multo ma-
gis affectus
humanos in-
cendit.
c Quo maiori-
bus me donis
proptinabar, eo
peioribus il-
lum modis tra-
hebam, ne ba-
sum impetra-
vit, &c.

converse with me, no not have a kisse. To gull him the more and fetch him over (for him only I aymed at) I personated mine own servant to bring in a present from a Spanish Count, whilst he was in my company, as if he had been the Counts servant, which he did excellently well performe: *Comes de monte Turco my Lord and Master, hath sent your Lady a small present, and part of his hunting, a peece of Venison, a Pheasant, a few Partridges, &c. (all which she bought with her own mony) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.* With all she shewed him rings, gloves, scarfes, coroners, which others had sent her, when there was no such matter, but only to circumvent him. By these meanes (as thee concludes) I made the poore Gentleman so mad, that he was ready to spend himselfe, and venture his dearest blood for my sake. *Philinna* in *Lucian*, practised all this long before, as it shall appeare unto you by her discourse, for when *Diphilus* her sweet-heart came to see her (as his daily custome was) she frowned upon him, would not vouchsafe him her company, but kist *Lamprias* his corivall, at the same time & before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not so easie to be had. Many other trickes she used besides this (as she there confesseth) for she would fall out with and anger him of set purpose, pick quarrels upon no occasion, because she would be reconciled to him againe. *Amantium ira amoris redintegratio*, as the old saying is, the falling out of lovers is the renewing of love; and according to that of *Aristenatus*, *incundiores amorum post iniurias delitiae* love is increased by injuries, as the Sun beames are more gracious after a cloude. And surely this Aphorisme is most true, for as *Ampelis* informs *Crisis* in the said *Lucian*, *† If a lover be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true lover.* To kisse and coll, hang about her neck, protest, sweare and wish, are but ordinary symptomes, *incipientis & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. bene speres licet, sweet sister he is thine own, yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure without any corivall, his love will languish, & he will not care so much for you. Hitherto (saith he) can I speak out of experience; *Demophantus* a rich fellow, was a suiter of mine I seem'd to neglect him, and gave better entertainment to *Calliades* the painter before his face, *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loved me most dearly, I should have all hee had, and that hee would kill himselfe for my sake. Therefore I advise thee (deere sister *Crisis*) and all maids, not to use your suiters overkindly, *insolentes enim sum hoc cum sentiunt*, twill make them proud and insolent, but now and then reject them, estrange thy selfe, & si me audies semel atq; iterum exclude, shut him out of doores once or twice, let him dance attendance, follow my counsell, and by this meanes you shall make him mad, come off roundly, stand to any conditions, and doe whatsoever you will have him. These are the ordinary practises, yet in the said *Lucian*, *Melissa* me

Q99 2

thinks

d Comes de monte Turco
Hispanus huius
de Venatione
sui partes me
scilicet, per
amanter ora-
re, ut hoc qua-
le, ut denum
suo nomine ac-
cipias.

e Id est artibus
humanae tra-
excitabatur, ut
pro me ille al
omnia parat
&c.

f Tom. 4. dial.
incrit.

g R. lib. 10.
Egre ipsi inte-
rim faciens, et
omnino diffici-
lia.

h Si quis enim
nec Zelotypus
irascitur, nec
pugnat ali-
quando ama-
tor, nec perju-
rat, non est
habendus ama-
tor, &c. Totus
hic ignis Zelo-
typia constat,
amores inde
nascentur.
Sed si per sua-
sum illi fuerit
te solum habere,
et elangue-
scit illico amor
sum.

i Valentem
videbis ipsum
deus in sum-
mario, &
prosum in anti-
cutione.

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thinks, had a trick beyond all this; for when her suiter came coldly on, to stirre him up, she writ one of his courtivals names and her own in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, causing it to bee stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to mee, &c. ^k and so when I was in despaire of his love, *four moneths after I recovered him*. ^g *Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome; *Camana* singled out *Pamphylus* to dance, at *Mysons* wedding (some say) for there shee saw him first; *Falicianus* overtook *Calia* by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat halfe their devises? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristenatus*? They will deny and take, stiffely refuse, and yet earnestly seeke the same, repell to make them come with more eagerneffe, fly from if you follow, but if averse, as a shaddow they will follow you againe, *fugientem sequitur, sequentem fugit*; with a regaining retrait, a gentle reluctancy, a smiling threat, a pretty pleasant peevishnesse, they will put you off, and have a thousand such severall entisements. For as he saith,

*Non est forma satis, nec quæ vult bella videri,
Debet vulgari more placere suis.*

*Dicta, sales, lusus, sermones, gratia, risus,
Vincunt natura candidioris opus.*

'Tis not enough though she be faire of hewe,
For her to use this vulgar complement,
But pretty toyes and jests, and sawes and smiles,
As far beyond what beauty can attempt.

For this cause belike *Philosiratus* in his Images, makes divers loves, some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, *ginnies, snares, and other engins in their hands*, as *Propertius* hath prettily painted them out, *lib.2. & 29.* and which some interpret, divers entisements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, those two notorious persecutors of the Church, that when they could enforce a young Christian by no meanes (as ^x *Hierom* records) to sacrifice to their Idols, by notorments or promises, they took another course to tempt him: they put him into a faire Garden, and set a young Curtesan to dally with him, ^y *shee took him about the neck and kissed him, and that which is not to bee named, manibus attricare, &c.* and all those entisements which might be used, that whom torments could not, Love might batter and beleager. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own waies. At ^z *Barthe* in *Glocester-shiire*, there was in times past a Nunnery (saith *Gualterus Mapes*, an old Historiographer, that lived 400 yeares since) *Of which there was a noble and a faire Lady Abbess: Godwin that subtile Earle of*

Kent

^x Et sic cum
fere de illo de-
spersam post
mensuratu-
er ad me rediit

^y Petronius
Catal.
ut imagines de-
orum, fol. 327.
varios amores
facit, quos ali-
qui interpre-
tantur multi-
plices affectus
& illecebras,
alios pueros,
puellas, ala-
tos, alios po-
ma aurea, ali-
os sagittas, a-
lios laqueos,
&c.

^z Fpist. lib. 3.
vita Pauli E-
remitæ.
^y Meretrix
speciosa cepit
delicatus
stringere, col-
la complexibus
& corpore in-
libidinem con-
citato, &c.
^z Camden in
Glocest. c. 17
huic prajuit
nobilis & for-
mosa Abbatis-
sa, Godwinus
comes indolo
subtilis, non
ipsum, sed sua
cupiens, reli-
quit nepotem
suum, forma
eleganti, sum-
mæquam in-
firmum donec
revertetur,
instruit, &c.

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*Kent, travelling that way, (seeking not her but hers) leaves a Nephew of his a proper young Gallant (as if he had been sick) with her, till hee came back againe, and gives the young man charge so long to counterfeite, till he had de- flowred the Abbess, and as many besides of the Nunnies as he could, & leaves him with all rings, jewels, girdles, and such toyes to give them still, when they came to visit him. The young man willing to undergoe such a businesse, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped. His Lord makes instant- ly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use. This story I doe therefore repeat, that you may see of what force these entisements are, if they be opportunely used, and how hard it is even for the most averse & sanctified soules to resist such allurements *John Maior* in the life of *John the Monke*, that lived in the daies of *Theo- dosius*, commends the Hermite to have been a man of singular continen- cy, and of a most austere life; but one night by chance the Divell came to his Cell in the habit of a young market wench that had lost her way, and desired for Gods sake some lodging with him. The old man let her in, and after some common conference of her mishap, shee began to inveigle him with lascivious talk and jests, so play with his beard, to kisse him, and doe worse, till at last shee overcame him. As hee went to addresse himselfe to that businesse, shee vanished on a suddain, and the Divells in the ayre laughed him to scorne. Whether this be a true story, or a tale, I will not much contend it serves to illustrate this which I have said.*

Yet were it so, that these of which I have hitherto spoken, and such like enticing baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is and engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spur of lust, At circle of which the Divell himselfe is the Center. Many women that use it, have come dishonest home, most indifferent, none better, Another tearmes it *the companion of all filthy delights and entisements*, and 'tis not easily told what inconveniences come by it, what scurrile talke, obscene actions, and many times such monstrous gestures, such lascivious motions, such wan- ton tunes, meretricious kisses, homely embracings,

*(ut Gaditana canoro
Incipiat prurire choro, plausus, probata
Ad terram tremulam descendens clune paella,
Irritantum Veneris languent is.)*

That it will make the Spectators mad. When that Epitomizer of *Tro- gus* had to the full described and set out King *Protophies* riot, as a chiete engine and instrument of his overthrow, he addes *tympanum & tripadi- um*, fiddling and dancing; the King was not a spectator only, but a principall Actor himselfe. A thing nevertheles frequently used, and part of a Gen- tlewomen bringing up, to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. 'Tis the next way their Parents think, to get them husbands, they are com- pelled to learne, and by that meanes, *Incautos amores de tenero meditan-*

Q99 3

Tur. Hist. l. 5. c. 6

^a file impiger
regem adit. Ab
barifam &
sua pragan-
tes elocet, ex-
ploratoribus
missis probat,
et in effectus
domino suo
maestium oc-
cipit.
^b Post sermo-
nes de casu
suo suavitare
sermonis con-
ciliat animam
bonitatem manu-
q. inter collo-
quia & risus
ad barthi pro-
tentis & pal-
pare cepit
terrorem suum
& osculari,
quid multa?
capitulum da-
cit militem
Christi. Com-
plexura cu-
ne scia, demo-
ne s. in acre
monachum vi-
serunt.
^c Choræa circa
culus, cuius
ceruum diab.
^d Multe inde
impudica do-
mum rediere,
plures ambi-
gula.
^e At nupium de-
lectu comes
est eterna
satiatio, nec
certè facile
distingui qua mo-
le hinc visus
humilis, &
que pariat
colliquita-
monstroso do-
minio gestus
et c.
^f Item. Sec. 1.
Iustitia. l. 10.
Admiratione in-
strumenta lu-
xurie, tympa-
na & tripadia
non sunt spe-
ctatorum sed
pauca in ma-
gistris, &c.

tur ungue, 'Tis a great allurements as it is often used, and many are undone by it. *Thais* in *Lucian*, inveigled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that she made him swear to give her what she would aske, *Iohn Baptists* head in a platter. & *Robert Duke of Normandy*, riding by *Falam*, spied *Arlette* a faire maid, as she danced 'on a greene, and was so much enamoured with the object, that he must needs lye with her that night. *Owen Tudor* wonne *Queene Catharines* affection in a dance, falling by chance with his head in her lap. Who cannot parallell these stories out of his experience? *Spensippas* a noble gallant in that greek *Aristenetus*, seeing *Panareta* a faire young Gentlewoman dancing by accident, was so far in love with her, that for a long time after hee could think of nothing but *Panareta*: he came raving home full of *Panareta*: *Who would not admire her, who would not love her, that should but see her dance as I did?* O admirable, O divine *Panareta*! I have seen old and new Rome, many faire Citties, many proper women, but never any like to *Panareta*, they are drosse, dowdies all to *Panareta*: O how shee danced, how shee tript, how shee turn'd, with what a grace! happy is that man that shall enjoy her. O most incomparable, only, *Panareta*! When *Xenophon* in *Symposio* or Banquet, had discoursed of love, and used all the engines that might be devised, to move *Socrates*, amongst the rest, to stirre him the more, he shuts up all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. I First *Ariadne* dressed like a Bride came in and took her place, by and by *Dionysius* entered, dancing to the Musick. The spectators did all admire the young mans carriage, and *Ariadne* her selfe was so much affected with the sight, that she could scarce sit. After a while *Dionysius* beholding *Ariadne*, and incensed with love, bowing to her knees, embraced her first, and kissed her wit a grace; shee embraced him againe, and kissed him with like affection, &c. as the dance required: but they that stood by and saw this, did much applaud & commend them both for it. And when *Dionysius* rose up, hee raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed between them; which when they saw, faire *Bacchus* and beautifull *Ariadne* so sweetly and so unfainedly kissing each other, so really embracing, they swore they loved indeed, and were so enflamed with the object, that they began to rouse up themselves, as if they would have flowne. At the last when they saw the still so willingly embracing, & now ready to go to the Bride-chamber they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wives. What greater motive can there be then this burning lust? What so violent an oppugner? Not without good cause, therefore so many generall Councells condemne it, so many Fathers abhorre it, so many grave men speak against it: Vse not the company of a woman, saith *Syracides*, 8. 4. that is a singer or a dancer, neither heare, lest thou be taken in her craftinesse. In circo non tam cernitur quam discitur libido. † *Hedus* holds, lust in Theaters is not feene, but learned *Gregory Nazianzen* that eloquent Divine (* as hee relates the story

g. Havarde
u. etus.
h. O. i. whom
he begat. Wil-
liam the Con-
querour, by
the same to-
ken three tore
her smooke
down, saying,
&c.
† Epist. 26.
quis non mira-
tus est saltā-
tem? Quis non
vidit & aua-
rit? veterem
& novam vi-
di Romam sed
tibi similem
non vidi. Pa-
nareta, felix
qui Panareta
fruitur, &c.
1. Principe A-
riadne velut
spoufa prodit,
ac sola recedit
prodens illico
Dionysius ad
nimbros can-
tante tibia
salabat, ad-
mirati sunt
omnes saltā-
tem iuvenem
ipsius Ariad-
ne, ut vix po-
tuerit conqui-
escere, possea
vero cum Dio-
nysius eam ap-
plexit, &c.
Vt autem sur-
rexit Dionys-
ius, crevit si-
mul Ariadne,
licet hanc spe-
ciare gestus
ofcalationum.
& inter se
complacentis
qui autem
spe. Rabans
&c. Ad ex-
tremitate vide-
ret eos multum
amplexibus
implicatos &c. iam iam ad thalamum intras, qui non duxerant uxores iurabant uxores se duxuros, qui autem duxerant
conferens equis & incitatis, ut illi deum frueretur, domum festinarunt. † Lib. 4. de continentia amoribus. * Ad A-
rysum. p. 167. 7.

himselfe

himselfe) when a noble friend of his solemnly invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † For it is absurd to see an old gowry Bishop sit amongst dancers, he held it unfit to be a spectator, much lesse an actor. *Nemo saltat sobrius*, *Tully* writes, he is not a sober man that danceth; for some such reason belike, *Domitian* forbade the *Romane* Senators to dance, and for that fact, removed many of them from the Senate. But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I doe not well therefore to condemne, speake against, or innocently to accuse the best & pleasantest thing (so * *Lucian* calls it) that belongs to mortall men. You misinterpret, I condemne it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it be opportune, moderately and soberly used, I am of *Plutarchs* minde, & that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and censured: I subscribe to * *Lucian*, 'tis an elegant thing, which cheareth up the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the eares, eyes, and soule it selfe. Salust discommends singing and dancing in *Sempronia*, not that shee did sing or dance, but that shee did it in excesse, 'tis the abuse of it: and *Gregories* refusall doth not simply condemne it, but in some folkes. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut down all Vines, forbid the drinking of wine, for that it makes some men drunke.

† Nil prodest quod non ledere posset idem,
Ignequid utilius?

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with *Wolfgangus* † *Hinder*, and most of our moderne divines: Si decora, graves, verecunda, ple. to vid. naluze bonorum virorum & matronarum honestarum, tempestive fiant probari possunt, & debent. There is a time to mourne, a time to dance *Eccles. 3. 4.* Let them take their pleasures then, and as ¹ he said of old, young men and maids flourishing in their age, faire and lovely to behold, well attired and of comely carriage, dancing a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, now a curtisie, then a caper, &c. and it was a pleasant sight, to see those pretty knots and swimming figures. The Sunne and Moone some say dance about the earth, the three upper plannets about the Sunne as their center, now stationary, now direct, now retrograde, now in *Ap. Pyrrhion*, go then in perigo, now swift then slow, accidentally, orientall, they dispoſit ordinatiōis, de- corat ambitus. Marula or Burbonian planets, circa Solem saltantes *Cytharedum*, saith *Fromundus*. Foote *Medicean* starres dance about *Iupiter*, two *Austrian* about *Saturne* &c. and all belike to the musicke of the Sphaeres. Our obliquest Councellers, and staid Senators, at some times dance, as *David* before the arke. 2. *Sam. 6. 14.* *Miriam* *Exod. 15. 20.* *Sudeth. 15. 13.* (though the divell hence perhaps hath brought in those bawdy *Bacch. nals*) and well may they doe it. The greatest Souldiers, as * *Quintilia*.

† Intemperatum cum est, & auptis abhorrens inter saltantes podagricum videre senem, & Episcopum.
o Remonantia in mortaliū vitiis op- rimum inno- cuit accu- sare.
k. Que homo- stan voluptatem respicit, aut corporis exercitium, contemni non debet.
* Elegantiſſima res est, quæ & mentem acuit, corpora exercet, & spectantes oblectet, multoq; p. decoros docent, oculos, aures, animam ex a- quo demulcent.
† Syſtem. morali Philoſophia.
1. Apuleius.
10. Puelli, pueſq; vi- renti floreſcenti ataruloſi, forma conſpicui, veſte nudi, in caſſu grati- oſi, Græcanti. cum ſaltantes Pyrrhion, diſpoſiti ordi- nationibus, de- corat ambitus. nunc in orbem ſecti, nunc in obliquum ſer- uant in qua- drum canent, nunc ſub a- pari, &c.
* Lib. 1. cap. 11.

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nus, † *Amilius Probus*, * *Celius Rhodiginus* have proved at large, still use it in *Greece, Rome*, and the most worthy Senators, *cantare, saltare, Lucian, Macrobius, Libanius, Plutarch, Iulius, Pollux, Athenæus*, have written just tracts in commendation of it. In this our age it is in much request in those countries, as in all civill common-wealths, as *Alexander ab Alexandro lib.4.cap.10. & lib.2.cap.25.* hath proved at large, † amongst the *Barbarians* themselves nothing so pretious; all the World allowes it.

† Vit. Epami-
nonda.

* Lib. 5.

† Read P.

Martyr Ocean

Decad. Ben-

zo, Lertius,

Hactit, &c.

† Angerianus

Erompedium.

m 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

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† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† 10. Leg. †

† *Divitias contemnotus rex Cræse, tuamq;**Vendo Asiæ, unguentis, flore, mero, Choreis.*

† Plato in his common-wealth, will have dancing-schools to be maintained, that young folkes might meet, be acquainted, see one another, and be seene; nay more, he would have them dance naked; and scoffes at them that laugh at it. But *Eusebius præpar. Evangel. lib.1.cap.11.* and *Theodoret lib.9. curat. grac. affect.* worthily lash him for it; and well they might: for as one saith, † *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres up both men and women to burning lust.* There is a meane in all things: this is my censure in brieffe; Danciag is a pleasant recreation of body and minde, if sober and modest, (such as our Christian dances are) if tempestively used, a furious motive to burning lust, if as by Pagans heretofore, unchastly abused. But I proceed.

If these allurements doe not take place, for * *Simierus*, that great master of dalliance shall not behave himselfe better, the more effectually to move others, and satisfy their lust, they will sweare and lye, promise, protest, forge, counterfeit, bragge, bribe, flatter & dissemble of all sides.

† *Twas Lucretia's counsell in Aretine, Si vis amicâ frui, promitte, finge, jura, periura, iacta, simula, mentire,* and they put it well in practice, as *Apollo to Daphne,* —† *mibi Delphica tellus*

*Et Claros & Tenedos, Pataraeq; regia servit,**Iupiter est genitor* —*Delfos, Claros and Tenedos serve me,**And Iupiter is known my Sire to be.*

The poorest swaines will doe as much,

* *Mille pecus nives sunt & mihi vallibus agni.* I have a thou-

sand sheep, good store of cattle, and they are all at her command,

—† *Tibi nos, tibi nostra supellex,**Ruræq; servierint* —

house, land, goods,

are at her service, as he is himselfe. *Dinomachus*, a Senators Sonne in * *Lucian*, in love with a wench inferior to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, & swore he loved her with all his heart, and her alone, and that as soone as ever his father died (a very rich man and almost decrepit) he would make her his wife. The maid by chance made her Mother acquainted with the businesse, who being an old foxe, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing lesse, for dost thou thinke he will ever care for thee, being a poore wench, that may have his choice of all the beauties in the City, one noble by birth, with so many talents, as young, better qualified, and fairer then thy selfe daughter

a Tom. 4. me-

rit. dial. ama-

re se iurat &

lachrymatur,

dicit, uxorem

ine ducere vel-

le, quum pa-

ter oculos

classisset.

o Quia do-

rem alibi mul-

to maiorem

aspicit, &c.

aspicit, &c.

aspicit, &c.

aspicit, &c.

aspicit, &c.

aspicit, &c.

aspicit, &c.

aspicit, &c.

aspicit, &c.

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Daughter beleue him not: the maid was abash'd, & so the matter broke off. When *Iupiter* wooed *Tuno* first (*Lilius Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his sute, he turned himselfe into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for feare of which she fled to shelter: *Jupiter* to avoide the storme likewise flew into her lap, in *virginis Iunonis gremium devolavit*, whom *Tuno* for pittie covered in her † *Apron*. But he turned himselfe forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnuibat*, but she by no means would yeeld, *donec pollicitus Connubium obtinuit*, till he vowed and swore to marry her and then she gave consent. This fact was done at *Thornax* hill, which ever after was called *Cuckow* hill, and in perpetuall remembrance, there was a Temple erected to *Telia Iuno* in the same place. So powerfull are faire promises, vows, othes and protestations. It is an ordinary thing too in this case to belie their age, which widdowes usually doe, that mean to marry againe, and bachelours too sometimes,

† *Cuius octavum trepidavit ætas,*
cernere lustrum;

† Hor.

to say they are younger then they are. *Carmides* in the said *Lucian* loved *Philematium*, an old maid of 45. yeares, she swore to him she was but 32. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

† *Fallere credentem res est operosa puellam,* 'tis soone done, no such great mastery,

Egregiam verò laudem, & spolia ampla, —

And nothing so frequent as to bely their estates, to preferre their suites, and to advance themselves. Many men to fetch over a young woman, widdowes, or whom they love, will not stick to crack, forge and faigne any thing comes next, bid his boy fetch his cloke, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as he did in *Petronius*, that he was master of a ship, kept so many servants, and to perlonare their part the better, take upon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavenger or prick-louse Tailors to attend upon them for the time; sweare they have great possessions, a bribe, lye, cog, and toist how dearly they love, how bravely they will maintain her, like any Lady, Countesse, Dutchesse, or Queen; they shall have gownes, tiers, jewels, coaches, and caroches, choice diet,

*The heads of Parrats, tongues of Nightingales,**The braines of Peacocks, and of Estriches,**Their bath shall be the iuyce of Gilliflowres,**Spirit of Roses, and of Violets,**The milke of Unicornes, &c.*as old *Vulpone* courted

Celia in the Comcedy, when as they are no such men, not worth a groat, but meere shakers, to make a fortune, to get their desire, or else pretend love to spend their idle houres, to be more wellcome, and for better entertainment. The conclusion is, they mean nothing lesse,

R r r

p Nil

† Or upper
garment.
Quem furo
miserata veste
contexit.† *Delevavit
illa secundum
supra trigesimam
ad proximum
Decembrem
comple-
turum se esse.*
† Ovid.o Nam donis
viscitur am-
nis amor. Co-
rpus i. eleg.
5.

Carullus.
q Perisuria vi-
det amantem
Iupiter, &
veneris irrita
ferre iubet,
Tibul. lib. 3.
et 6.
e in Philebo.
petram hunc
hinc soli g-
noscent.
r Carul.
f Lib. 1. de con-
remotis a-
moribus.
g Dial. 3. gal.
argenteum ut
paleas projec-
char. Bilio sum
habui amato-
rem qui sup-
plex flexu ge-
nibus & c.
Nullus recens
affatus terra
fructus nut-
tum cupidia-
rum genus
tam carum e-
rat, nullum
vnum Creti-
cum pretio-
sum, quin ad
me ferret illi-
co, credo alie-
rum oculum
pignori datu-
rus, & c.
† Post musi-
cam opiperas
epulas, &
tantis iura-
mentis, donis
& c.
h Nunquam
aliquis un-
brarum coniu-
rator tanta
attentione,
tamq̃ potenti-
bus verbis u-
sus est, quam
ille ex quibus
mibi actus
est & c.
* Chaucer.
f Ab crudeli
genus nec tu-
tum femina
nomen Tibul.
l. 3. eleg. 4.
t Iocutus
Per.

*Nil metunt iurare, nihil promittere curant:
Sed simul ac cupida mentis satia libido est,
Dicta nihil metueri, nihil periuria curant.*

Oathes, vows, promises, are much protested,
But when their minde and lust is satisfied,
Oathes, vows, promises, are quite neglected.

though he solemnly sweare by the *Genius* of *Cesar*, by *Venus* shrine,
Hymens deity, by *Iupiter*, and all the other Gods, giveno credit to his
words. For when Lovers sweare *Venus* laughs, *Venus hac periuria ri-*
det, & *Iupiter* himsele smiles, and pardons it withall, as grave *Plato* gives
out, of all perjury, that alone for love matters is forgiven by the Gods.
If promises, lyes, oathes, and protestations will not availe, they fall to
bribes, tokens, gifts, and such like feates. *Plurimus auro conciliatur a-*
mor: as *Iupiter* corrupted *Danae* with a golden shovre, and *Liber Ari-*
adne with a lovely Crowne, (which was afterwards translated into the
heavens, and there for ever shines,) they will raine Chickines, Florens,
Crownes, Angels, all manner of coines and stampes in her lappe. And
so must he certainly doe that will speed, make many feasts, banquets, in-
vitations, send her some present or other every foote. *Summo studio pa-*
rentur epulae (saith *Hædus*) & crebra *fiant largitionis*, he must be very
bountifull and liberall, seeke and sue, not to her onely, but to all her fol-
lowers, friends, familiars, fiddlers, panders, parasites, and household ser-
vants, he must insinuate himsele, and surely will, to all, of all sorts, mes-
sengers, porters, carriers, no man must be unrewarded, or unrespected. I
had a suiter (saith *Aretine's Lucretia*) that when he came to my house,
flung gold and silver about, as if it had been chaffe. Another suiter I had
was a very cholerick fellow, but I so handled him, that for all his fuming,
I brought him upon his knees: If there had been an excellent bit in the
market, any novelty, fish, fruit, or fowle, muskadell, or malmsey or a
cup of neat wine in all the city, it was presented presently to me, though
never so deare, hard to come by, yet I had it: the poore fellow was so
fond at last, that I thinke if I would I might have had one of his eyes out
of his head. A third suiter was a Merchant of *Rome*, and his manner of
woing was with † exquisite musicke, costly banquets, poems, &c. I held
him off till at length he protested, promised, and swore *pro virginitate*
regnome donaturum, I should have all he had, house, goods and lands,
pro concubitu solo, ^b Neither was there ever any Conjuror I thinke, to
charme his spirits that used such attention, or mighty words, as he did
exquisite phrases, or Generall of any army, so many stratagems to winne
a city, as he did tricks and devises to get the love of me. Thus men are
active and passive, and women not farre behind them in this kind: *Audax*
ad omnia femina, que velamat vel odit:

* For halfe so boldely there can non
sweare and lye as women can.

They will crack, counterfeit and colloque as well as the best, with
handkerchiefs, and wrought nightcaps, purses, posies and such toies:
as he justly complained,

*Cur missis violas? nempe ut violentius urar;
Quid violas violis me violenta tuis, &c.*

Why

Why dost thou send me violets my deare,
To make me burne more violent I feare,
With Violets too violent thou art,
To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their teares. *Hæc scripsi*
(scilicet amorem) mixta lachrymis & suspiriis, 'twixt teares and sighs, I
write this (I take love to witness) saith * *Chelidonia* to *Philonius*. *Lumi-*
naque modo fulmina, iam flumina lachrymarum, thole burning torches
are now turn'd to floods of teares. *Aretine's Lucretia*, when her sweet
heart came to towne † wept in his bosome, that he might be perswaded
those teares were shed for ioy of his returne. *Quartilla* in *Petronius* when
nought would move, fell a weeping, & as *Balthasar Castilio* paints them
out, ^u *To these Crocodiles teares, they will adde jobs, fiery sighs, and sorrow-*
full countenance, pale colour, leanenesse, and if you doe but stirre abroad,
these fiends are ready to meet you at every turne, with such a sluttish neg-
lected habit, dejected looke, as if they were now ready to dye for your sake, &
how saith he, shall a young novice thus beset, escape? But beleieve them not.

* *animam ne crede puellis,*
Namq̃ est faminea turior unda fide.

peradventure because of her vows, teares, smiles, and protestations she
is solely thine, thou hast her heart, hand and affection, when as indeed
there is no such matter, as the † *Spanish Baud* said, *gaudet illa habere unum*
in lecto, alterum in porta, tertium qui domi suspiret, shee will have one
sweet heart in bed, another in the gate, a third sighing at home, a fourth
&c. Every young man she sees and likes hath as much interest, and shall
as soone enjoy her as thy selfe. On the other side, which I have said, men
are as false, let them sweare, protest, and lye;

* *Quod vobis dicunt, dixerunt mille puellis.*

They love some
of them thole eleven thousand Virgins at once, and make them believe
each particular, he is besotted on her, or love one till they see another,
and then her alone: like *Atilo's* wife in *Apuleius*, l. 2. *Si quem conspe-*
rit speciosa forma iuvenem, venustate eius sumitur, & in eum animum in-
torquet. 'Tis their common complement in that case, they care not what
they sweare, say, or doe. One while they flight them, care not for them
raile downe right and scoffe at them, and then againe they will runne
mad, hang themselves, stab and kill, if they may not enjoy them. Hence
forth therefore

— *nulla viro iuranti femina credat,* let not maides

believe them. These tricks and counterfeit passions are more familiar
with women, *finem hic dolori faciet aut vis a dies, miserere amanti*, quoth
Phadra to *Hippolitus*. *loessa* in ^b *Lucian*, told *Pythias* a young man, to move
him the more, that if he would not have her, she was resolv'd to make a-
way her selfe. *There is a Nemesis, and it cannot chouse but grieve and*
trouble thee, to hear that I have either strangled or drowned my selfe for
thy sake. Nothing so common to this sexe, as oathes, vows, and prote-
stations, and as I have already said, teares, which they have at command,
for they can so weepe, that one would thinke their very hearts were dis-
solved within them, and would come out in teares, their eyes are like

R r r 2

rocks

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*Massé-Priests, Monkes, * Iesuits, and Friers.* Though it be against *Hippocrates* oath, some of them will give a dramme, promise to restore maidenheads, and doe it without danger, make an abort if need bee, keep down their pappes, hinder conception, procure lust, make them able with Stryptions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and aske questions, to feele their pulse beat at their bed side, and all under pretence of giving Physick. Now as for Monkes, Confessors, and Friers, as he said,

En. Syg.

*Non audet Stygius Pluto tentare quod audet
Effrenis Monachus, plenag. fraudus anus.*

That *Stygian* Pluto dares not tempt or doe,
What an old hag or Monke will undergoe:

Either for himselfe to satisfy his owne lust, for another, if he be hired thereto, or both at once, having such excellent meanes. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt God knowes how many. They can such trades some of them, practise Physicke, use exorcismes, &c.

1 Chaucer in
the wife of
Bath's tale.

1 That whereas was wont to walke an Elfe,
There now walke the Lintee himselfe,
In every bush and under every tree,
There needs no other *Incubus* but he.

m H. Steph-
anus Apol. He-
rod. lib. 1. cap.
21.
n Bale. Puella
in lectis dor-
mire non pore-
rant.

m In the mountaines betwixt *Dauphine* and *Savoy*, the Friers perswaded the good wives to counterfeit themselves possessed, that their husbands might give them free access, and were so familiar in those daies with some of them, that, as oneⁿ observes, *wenches could not sleepe in their beds for Necromantick Friers*: and the good Abbess in *Bocace* may in some sort witness, that rising betimes, mistook & put on the Friers breeches instead of her vaile or hat. You have heard the story, I presume of *Paulina*, a chaste matron in *Agesippus*, whom one of *Isis* Priests did prostitute to *Mundus* a young knight, and made her believe it was their God *Anubis*. Many such pranks are played by our *Iesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schollars, Gallants, and womenthemselves. *Protesus* like in all formes, and disguises, that goe abroad in the night, to inescate and beguile young women, or to have their pleasure of other mens wives: And if we may believe some relations, they have wardrops of severall suites in their Colladges for that purpose. Howsoever in publike they pretend much zeale, seeme to be very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a country, *Whose soules they should gaine to God, they sacrifice to the Divell*. But I spare these men for the present.

e Liber edit.
Auguste l'An-
dricum An.
1628.

p Quam a-
dmas lucrari
debent do-
rificanti dia-
bolo.

The last battering engines, are Philters, Amulets, Spells, Charmes, Images, and such unlawfull meanes, if they cannot prevaile of themselves by the helpe of Bawdes, Panders, and their adherents, they will fly for succour to the Divell himselfe. I know there be those that deny the Divell can doe any such thing, (*Crato, epist. 2. lib. med.*) and many Divines, there is no other fascination then that which comes by the eyes, of which

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which I have formerly spoken, and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was given out of old that a *Thessalian* wench had bewitched King *Philip* as she upon her, and by Philters enforced his love, but when *Olympia* the Queene saw the maid of an excellent beauty, well brought up, and qualified, these, quoth she, were the Philters which inveigled King *Philip*, those the true charmes, as *Henry* to *Rosamund*,

† One accent from thy lippes the blond mare warms,
Then all their Philters, exorcismes and charmes.

With this alone *Lucretia* braggies in *† Aretine*, she could doe more then all Philosophers, Astrologers, Alchymists, Necromancers, Witches, and the rest of that crew. As for herbs and Philters, I could never skill of them, *The sole philter that ever I used, was kissing and embracing, by which alone I made men rave like beasts stupified, and compelled them to worship me like an Idoll*. In our times 'tis a common thing, saith *Erasmus* in his book of *Lamitis*, for witches to take upon them the making of these Philters *to force men and women to love and hate whom they will, to cause tempests, diseases, &c.* by Chcharmes, Spels, Characters, Knots.

† *hic Thessala vendit Philtra,*

proves that they can doe it, (as in *Hilarian* life, *epist. 1. 3.*) he hath a story of a young man, that with a Philter made a maid mad for the love of him, which maid was after cured by *Hilarian*. Such instances I finde in *Iohn Nider*, *Formicar. lib. 5. cap. 5.* *Plutarch* records of *Lucullus* that he died of a Philter, & that *Cleopatra* used Philters to inveigle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Pa- normitan. lib. 4. de gest. Alphonſi*, hath a story of one *Stephan* a *Neapoli* Knight, that by a Philter was forced to run mad for love. But of all others, that which *† Petrarch* *epist. fam. lib. 1. 5. ep.* relates of *Charles* the Great, is most memorable: He foolishly doted upon a woman of mean favour and condition, many yeares together, wholly delighting in her company, to the great grieve and indignation of his friends and follow-ers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, over which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him in fine, that the cause of the Emperors mad love lay under the dead womans tongue. The Bishop went hastily to the carcase, and took a small ring thence, upon the removall the Emperor abhor'd the Coars, and instead * of it, fell as furiously in love with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceaved, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at *† Ache*, built a faire house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after he was buried, and in which city all his posterity ever since use to be crowned. *Marcus* the Heretick is accused by *Irenaeus* to have inveigled a young maid by this

meanes;

† *Ad-Dionys-
ius. epist.
† Formidul-
cat. dicit Ital.
latin fact. d
Goff. Bar-
thio Plus pos-
sum quam om-
nes philosophi
Astrologi, Ne-
cromantici,
† *ola alt-
va manguen-
1. amplexu et
basium ju-
riose furere,
tam beffial. ter-
obfupia fieri
coegit, ut in flar
Idoll me ado-
raretur.**

† *Hierome
q. Sage omnes
sibi arrogans
notitiam, q
facultatem in
amorem affi-
ciendi quos
vellet, odio in-
ter coniuges
serendi, tem-
pestates exci-
tandi, morbos
infligendi,
† *Iuvenalis
Sar.
† Idem refert
Hen. Koram-
nus de mir.
mort. lib. 1. c.
14. Perdisse
anavit multi-
circulum quā-
dam, illius
amplexibus
acquiescens,
† *summa cum
indignatione
suarum q. do-
lor.***

† *Et inde totum
in Episcopum
furere, illum
calere.
† Aquilgra-
num vulgo
Ache.
† *Immenſo
sumptu tem-
plum q. edita
q. c.**

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meanes, and some writers speak hardly of the Lady Catharine Cobham, that by the same Art the circumvented Humfrey Duke of Gloucester to be her husband. *Syrinnus & Emilianus* summoned *Apuleius* to come before *Cyprianus Maximus*, *Ptoconoll* of *Africk*, that he being a poore fellow, had bewitched by *Philiter's* *Pudentilla* an ancient rich matron to love him, and being worth for many thousand sesterces, to be his wife. *Agrippa lib. 1. cap. 48. occult. philos.* attributes much in this kinde to *Philiter*, *Amulets*, *Images*; and *Salmacis com. in Pancirol. Tit. 10. de Horol. Leo Afer. lib. 3. faith*, 'tis an ordinary practice at *Fez* in *Africk*, *Præstigiatores ibi plures, qui cogunt amores & concubitus*: as skilfull all out as that *Hyperborean Magician*, of whom *Cleodemus* in *Lucian*, tells so many fine feats, perform'd in this kinde. But *Erastus*, *Wierus*, and others are against it; they grant such things indeed may be done, but (as *Wierus* discourseth *lib. 3. de Lamiis cap. 37.*) not by *Charmes*, *Incantations*, *Philiter*, but the *Divell* himselfe; *lib. 5. cap. 2.* he contends as much, So doth *Freitagius noc. med. cap. 74. Andreas Cifalpinus cap. 5.* and so much *Sigismundus Scheretzius cap. 9. de birco nocturno*, proves at large; † *Vnchast women by the helpe of these witches, the Divels kitchen maids, have their loves brought to them in the night, and carried back againe by a phantasme flying in the aire in the likenesse of a Goat. I have heard (saith he) diverse confesse, that they have been so carried on a Goats back to their sweet-hearts, many miles in a night.* Others are of opinion that these feats, which most suppose to be done by *charmes* and *Philiter*, are merely effected by natural causes, as by mans blood *Chimically* prepared, which much availes saith *Ernestus Burgravius in Lucernâ vite & mortis Indice, ad amorem conciliandum & odium*, (so huntmen make their dogs lovethem and farmers their pullen) tis an excellent *Philiter* as he holds, *sed vulgo prodere grande nefas*, but not fit to be made common: and so be *Mala insana*, *Mandrake roots*, *Mandrake* apples, pretious stones, dead mens clothes, candles, *mala Bacchica*, *panis porcinius*, *Hippomanes*, a certaine hair in a * *Wolfes* taile, &c. of which *Rhasis*, *Dioscorides*, *Porta*, *Wecker*, *Rubens*, *Mizaldus*, *Albertus* treat: a swallows heart, dust of a Doves heart, multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido Aquilæ &c. See more in *Skenkius observat. medicinal. lib. 4. &c.* which are as forcible and of as much vertue, as that fountaine *Salmacis* in *Vitruvius*, *Ovid*, *Strabo*, that made all such mad for love that dranke of it, or that hot Bath at *Aix* in *Germany*, wherein *Cupid* once dipt his arrowes, which ever since hath a peculiar vertue to make them lovers all that wash in it. But heare the Poets own description of it,

Vnde hic fervor aquis terrâ erumpentibus udâs?
Tela olim hic ludens ignea tinxit amor,
Et gaudens Fridore novo, Fervete perennes
Inquit, & hac pharetra sint monumenta meæ.
Ex illo fervet, aruspq; hic mergitur hospes,
Cui non titillet pectora blandus amor.

These above named remedies have happily as much power, as that bath of *Aix*, or *Venus* enchanted girdle, in which saith *Natales comes*, *Love-*

Apolog. quod
Pudentillam
viduam diem
et procreant
et etiam se
minimam cona-
minibus in a-
morem sui
pellit. &c.

† Philo. seu
de, Tom. 3.

† Impudica
mulieres ope-
ra venifica-
rum, diaboli
coquarum, a-
matore suos
ad senectutem
ducunt & re-
ducunt, mini-
sterio hirci in
aere volant:
multos novis
qui hoc fassii
sunt &c.
† Mandrake
apples, Lemni-
us lib. herb.
lib. 2.

* Of which
read *Plin. lib.*
8. cap. 22. &
lib. 13. c. 25.
† *Quintili-
anum lib. 7.*
lib. 11. c. 8.
*Veneri impli-
cat eos, qui ex
cohibent. 1.*
dem Ovi. Met.
4. Strabo.
Geog. lib. 14.
† *Lod. Guicci-
ardines de-
script. Ger. in
Aqui. grano.*
u. Baithus
Veneri, in
quo suavitatis
*& dulcia col-
loquia, bene-*
volentia, &
blanditiæ, su-
aviter, fraudes
& veneficia
includefan-
tur.

ies and dalliance, pleasantnesse, sweetnesse, persuasions, subtilties, gentle speeches and all witchcraft to enforce love, was contained, Read more of thele in *Agrippa de occult. Philos. lib. 1. cap. 50. & 45. Mallens malefic. part. 1. quæst. 7. Delrio tom. 2. quæst. 3. lib. 3. Wierus, Pomponatus, cap. 8. de incantat. Ficinus lib. 13. Theol. Plat. Calcagninus, &c.*

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MEMB. 3. SUBJECT. I.

Symptomes or signes of Love Melancholy, in body,
Minde, good, bad, &c.



Ymptomes are either of Body or Mind; of body, paleness, leanness, driness, &c. * *Pallidus omnis amans, color hic est aptus amanti*, as the Poet describes lovers: *fecit amor maciem*, love causeth leanness. † *Avicenna de ilis h. c. 33.* makes hollow eyes, driness, Symptomes of this disease, to goe smiling to themselves, or acting, as if they saw or heard some delectable object. *Vallerioli lib. 3. observat. c. 7. Laurentius c. 10. Alianus Montanus de Her. amore. Langius epist. 24. lib. 1. epist. med. deliver as much, corpus exangue pallet, corpus gracile, oculi cavi, leane, pale,*

ut nudis qui prebit calcibus anguem,
hollow-eyed, their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decor,*
They pine away, and look ill with waking, cares, sighes,
Et qui tenebant signa Phebeæ facis
Oculi, nihil gentile nec patrium micant.
With grones, griefe, sadnesse, dulnesse,

* *Nulla iam Cereris subit*
Cura aut salutis want of appetite, &c.
A reason of all this, * *Iason Pratenfis* gives, because of the distraction of the spirits the Liver doth not performe his part, nor turnes the aliment into bloud as it ought, and for that cause the members are weake for want of sustenance, they are leane and pine, as the hearbs of my garden doe this month of May, for want of raine. The greene sicknesse therefore often happeneth to young women, a *Cacexia*, or an evill habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a still,

ut occluso stillat ab igne liquor,
doth Cupids fire provoke teares from a true Lovers eyes,
* *The mighty Mars did oft for Venus shreeke,*
Privily moistning his horrid cheek,
With womanish teares,

† *ignis distillat in undas,*
Testis erit largus qui rigat ora liquor,
with many such like passions. When *Charicia* was enamored on *Thea*, gines, as * *Heliodorus* sets her out, she was halfe distracted, and spake she knew not what, sighed to her selfe, lay much awake and was leane upon a sud- den: and when she was besotted on her sonne in law, † *pallor deformis,*

S f f

marcentis

* *Ovid Facit*
hunc amor ip-
se colorem,
Met. 4.
† *Sigra cius*
profunditas
oculorum, pri-
vario lachry-
marum, justis
ris, seperi-
dent sibi, ac si
quod delecta-
bile viderent,
aut audirent.
† *Seneca Hip.*
* *Seneca Hip.*
2. De moribus
cerebri de erot.
amore. Ob spi-
rituum distra-
ctionem hepatis
officio suo non
fungitur, acc-
erit alimen-
tum in san-
guinem, ut de-
beat. Ergo
membra debi-
lia, & penu-
ria alibili
succi marces-
cunt, squa-
lentur herbe
in horto
meo hoc mense
Malozeri, &c.
ob imbrum
defectum.
* *Fairy Queen*
1. 3. cant. 11.
† *Amaror. Eub-*
item. 3.
a *Lib. 4. Ast-*
mo errat, &
quidvis obdu-
am loquitur,
vigilans absq;
causa sustinet
et succum
corporis subit-
amisse.
† *Apuleius*

499 *marcentia oculi, &c.* she had ugly paleness, hollow eyes, restless thoughts, short winde &c. *Eurialus* in an Epistle sent to *Laetitia* his Mistress, complains amongst other grievances, *tu mihi & somni, & cibi n. sum abstulisti*, thou hast taken my stomack and my sleepe from me. So he describes it aright.

Chaucer in
the Knights
tale.

His sleepe, his meat, his drinke is him bereft,
That leane he waxeth, and dry as a shaft,
His eyes hollow and grisly to behold,
His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making mone.

Theocritus *Edyl. 2.* makes a faire maid of *Delphos* in love with a young man of *Atinda*, confesse as much.

*Vt vidi ut infans, ut animus mihi male affectus est,
Miser a mihi forma tabescebat, neq. amplius pompam
Villam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaq. solare liqua
Ossa & cutis. ----*

No sooner seen I had, but mad I was,
My beauty fail'd, and I no more did care
For any pompe, I knew not where I was,
But sicke I was, and evill I did fare,
I lay upon my bed ten daies and nights,
A Sceleton I was in all mens sight.

Uilg. 2. En. All these passions are well expressed by that Heroicall Poet in the person of *Dido*.

*dum vaga
passim sydera
julgant, nunc
erat longas te
tricus horas,
& sollicito
nixus cubito
suspensum
viscera rum
piti-
e Salicbat cre-
bro repidum
vor ad aspe-
ctum Iphigenes.
Gordonius c.
20. amittunt
sepe cibum,
porum, &
maceratur in-
de totum cor-
pus.
Ter. Euruch.
Dii boni quid
hoc est, adeone
homines mu-
tari ex amore,
qui non cognos-
cent eandem ef-
fe.*

*At non infelix animi Phænissa, nec unquam
Solvitur in somnos, oculisq. ac pectore amores
Accipit, ingeminant cura, rursusq. resurgens
Saxit amor, &c. ----*

Unhappy *Dido* could not sleep at all,

But lyes awake, and takes no rest:

And up she gets againe, whilst care and griefe,

And raging love torments her brest.

Accius *Sanazarus* *Egloga 2. de Galatea*, in the same manner faines his *Lychoris* tormenting her selfe for want of sleepe, sighing, sobbing, and lamenting. And *Eustathius* in his *Ismenias* much troubled, and panting at heart, at the sight of his mistress, hee could not sleepe, his bed was thornes. *¶ All make leanenesse, want of appetite, want of sleepe ordinary Symptoms, and by that means they are brought often so low, so much altered and changed, that as he jesteth in the Comedie, one can scarce know them to be the same men.*

Attenuat iuvenum vigilata corpora noctes,

Curaq. & immenso qui fit amore dolor.

Many such Symptoms there are of the Body to discerne lovers by,

--- *¶ quis enim bene celet amorem,*

Solomon. Prov. 6. 27. carry fire in his bosome and not burne; it will hardly be

be hid, though they doe all they can to hide it, it must out,
plus quam mille notis it may be describ'd.

** Quod, magis tegitur, tectus magis astat ignis;*

'Twas *Antiphanes* the Comedians observation of old, love and drunkenness cannot be concealed, *color calidus passus, hinc prater duo, vini potum, &c.* words, looks, gestures, all will betray them: but two of the most notable signes are observed by the pulse and Countenance. When *Antiochus* the sonne of *Selenus* was sick for *Stratonice* his mother in law, and would not confesse his griefe, or the cause of his disease, *Erasistratus* the

Physitian found him by his Pulse and countenance to bee in love with her, because that when she came in presence, or was named, his pulse varied, and he blushed besides. In this very sort was the love of *Callicles*, the son of *Polyetes*, discovered by *Panaceus* the Physitian, as you may read the story at large in *† Aristanctus*. By the same signes *Galen* brags, that hee found out *Iusta Boetius* the Consuls wife, to dote on *Pylades* the Play-er, because at his name still she both altered Pulse and Countenance, as

† Polyarchus did at the name of *Argenis*. *Franciscus Valesius. l. 3. controu. 13. med. contr.* denies there is any such *pulsus amatorius*, or that love may be so discern'd; but *Avicenna* confirms this of *Galen* out of his experience, *lib. 3. Fen. 1.* and *Gordonius cap. 20.* Their pulse he saith is inordinate

and swift, if she goe by whom he loves, *Langius epist. 24. lib. 1. med. epist. Nevisanus lib. 4. numer. 66. syl. nuptialis, Valesius de Taranta, Guianerius Tract. 15. Valeriola* sets downe this for a Symptome, & difference of pulse, neglect of business, want of sleep, often sighs, blushings, when there is any speech of their Mistress, are manifest signes. But amongst the rest, *Iosephus*

Struthius that *Polonian*, in the fifth book *cap. 17.* of his doctrine of Pulses, holds that this and all other passions of the minde, may be discovered by the pulse. And if you will knowe, saith he, whether the men suspected bee

such or such, touch their arteries, &c. And in his fourth book, *14. chapter.* he speaks of this particular pulse. In Love makes an unequal pulse, &c. hee gives instance of a Gentlewoman, a patient of his, whom by this meanes he found to be much enamoured, and with whom: hee named many persons, but at the last when his name came whom hee suspected,

her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was. *Apollonius Argonaut. lib. 4.* poetically setting downe the meeting of *Iason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were not able to speak.

--- *† totus Parmeno*

Tremo, horreoq. postquam aspexi hanc,

Phadria trembled at the sight of *Thais*, others sweat, blow short,

Crura tremunt ac poplites, are troubled with

palpitation of heart upon the like occasion, *cor proximum ori*, saith ** Aristanctus*, their heart is at their mouth, leapes, these burne and freeze, (for love is fire, ice, hot, cold, itch, scaver, frenzy, plurify, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits, bleed at nose, or when shee is talked of: which very signe *Eustathius* makes an argument of *Ismenias* affec-

tion, that when she met her sweet-heart by chance, shee changed her

--- *Sff 2*

countenance

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** Idem Met. 4.*

*h Ad elus mo-
men rubescit,
& ad aspectu
bet, because that
and he blushed be-
of Polyetes, dis-
story at large in
found out Iusta
er, because at his
† Polyarchus did
13. med. contr.
be so discern'd;
ence, lib. 3. Fen.
and swift, if she
Nevisanus lib. 4.
Tract. 15. Valeri-
neglect of busi-
speech of their
Struthius that
holds that this
the pulse. And
such or such, tou-
he speaks of this
her pulse began
many persons, b-
o her pulse began
pulse, he perceiv-
tically setting do-
to blush at one
at the first they*

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men rubescit,
& ad aspectu
bet, because that
and he blushed be-
of Polyetes, dis-
story at large in
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her pulse began
many persons, b-
o her pulse began
pulse, he perceiv-
tically setting do-
to blush at one
at the first they*

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q Lexovienfis
Epifcopus.

countenance, to a sudden-blush. Tis a common thing amongst Lovers, as q *Arnulphus* that merry-conceited Bishop, hath well expressed in a facet Epigram of his,

Alterno facies sibi dat responsa rubore,

Et tener affectum prodit utriq; pudor, &c.

Their faces answer and by blushing say,

How both affected are they doe bewray.

But the best conjectures are taken from such symptomes as appeare when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot containe themselves, but that they will be still kissing. † *Stratocles* the Physitian upon his wedding day, when he was at dinner, *nihil prius sorbillavit, quam tria basia puella pangeret*, could not eat his meat for kissing the bride, &c. First a word, & then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when he hath pumped his wits dry, can say no more, kissing and colling are never out of season,

* *Hoc non deficit incipitq; semper,* 'tis never at an end,

† another kisse, and then another, another, and another, &c.

huc ades O Thesayra — Come kisse me *Corinnæ*

* *Centum basia centies.*

Centum basia millies,

Mille basia millies

Et tot milia millies,

Quot gutta Siculo mari,

Quot sunt sydera cælo,

Istis purpureis genis,

Istis turgidalis labris,

Ocellisq; loquaculis,

Figam continuo impetu;

O formosa Næra.

As *Catullus* to *Lesbia*.

Da mihi basia mille, deinde centum,

Dein mille altera, da secunda centum,

Dein usq; altera millia, deinde centum.

* first give an hundred,

Then a thousand, then another

Hundred, then unto the other

Add a thousand, and so more, &c.

Till you equall with the store, all the grasse, &c. So *Venus* did by her *Adonis*, the *Atone* with *Endymion*, they are still dallying and culling, as so many Doves, *Columbatimq; labra conferentes labiis,* and that with alacrity and courage,

* *Affligunt avidè corpus, iunguntq; salivas*

Oris, & inspirant presantes dentibus ora.

† *Tam impresso ore ut vix inde labra detrahant, cervice reclinata, as Lamprias in Lucian kissed Thais, Philippus her in Aristænetus, amore lymphato tam furiosè adhæsit, ut vix labra solvere esset, totumq; os mihi contrivit; d Aretines Lucretia, by a suiter of hers was so saluted, and tis their ordinary fashion. — dentes illudent sape labellis,*

a Lucian. l. 4.

† Lucian. dial.

Tom. 4. Merit.

sed & operi-

ent, &c.

c Epist. 16.

d Deducto ore

longo me basio

d. mulcet.

Atq; premunt arcè adfingentes oscula —

They cannot

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I say, containe themselves, they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione*, as *Philostratus* confesseth to his mistress, and *Lamprias in Lucian, mammillas premens, per sinum clam dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the Comœdy well observed of his sonne, *Non ego te videbam manum huic puella in sinum inferere?* Did not I see thee put thy hand into her bosome? go to, with many such love tricks. † *Iuno in Lucian* Tom. 3. dial. 3. complains to *Jupiter of Ixion*, 'he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance and gave Gany mede the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kisse the cup, and then look steadily on me, and sometimes sigh, & then againe smile. If it be so they cannot come neere to dally, have not that opportunity, familiarity, or acquaintance to conferre and talke together; yet if they be in presence, their eye will bewray them: *ubi amor ibi oculus* as the common saying is, where I look I like, and where I like I love; but they will loose themselves in her looks.

Alter in alterius iactantes lumina vultus,

Quærebant taciti noster ubi esset amor.

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, de flowre her with their eyes, be still gazing, staring, stealing fances, smiling, glancing at her, as *u Apollo on Leucothoe*, the *Moone* on her † *Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she goe by, look after her as long as they can see her, she is *anima auriga*, as *Anacreon* calls her, they cannot goe by her dore or window, but as an adamant, shee drawes their eyes to it, though she be not there present, they must needs glance that way, and look back to it. *Aristænetus* of * *Existhemus*, *Lucian* in his *Imagin.* of himselfe, and *Tatius* of *Clitophon* say as much, *Ille oculos de Leucippe* † *nunquam deiiciebat*, and many Lovers confesse when they came in their Mistressse presence, they could not hold off their eyes, but looked wistly and steddily on her, *inconnivo aspectu*, with much eagernes and greedinesse, as if they would looke through, or should never have enough sight of her,

— *Fixis ardens, obtutibus hæret;*

So she will doe

by him, drink to him with her eyes, nay drink him up, devoure him, swallow him, as *Marialis Mamurra* is remembered to have done:

Inspexit molles pueros, oculisq; comedit, &c.

There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* † *Dial. amoris.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not look off him, from sun-rising to sun-setting, shee could not desist, she made him one day come into her chamber, & *gemina hora spatio intuebatur, non à me unquam aciem oculorum avertēbat, me observans veluti Cupidinem quendam*, for two houres space shee still gazed on him. A young man in † *Lucian* fell in love with *Venus* picture, hee came every morning to her Temple, and there continued all day long * from

Sff 3

sun.

c In delitit
mammis suas
tango, &c.

† Terent.

Tom. 4. me-

rit. dial.

† Attirent adea

interdū in

gemiscēbat, &

lachrymaba-

sur. Et si quā-

do bibēas, &c

u Quis om-

nia cernere

debet Leuco-

thoen ipse

virgine si-

gis in unū quo-

modo debes

oculos. Ovid.

Mer. 4.

† Lucian tom.

3. quoties ad

Cariam venis

currum fissis,

& desuper

aspectas.

* Ex quo re-

primū vidi.

Pythia alio o-

culos vertere

non fuit.

† Lib. 4.

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sun-rising to sun-set, unwilling to goe home at night, sitting over against the Goddesse picture, he did continually look upon her, and mutter to himselfe I know not what. If so bee they cannot see them whom they love, they will still be walking and waiting about their mistris dores, taking all opportunity to see them, as in * *Longus Sophista*, *Daphnis & Cloe* two lovers, were still hovering at one anothers gates, he fought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in the winter, that shee might see him, and he her. † *A Kings pallace was not so diligently attended*, saith *Aretines Lucetia*, as my house was when I lay in Rome, the porch and street was ever full of some walking or riding on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but looke back to my house when they were past, and sometimes hem or cough; or take some impertinent occasion to speak aloud, that I might look out and observe them. 'Tis so in other places, 'tis common to every Lover, 'tis all his felicity to be with her, to talke with her, hee is never well but in her company, and will walke y^e seven or eight times a day through the street where she dwells, and make sleevelesse errands to see her; plotting still where, when, and how to visit her,

† *Levesq. sub nocte susurri,*
Composita repetuntur hora.

And when he is gone, hee thinks every minute an houre, every houre as long as a day, ten dayes a whole yeare, till he see her againe.

† *Tempora si numeres, bene quæ numeramus amantes.*

And if thou be in love, thou wilt say so too, *Et longum forma vale*, farewell sweet-heart, *vale charissima Argenis, &c.* Farewell my deare *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loath to depart, hee take his leave againe, and againe, and then come back againe, looke after and shake his hand, wave his hat a far off. Now gone hee thinks it long till he see her againe, and she him, the clocks are surely set back, the hour's past, † *Hospita Demophoontuate Rodopheia Phillis,*

Ultrâ promissum tempus abesse queror. shee looks out

at window still to see whether he come, * and by report *Phillis* went nine times to the sea side that day to see if her *Demophoon* were approaching, and † *Troilus* to the Citie gates to look for his *Cressid*. She is ill at ease, and sick till she see him againe, peevish in the meantime, discontent, heavy, sad, and why comes he not; where is he? why breakes he promise? why tarries he so long, sure he is not well; sure he hath some mischance, sure he forgets himselfe and me, with infinite such. And then confident againe, up she gets, out she looks, listens and enquires, harkens, kennes, every man a far off is sure he, every stirring in the street, now hee is there, that's he, *malè aurora, malè soli dicit, deieratq., &c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*. Love brooks no delayes: the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst hee goes to her house, heat or cold, though his teeth chatter in his head, hee moves not, wet or dry, 'tis all one, wet to the skin, hee feels it not, cares

not

* Lib.3.

† *Regum palatium non ita diligenti custodia septum fuit, ac ades meas stipabant, &c.*
y Pro, &c. eo dē die sexties vel septies ambulant per eandem plateam vel amicum amicæ sue fruuntur aspectu lib.3. Theat. mundi.
† Hor.

† Ovid.

† Ovid.

* *Hyginus fab. 59. Eo die dicitur monies ad dærus currisse*
* Chaucer.

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not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistresse sweet sake, let the burden be never so heavy, Love makes it light. * *Jacob served seaven yeares for Rachel*, and it was quickly gone because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time, and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the Symptomes of the minde in Lovers, are almost infinite, and so diverse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselves for joy, yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last, † *Amor melle & Plautum Cissele est facundissimus, gustum dat dulcem & amarum.* 'Tis *suaavis amarici. felis, dolentia delectabilis, hilare tormentum,*

* *Et me melle beant suaviora,*
Et me felle necant amariora,

Like a summer flye or *Sphinxes* wings, or a rainebow of all colours,

* *Quæ ad solis radios, conversa aureæ erant,*

Adversus nubes caruleæ, qualesubar Iridis,

faire, fowle, and full of variation, though most part irksome and bad. For in a word, the Spanish inquisition is not comparable to it, a torment and execution it is, as he calls it in the Poet, an unquenchable fire, and what not; * From it, saith *Austin*, arise biting cares, perturbations, passions, sor-

rowes, feares, suspitions, discontents, contentions, discords, warres, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.

† *dolor, querela,*
Lamentatio, lachryma perennes,
Langor, anxietas, amaritudo;
Aut si triste magis potest quid esse,
Hos tu das Comites Nequa vita.

These be the companions of lovers, and the ordinary symptomes, as the Poet repeats them.

b *In amore hæc insunt vitia,*
Suspitiones, inimicitia, audacia,
Bellum, pax rursum, &c.

c *Insomnia, arumna, error, terror, & fuga,*
Excogitantia, excors immodestia,
Petulantia, cupiditas, & malevolentia,
Inheret etiam aviditas, desidia, injuria,
Inopia, contumelia & dispendium, &c.

In love these vices are suspicious,
Peace, warre, and impudence, detractions;
Dreames, cares, and errors, terrors and affrights,
Immodest pranks, devises, sleights and flights,
Heart burnings, wants, neglects, desire of wrong,
Lesse continuall, expence and hurt among.

Every Poet is full of such catalogues of Love symptomes, but feare and sorrow may justly challenge the chiefe place. Though *Heracles de Saxonia* cap.3. *Traff. de melanch.* will exclude feare from Love Melancholy, yet I am otherwise perswaded. d *Res est sollicita plena timoris amor.* d Ovid.

'Tis

* *Srohem e greco.*

2 *Plautum crei do ego ad hominu carnificem amorem inveniunt esse.*
a *Decivitar. lib. 22. c. 20. Ex eo oriuntur mordaces cure, perturbaciones, mavoris, formidines, insana gaudia, discordie, liter, bella, insidie, iracundie, inimicitie, fallacie, adulatio, fraud, furturn, nequitia, impudentia.*
† *Marullus l. 1. b Ter. Eumacho, c Plautus Adreac.*

'Tis full of feare, anxiety, doubt, care, peevishnesse, suspition, it turnes a man into a woman, which made *Hesiod* belike, put feare and palenesse *Venus* daughters,

— *Marti Clypeos atq; arma fecanti,*

Alma Venus peperit pallorem, unaq; Timorem:

because feare and love are still linked together. Moreover they are apt to mistake, amplifie, too credulous sometimes, too full of hope and confidence, and then againe very jealous, unapt to believe or entertaine any good newes. The comicall Poet hath prettily painted out this passage amongst the rest in a Dialogue betwixt *Mitio* and *Æschines*, a gentle father and a love sick sonne. *M.* Be of good cheare my sonne, thou shalt have her to wife. *Æ.* Ah father doe you mock me now? *M.* I mock thee, why? *Æ.* That which I so earnestly desire, I more suspect and feare. *M.* Get you home, and send for her to be your wife. *Æ.* What now a wife, now father, &c. These doubts, anxieties, suspitions, are the least part of their torments, they breake many times from passions to actions, speake faire, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, sweare, quarrell, laugh, weepe: and hethat doth not so by fits, * *Lucian* holds, is not thoroughly touched with this Loadstone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, Love to many is bitternesse it selfe, *rem a-*

maram, *Plato* calls it, a bitter potion, a plague.

Eripite hanc pestem perniciosamq; mihi;

Qua mihi subrepens imos ut torpor in artus,

Expulit ex omni pectore letitias.

O take away this plague, this mischief from me,

Which as a numbesse over all my body,

Expels my joyes, and makes my soule so heavy.

So had that young man, when he roared againe for discontent,

— † *O Thais, Utinam esset mihi*

Pars aqua amoris tecum, ac pariter fieret, ut

Aut hoc tibi doleret isdem, ut mihi dolet.

O *Thais* would thou hadst of these my paines a part,

Or as it doth me now so it would make thee smart.

So had that young man, when he roared againe for discontent,

* *Iactor, crucior, agitor, stimulator,*

Versor in amoris rotamifer,

Exanimor, feror, distrabor, deripior,

Vbi sum, ibi non sum; ubi non sum, ibi est animus.

I am vext and toils'd, and rack't on Loves wheele,

Where not, I am; but where am, doe not feele.

The *Moone* in *Lucian*, made her mone to *Venus*, that she was almost dead for love, *perco equidem amore*, and after a long tale, she broke off abruptly and wept, *O Venus, thou knowest my poore heart.* *Charmides* in *Lucian*, was so impatient, that he sob'd and sigh'd, and tore his haire, and said he would hang himselfe, *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I doe? Vos O dii Averrunci, solvite me his curis: O yee Gods, free me from these cares and miseries, out of*

the

the anguish of his Soule, *Theocles* prays. Shall I say, most part of a lovers life is full of anxiety, feare and grieve, complaints, sighes, suspitions, and cares, (high ho my heart is woe) full of silence and irksome solitari-

ness? Frequenting shady bowres in discontent,

To the aire his fruitlesse clamors he will vent.

except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile upon him, give him a good looke, a kisse, or that some comfortable message be brought him, his service is accepted &c.

He is then too confident and rapt beyond himselfe, as if he had heard the Nightingale in the spring before the Cuckow, or as † *Calisto* was at *Atlebas* presence, *quis unquam hac mortali vitâ tam gloriosum corpus vidit, humanitatem transcendere videat? &c.* who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortall man. There is no happinesse in the world comparable to his, no content no joy to this, no life to Love, he is in paradise.

‡ *Quis me uno vivit feliciore aut magis hæc est*

Optandum vitâ dicere quis poterit?

Who lives so happy as my selfe? what blisse

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

§ *Donec gratus eram tibi,*

Per sarum vigui rege beator.

The Persian Kings are not so joviall as he is, O * *festus dies hominis*, O happy day, so *Charea* exclaims when he came from *Pamphilia* his sweet-heart, well pleased,

Nunc est profectò interfici cum perpeti me possem,

Ne hoc gaudium contaminet vita aliquâ aegritudine,

He could finde in his heart to be killed instantly, least if he live longer, some sorrow or sicknesse should contaminate his joyes. A little after, he was so merrily set upon the same occasion, that he could not containe himselfe. † *O populares, ecquis me vivit hodie fortunatior?*

Nemo hercule quisquam, nam in me dii planè potestatem

Suam omnem ostendere;

Is't possible (O my Countrymen) for any living to be so happy as my selfe? No sure it cannot be, for the Gods have shewed all their power, all their goodness in me. Yet by and by when this young Gallant was cross'd in his wench, he laments, and cries, and roares downe-right.

‡ *Occidi*

I am undone,

Neq; virgo est usquam, neq; ego, qui è conspectu illam amisi meo,

Vbi quæram, ubi investigem, quem percunctor, quam insitam viam?

The virgin's gone, and I am gone, shee's gone, shee's gone, & what shall I doe? where shall I seek her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me?

† *vitales auras invitus agebat,* he was weary of his life, sick, mad and desperate * *utinam mihi esset aliquid hic, quo nunc me precipitem darem.* 'Tis not *Charea* case this alone, but his and his, and

T t t

every

Adelph. Act. 4. scen. 5. M. Bono animo es, duces uxorem hanc. Æschines. Æ Hem pater, num tu ludisme nunc? M. Egon te, quamobrem? Æ. Quod tam misere cupio &c. * Tom 4 dial. amorum. c Ari. bottle 2. Rhet ut love therefore in the irascible part. Ovid.

† Ter. Eunuch. Act. 1. sc. 2.

* Plautus.

a Tom. 3. b Scit quod posthac distuleris fuerim. c Tom. 4. dial. meriti. Tryphena Amor me perdit, nunc malum hoc amplius sustinere possum.

† *Calistina* Act. 1. scen. 7. maiori letitia non fruatur. Si mihi deus omnium votorum mortali-um summam concedat non magis, &c. c. † *Carullus de Lesbia.*

§ Hor. ode. 9. lib. 3.

c Ari. 3. scen. 5. Eunuch. Ter.

† Ari. 5. scen. 9.

508 every lover's in the like state. If he heare ill newes, have bad successe in his suit, she frowne upon him, or that his Mistris in his presence, respect another more (as *Hedus* observes) *Preferre another suiter, speak more familiarly to him, or use more kindly then himselfe, if by nod, smile, message* she discloseth her selfe to another, he is instantly tormented, none so determined as he is, utterly undone, a castaway † in quem fortuna omnium suorum crudelissima tela exonerat, a dead man, the scorne of fortune, a monster of fortune, worse then naught, the losse of a kingdome had bin lesse. *h Aretine's Lucretia* made very good prooffe of this, as she relates it her selfe. For when I made some of my suiters beleieve I would betake my selfe to a Nunnery, they took on, as if they had lost father and mother, because they were for ever after to want my company. Omnes labores leves fuere, all other labour was light; † but this might not be endured.

Tua cavendum quod erat ————— for I cannot be without

thy company, mournfull *Amyntas*, painfull *Amyntas*, carefull *Amyntas*, better a Metropolitan City were sackt, a royall army overcome, an invincible armado funke, and twenty thousand Kings should perish, then her little finger ake, so zealous are they and so tender of her good. They would all turne Friars for my sake, as she followes it, in hope by that meanes to meet, or see me againe, as my confessors, at stoole-ball, or at barly-break: and so afterwards when an importunate suiter came, if I had bid my maid say that I was not at leaseure, not within, busy, could not speak with him, he was instantly astonished, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming,

† *Illa sibi vox ipsa Iovis violentior ira: cum tonat, &c.*

the voice of a mandrake had bene sweeter musick, but hee to whom I gave entertainment, was in the Elysian fields, ravished for joy, quite beyond himselfe. 'Tis the generall humor of all Lovers, she is their sterne, Pole-star, and guide,

Delitiumq; animi, deliquiumq; sui.

As a tulipant to the Sunne (which our Herbalists call *Narcissus*) when it shines, is admirandus flos ad radios solis se pandens, a glorious flowre exposing it selfe, but when the sunne sets, or a tempest comes, it hides it selfe, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of Mantua, in a cause not unlike, sometimes used for an Imprese) doe all inamorates to their Mistris, she is their Sun, their *Primum mobile*, or anima informans, this one hath elegantly expressed by a windmill, still moved by the winde, which otherwise hath no motion of it selfe,

Sic tua ni spiret gratia truncus ero.

He is wholly animated from her breath, his soule lives in her body, * *sola claves habet interitus & salutis*, she keepes the keyes of his life, his fortune ebbes and flowes with her favour, a gracious or bad aspect turnes him up or downe,

Mens mea lucefcit Lucia luce tua.

Howsoever his present state be pleasing or displeasing, 'tis continuare so long as he loves, he can doe nothing, think of nothing but her; desire hath no rest, there is his *Cynosure*, *Hesperus* & *Vesper*, his morning and evening starre, his goddesse, his Mistris, his life, his soule, his eye-

Lib. 1. de com-
tens: amoribus
Si quem alium
respexerit a-
mica suorum
or familiarit-
us, si quem
alloquuta fu-
erit, si nutu
nuncio &c.
statim crucia-
tur.
† Calisto in
Celestina.
h Porro dida-
dia. Ital. Pa-
tre or matre.
se singulu
orbos cen-
bant. quod meo
contubernio
cavendum ef-
fer.
† Ter. tui ca-
vendum quod
erat.
i Si vepon/ura
esset dominum
occuparam ef-
se aliq; va-
caret, ille sta-
tim vix hoc
audire, velut
in mari ob-
ruit, alii se
damnare, &c.
at cui jave-
bam, in cam-
pis Elysi esse
videbatur,
&c.
† Mantua.
k Lecheus.
l Sole scoccul-
rante, aut
tempestate
veniente, sta-
tim clauditur
ac lingue cir-
m Emblem a-
mat. 13.

* Calisto de
Melibea.

† Anima non
est ubi animat
sed ubi amat.

ry thing, dreaming, waking, she is alwaies in his mouth, his heart, eyes, cares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flavia*, *Flaminia*, *Celta*, *Delia* or *Isabella*, (call her how you will) she is the sole object of his senses, the substance of his soule, *nidulus animae*, he magnifies her above measure, *totus in illa*, full of her, can breath nothing but her. I adore *Melebea*, faith Love-sick † *Calisto*, I be- lieve in *Melebea*, I honour, admire and love my *Melebea*; His soule was fowced, imparadised, imprisoned in his Lady. When *Thais* took her leave of *Phadria*.

— mi *Phadria*, & nunquid aliud vis?

Sweet heart (she said) will you command me any further service? he readily replied, and gave this in charge,

— egone quid velim?

Dies noctesq; ames me, me desideres,

Me somnies, me expectes, me cogites,

Me speres, me te oblectes, mecum tota sis,

Mens fac postremo animus, quando ego sum tuus.

Doſt' ask (my deare) what service I will have?

To love me day and night is all I crave,

To dreame on me, to expect, to think on me,

Depend and hope, still covet me to see,

Delight thy selfe in me, be wholly mine,

For know my love, that I am wholly thine.

But all this needed not, you will say, if she affect once, she will be his, settle her love on him, on him alone,

— † *illum absens absentem*

Auditq; videtq; —

she can, she must think and dream of nought else but him, continually of him, as did *Orpheus* on his *Euridice*,

Te dulcis coniux, te solo in littore mecum,

Te veniente die, te discedente canebam.

On thee sweet wife was all my song,

Morne, Evening, and all along.

And *Dido* upon her *Aeneas*.

— & quae me insomnia terrent,

Multa viri virtus, & plurima curris Imago.

And ever and anon, she thinks upon the man,

That was so fine, so faire, so blith, so debonaire.

Clitophon in the first book of *Achilles Tatius*, complaineth how that his Mistris *Leucippe* tormented him much more in the night, then in the day.

For all day long he had some object or other to distract his senses, but in the night all ran upon her: All night long hee lay † awake, and could thinke of nothing else but her, he could not get her out of his minde, towards morning sleep took a little pittie on him, he slumbered awhile, but all his dreames were of her.

— † *tenocte sub atra*

Alloquor, amplector, falsaq; in imagine somni,

Gaudia sollicitam palpant evanida mentem.

Ttt 2

† Celestine ad
1. credo in
Melibea, &c.
† Ter. Eneuc.
Aet. 1. 6. 2.

† Virg. 4. 6. 2.

† Interdum o-
culi. & aures
occidentis di-
strahunt ani-
mum, ut noctis
solus jactat, ad
auroram som-
nia paulum
misertus, nec
tamen ex anti-
mo puelle abi-
it, sed omnia
mibi de Leu-
cippe somnia
erant.

† Ter. i hac no-
cte somnum
hiscie oculis
non vidi. Ter.
† Buchanan.
Sylv.

In

In the dark night I speake, embrace and finde,
That fading joyes deceive my carefull minde.

The same complaint Eurialus makes to his Lucretia, day and night I think of thee, I wish for thee, I talk of thee, call on thee, look for thee, hope for thee, delight my selfe in thee, day and night I loveth thee.

Nec mihi vespero

Surgente decedunt amores,

Nec rapidum fugiente solem;

Morning, Evening, all is alike with me, I have restlesse thoughts,

Te vigilans oculis, animo te nocte requiro.

Still I think on thee. *Anima non est ubi animat, sed ubi amat,* I live and breathe in thee, I wish for thee.

O niveam qua te poterit mihi reddere lucem,

O mihi felicem terq; quaterq; diem.

O happy day that shall restore me to thy sight. In the meane time hee raves on her, her sweet face, eyes, actions, gestures, hands, feet, speech, length, breadth, height, depth, and the rest of her dimensions, are so surveyed, measured, and taken, by that Astrolabe of phantasie, and that so violently sometimes, with such earnestnesse and eagerneffe, such continuance, so strong an imagination, that at length he thinks he sees her indeed, he talks with her, he imbraceth her, *Ixion-like pro Iunone nubem*, a cloud for Iuno, as he said. *Nihil prater Leucippen cerno, Leucippe mihi perpetuo in oculis, & animo versatur,* I see and meditate of naught but Leucippe. Be she present or absent, all is one,

Et Quamvis aberat placida praesentia formae,

Quem dederat praesens forma, manebat amor.

That impression of her beauty is still fixed in his minde,

haerent infixi pectore vultus.

as he that is bitten with a mad dog, thinks all he sees dogs, dogs in his meat, dogs in his dish dogs in his drink, his mistris is in his eyes, eares, heart, in all his senses. *Valleriola* had a merchant his patient in the same predicament, and *Virricus Molitor* out of *Austin*, hath a story of one, that through vehemency of his loue passion, still thought he saw his mistris present with him, she talked with him, *Et commisceri cum ea vigilans videbatur*, still embracing him.

Now if this passion of love can produce such effects, if it be pleasantly intended, what bitter torments shall it breed, when it is with feare and continuall sorrow, suspition, care, as commonly it is, still accompanied, what an intollerable paine must it be?

Non tam grandes

Gargara culmos, quot demerso

Pectore curas longà nexas

Vsq; catenâ, vel quâ penitus

Cruelis amor vulnera miscet.

Mount *Gargarus* hath not so many stemmes,

As Lovers brest hath grievous wounds,

And linked cares, which loue compounds,

When the King of *Babylon* would have punished a Courtier of his, for loving

! e En. sylu. Te dies, noctes, amo, te cogito, te desidero, te videro, te exspecto, te spero tecum oblecto me, tota in te sum.
m Hor. lib. 2. ode 9. n Petronius.

** Tibullus l. 3. Eleg. 3.*

† Ovid Fast. 2. ver. 775.

** Virg. e En. 4.*

o De Pytho- nissa.

p Iuno, nec ira deum tantum, nec tela, nec hostis, quantum tute potui animâ illâ passus.
Silius Ital. 15. del. Punic. de amore.

loving of a young Lady of the royal blood, and far above his fortunes,

q Apollonius in presence, by all means perswaded to let him alone, *For so loue and not enioy, was a most unspeakable torment*, no tyrant could invent the like punishment; as a gnat at a candle, in a short space hee would consume himselfe. For Love is a perpetuall flux, *angor animi*, a warfare, *militat omnis amans*, a grievous wound is love still, and a Lovers heart is Cupids quiver, a consuming fire, *† accedo ad hanc ignem, &c.* an inextinguible fire. *— aliter & crescit malum,*

Et ardet intus, qualis Aetnao vapor

Exundat antro

As *Aetna* rageth, to doth Love, and more then *Aetna*, or any materiall fire.

— Nam amor sapè Lyparco

Vulcano ardentior em flammam incendere solet.

Vulcans flames are but smoak to this; For fire, saith *† Xenophon*, burnes them alone that stand neere it, or touch it, but this fire of Love burneth and scorcherh a farre off, and is more hot and vehement then any materiall fire, ** Ignis in igne fuit*, 'tis a fire in a fire, the quintessence of fire. For when *Nero* burnt *Rome*, as *Calisto* urgeth, he fired houses, consumed mens bodies and goods, but this fire devoures the soule it selfe, ** and one soule is worth 100000 bodies.* No water can quench this wild fire.

** In pectus caecos absorbuist ignes,*

Ignes qui nec aqua perimi potuere, nec imbre

Diminui, neq; graminibus, magicisq; susurris.

A fire he took into his brest,

Which water could not quench,

Nor hearb, nor art, nor Magick spells,

Could quell, nor any drench.

Except it beteaes and sighes, for so they may chance finde a litle ease.

** Sic candentia colla, sic patens frons*

Sic me blandatui, Neera, ocelli,

Sic pares minio gena perurunt,

Vt nime lachrymae rigent perennes,

Totus intenuis eam favillas.

So thy white nec *Neera* me poore soule,

Doth scorch thy cheekes, thy wanton eyes that roule.

Were it not for my dropping teares that hinder,

I should be quite burnt up forthwith to cinder.

This fire strikes like lightning, which made those old *Gracians* paint *Cupid* in many of their Temples, with *Iupiters* thunder-bolts in his hands, for it wounds, and cannot be perceived how, whence it came, where it pierced.

† Virimur, & cæcum pectora vulnus habent,

And can hardly be discerned at first. *— Est mollis flamma medullas,*

Et tacitum infans vivit sub pectore vulnus.

A gentle wound, an easie fire it was,

And slie at first, and secretly did passe.

But by and by it began to rage and burne a maine;

— Pectus insanam vapor,

Amorq; torret, intus seculum vorat

Ttt 3

q e biogra- ma vita cum maximum tormentum quod excogitare, vel docere te possum, est ipse amor.

r Aufonius c. 35.

i Et cæco carpitur igne, &c.

mibi scilicet ostendit ultra me ignis amys- ra.

† Ter. Eunus. i Sen. Hippol. u T. beocrym

edyl. 2. Leucibus cor est violabile telus.

† Ignis tangentes solum uris, ac forma proculastate in- flammast.

† Nonius.

** Major illa flamma que consumit animam quam que centum milia corporu*

x Mant. gl. 2.

** Marullus Epig. lib. 1.*

y Imagines deorum.

z Ovid. a e Encl. 4.

b Seneca.

Penitus

*Penitus medullas, atq; per venas meat
Visceribus ignis mersus, & venis latens;
Et agilitas flammæ percurrit trabes.*

This fiery vapour rageth in the veines,
And scorched entrals, as when fire burnes
An house, it nimbly runs along the beames,
And at the last the whole it overturnes.

Abraham Hofemannus lib.1. amor. coniugal. cap. 2. pag. 22. relates out of Plato, how that Empedocles the Philosopher was present at the cutting up of one that died for love, † his heart was combust, his liver smoakie, his lungs dried up, insomuch that he verily believed his soule was either sod or roasted, through the vehemency of loves fire. Which belike made a moderne writer of amorous Emblems, expresse Loves fury by a pot hanging over the fire, and Cupid blowing the coales. As the heat consumes the water,

* Sic sua consumit viscera cæcus amor,

So doth Love dry up his radicall moisture. Another compares Love to a melting torch, which stood too neere the fire.

† Sic quo quis propior sue puella est,
Hoc stilius propior sue ruina est.

The neerer he unto his mistress is
The neerer he unto his ruine is.

So that to say truth, as Castilio describes it, *The beginning, middle, end of Love is naught else but sorrow, vexation, torment, irksomenesse, wearisomenesse, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complaine, rave, and to be peevish, are the certain signes, & ordinary actions of a love-sick person.* This continuall paine and torture makes them forget themselves, if they be far gone with it, in doubt, despair of obtaining or eagerly bent, to neglect all ordinary businesse.

* pendent opera interrupta, minaq;

Aturorum ingentes, æquataq; machina cælo.

Louc-sick Dido left her works undone, so did † Phadra,

— Palladis tela vacant

Et inter ipsas pensa labuntur manus.

Fauslus in * Mantuan, took no pleasure in any thing he did,

Nulla quies mihi dulcis erat, nullus labor ægro

Pectore, sensus iners, & mens torpore sepulta,

Carminis occiderat studium.

And tis the humour of them all, to be carelesse of their persons, and their estates, as the shepheard in *Theocritus*, *Et hac barba inculta est, squalidq; capilli*, their beards flag, and they have no more care of pranking themselves or of any businesse, they care not as they say, which end goes forward, * *Oblitusq; greges, & rura domestica totus*

† Vritur, & noctes in luctum expendit amaras.

Forgetting flocks of sheep and country farmes,
The silly shepheard alwaies mournes and burnes.

Love-sick † Chærea when he came from Pamphila's house, and had not so good welcome as he did expect, was all amort, Parmeno meets him, *quid tibi es?* Why art thou so sad man, *unde es?* whence com'st, how do'st?

but

but he sadly replies, *Ego hercle nescio neq; unde eam, neq; quorsum eam, ita prorsus oblitus sum mei*, I have so forgotten my selfe, I neither knowe where I am, nor whence I come nor whether I will, what I doe. P. * *How*

† *vivum videntq; pereos, nec quid agam scio.*

He that erst had his thoughts free (as Philostratus Lemnius in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in these delightful philosophicall precepts, he that with the Sunne and Moone wandred all over the world, with Starres themselves ranged about, and left no secret or small mystery in nature unsearched, since he was enamored, can doe nothing now but thinke and meditate of love matters, day and night composeth himselfe how to please his Mistress, all his study, endeavour, is to approve himselfe to his Mistress, to win his Mistress favour, to compass his desire, to be counted her servant. When Peter Abelhardus that great scholler of his age,

* *Cui soli patuit scibile quicquid erat,*
was now in love with Helonissa, he had no minde to visit or frequent schooles and schollers any more. *Tadiosum mihi valde fuit* (as * he confesseth) *ad scholas procedere, vel in iis morari*, all his minde was on his new Mistress.

Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, he will spend himselfe, goods, fortunes for her, and though he loose and alienate all his friends, be cast off, and disinherited, utterly undone by it, disgraced, goe a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe.

Non recedam neq; quiescam, noctu & interdiu,

Prius profecto quam aut ipsam, aut mortem investigavero,

Ile never rest or cease my fury

Till shee or death doe make me mute.

Parthenis in † *Aristænetus* was fully resolved to doe as much. *I may have better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O Harpedona keep my counsell I will leave all for his sweet sake, I will have him, say no more, contra gentes, I am resolved, I will have him, * Gobrias the Captaine, when he had espied Rhodante, the fair captive maid, fell upon his knees before Mytilus the Generall, with teares, vowes, and all the Rhetoricke he could, by the scarres he had formerly received, the good service he had done, or what soever else was deare unto him, besought his governour he might have the captive virgin to be his wife, *virtutis sue spatium*, as a reward of his worth and service, & moreover he would forgive him the money which was owing, and all reckonings besides due unto him, *askeno more, no part of booty, no portion, but Rhodante to be my wife.* And when as he could not compass her by faire meanes, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. Tis a common humour this, a generall passion of all lovers to be so affected, and whiche Emilia told Aratine a Courtier in Castilio's discourse, *surely Aratine, if thou werst not so indeed, thou didst not love, ingeniously confesse, for if thou hadst been throughly enamored, thou wouldst have desired**

nothing

nothing more then to please thy Mistris. For that is the law of love, to will and will the same,

* *Storça JL. Epiç.*

† *Quippe hac omatura ex asra hili & amore prote- nunt. Iason Præsenfit. Iamēsa a mon ipse ful- titia est. Car- dan lib. 1. de sapientia.*
* *Mantuan.*

* *Virg. Æn. c. b Seneca Hip- pol. Met. 10.*

† *Buchanan.*

* *Tantum velle & nolle, velit nolit quod amica.*

Vndoubtedly this may bee pronounced of them all, they are very slaves, drudges for the time, mad men, fooles, dizards, † *atrabiliari*, be- side themselves, and as blinde as beetles. Their dotage is most eminent, *Amare simul & sapere ipsi Iovi non datur*, as *Seneca* holds, *Iupiter* himselte cannot love and bee wise both together, the very best of them, if once they be overtaken with this passion, the most staid, dis- creet, grave, generous and wise, otherwise able to governe themselves, in this commit many absurdities, many indecorums, unbefitting their gravity and persons.

* *Quisquis amat servit, sequitur captivus amantem*
Fert domitā cervice iugum

Sampson, *David*, *Solomon*, *Hercules*, *Socrates*, &c. are justly taxed of in- discretion in this point, the middle sort are betwixt hawke and buzzard, and although they doe perceave and acknowledge their own dotage, weaknesse, furie, yet they cannot withstand it; as well may witnes those expostulations, and confessions of *Dido* in *Virgil*.

* *Incipit effari mediāq; in voce resistit.* *Phædra* in *Seneca*,

b *Quod ratio possit, vincit ac regnat furor,*

Potensq; totā mente dominatur deus. *Myrrha* in *Ovid*.

Illa quidem sensit, sed oq; repugnat amori,
Et secum quo mente feror, quid molior, inquit,
Dii precor, & pietas, &c.

She sees and knowes her fault, and doth resist,

Against her filthy lust she doth contend,

And whether goe I, what am I about?

And God forbid, yet doth it in the end. *Againe,*

---- *Pervigil igne,*

Carpitur indomito furiosaq; vota retractat,
Et modo desperas, modo vult tentare, pudetq;
Et cupit, & quid agat, non invenit, &c.

With raging lust she burnes, and now recalls
Her vow, and then despaires, and when 'tis past,
Her former thoughts she'll prosecute in haste,
And what to doe she knowes not at the last.

She will and will not, abhorres; and yet as *Medea* did, doth it,

----- *Trahit invitam nova vis, aliudq; cupido,*

Mens aliud suadet, video meliora, proboq;

Deteriora sequor.

Reason pulls one way, burning lust another,
She sees and knowes what's good, but she doth neither.

† *O frans, amorq;, & mens emota furor,*

Quo me abstulisti?

The major part of Lovers are carried headlong like so many brute beasts, reason counsells one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust,

lust, *præcipitates*, counterpoiseth, weighs downe on the other: though it be their utter undoing, perpetuall infamy, losse, yet they will doe it, and become at last, *insensati* void of sense, degenerate into doggs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Ass, *Lycaon* a wolfe, *Te- reus* a Lap-wing, * *Calisto* a Beare, *Elpenor* and *Grillus* into wine by *Circæ*. For what else may we thinke those ingenuous Poets to have sha- dowd in their witty fictions and poems, but that a man once given o- ver to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alcius* of *Tere- us*) is no better then a beast.

m *Rex fueram, sicrista docet, sed sordida vita,*

Immundam et tanto culmine fecit avem.

I was a King, my Crowne a witnesse is,

But by my filthinesse, am come to this.

Their blindnesse is all out as great, as manifest as their weaknesse and do- tage, or rather an inseparable companion, an ordinary signe of it. Love is blinde, as the saying is, *Cupid's* blinde, and so are all his followers.

Quisquis amat vanam, vanam putat esse Dianam.

Every Lover admires his mistris, though shee be very deformed of her selfe, ill favored, wrinkled, pimpled, pale, red, yellow, tawny, tallow-faced, have a swolne Iuglers platter face, or a thin, leane, chitty face, have staring eyes, she lookes like a squis'd cat, hold her head awry, hea- vy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed, sparrow mouthed, *Perseus* hook nosed, have a sharpe fox nose, a red nose, *China* flat, great nose, *nare simo patuloq;*, a nose like a promontory, gubber-nusted, rotten teeth, black, uneven, browne teeth, beetle browed, a Witches beard, her breath stinke all over the roome, her nose drop winter and summer, with a *Bavarian* poke under her chin, a sharpe chin, lare eared, with a long cranes neck, *pendulis mammis*, her dugges like two double iugges, or else no dugges, in that other extreame, bloody-falne- fingers, she have filthy long unpared nailes, scabbed hands or wrists, a tanned skinne, a rotten caskasse, crooked back, lame, splea-footed, as *sten- der* in the middle as *dicor* in the waist, goutie legges, her ankles hang over her shoos, her feet stinke, she breed lice, a meere changeling, a very mon- ster, an ause imperfect, her whole complexion favours, an harsh voice, incondite gesture, vile gate, a vast virago, or an ugly tit, a slugge, a fat fustilugs, a truffle, a long leane rawbone, a skeleton, a sneaker, (*si qua la- tent meliora puta*) and to thy judgement lookes like a mard in a lanthorne, whom thou couldst not fancy for a world, but harest, loathest, & wouldst have spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, ranke, rammy, filthy, beastly queane, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, previlish, *Irni* daughter, *Thirsitis* sister, *Grubians* schol- ler: if he loue her once, he admires her for all this, he takes no notice of any such errors, or imperfections of body or minde.

* *Ipsa hæc ---- delectant, veluti Balbinum Polypus Agna,* he had * *Flor. lib. 1. Sat. 3.*
rather have her then any woman in the world. If he were a king shee as
lone should be his Queene, his Emperesse. O that he had but the wealth

V v v

and

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and treasure of both the *Indies* to endow her with; a carracke of *Diamonds*, a chaine of pearle, a calcanet of Jewels, (a paire of calfe-skinne gloves of foure pence a paire were fitter) or some such toy, to send her for a token, she should have it with all his heart, he would spend myriads of Crownes for her sake. *Venus* her selfe, *Pandora*, *Cleopatra*, *Tarquins* *Tanaquil*, *Herods* *Mariamne*, or * *Mary* of *Burgundy* if she were alive, would not match her.

* The daughter and heire of *Carolus* *Magus*.
† *Seneca* in *Phavia*.

(† *Vincet vultus hac Tyndarion,*

Qui moverunt horrida bella.

Let *Paris* himselfe be judge) renowned *Helena* comes short, that *Rhodophean* *Phyllis*, *Larissian* *Coronis*, *Babylonian* *Thysbe*, *Polixena*, *Laura*, *Lesbia*. &c. your counterfeited Ladies were never so faire as she is.

† *Exchequer*.

(† *Quicquid erit placidi, lepidi, grati, atq. faceti,*

Vivida cunctorum retinet Pandorae decorum,

What e're is pretty, pleasant, facete, well,

What e're *Pandora* had, she doth excell.

* *Mantuan.*
Egl.1.

* *Dicebam Trivia formam nihil esse Dianae,*

Diana was not to be compar'd to her, nor *Iuno*, nor *Minerva*, nor any Goddesse. *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer then *Cristall*, the armes of *Aurora* as ruddy as the rose, *Iuno's* breasts as white as snow; *Minerva* wife, *Venus* faire; but what of this? dainty come thou to mee. She is all in all,

† *Angerianus*.

—† *Calia ridens*

Est Venus, incedens Iuno, Minerva loquens.

† *Fairest of faire, that fairenesse doth excell.*

† *Fairy Queen*
cant. l. 4.

Ephemerus in *Aristanetus*, so farre admireth his mistris good parts, that he makes proclamation of them, and challengeth all comers in her behalfe. * *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in *Petronius* cries out, no tongue can tell his Ladies fine feature, or† expresse it, *quicquid dixeris minus erit, &c.*

* *Epist.* 12.
Quis unquam formas vidit orientis, quis occidentis; natiunt undiq. omnes, & dicant, veraces, an tam insignem viderint formam.
† *Nutia* vox formam eius posse comprehendere.
* *Calceagnini* dial. *Galat.*

† No tongue can her perfections tell,

In whose each part, all tongues may dwell. Most of your lovers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phoenix*, the sole commandresse of his thoughts, Queene of his desires, his only delight: as * *Triton* now feelingly sings, that love-sick Sea-God,

Candida Leucothoe placet & placet atra Melane,

Sed Galatea placet longè magis omnibus una.

Faire *Leucothe* black *Melane* please me well,

But *Galatea* doth by oddes the rest excell.

All the gracious clogies, Metaphors, Hyperbolicall comparifons of the best things in the world, the most glorious names, whatsoever, I say, is pleasant, amiable, sweet, gratefull, and delicious, are too little for her.

Phaëbo pulchrior & sorore Phaëbi.

His *Phoebe* is so faire, she is so bright,

She dimmes the Sunnes lustre, and Moones light.

Starres, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes, Colours, Gold, Silver, Ivory, Pearles, Pretious Stones, Snow, painted

painted Birds, Doves, Hony, Sugar, Spice, cannot expresse her, so soft, so tender, so radiant, sweet, so faire is she.

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— *Mollior cuniculi capillo, &c.*

o *Carullus*.

p *Lydia* bella, puella candida,

Quae bene superas lac, & lilium,

Albamq. simul rosam & rubicundam,

Et expositum ebur Ludicum.

p *Petronii*.
Catale. 7.

Fine *Lydia* my mistris white and faire,

The milk, the Lilly doe not thee come neere,

The rose so white, the rose so red to see,

And *Indian* Ivory comes short of thee;

Such a description our English *Homer* makes of a fayre Lady,

† That *Emilia* that was fairer to see,

Then is Lilly upon the stalk green:

And fresher then May with flowres new,

For with the Rose colour strove her betw,

I not which was the fairer of the two.

† *Chaucer* in
the *Knights*
tale.

In this very phrase a *Polyphemus* courts *Galatea*.

Candidior solio nivei Galatea ligustri,

Floridior prato, longà procerior alno,

Splendidior vitro, tenero lascivior hodo, &c.

Mollior & cigni plumis, & lacte coactio.

Whiter *Gale* then the white withie-winde,

Fresher then a field, higher then a tree,

Brighter then glasse, more wanton then a Kid,

Softer then Swannes downe, or ought that may be.

So she admires him againe, in that conceipted Dialogue of *Lucian*, which *John Secundus*, an elegant Dutch moderne Poet hath translated into verse. When *Doris* and those other Sea Nymphs, upbraided her with her ugly misshapen Lover *Polyphemus*, shee replies, they speake out of envy and malice,

Et plane invidia huc mera vos stimulare videtur,

Quod non vos itidem ut me Polyphemus amet;

Say what they could, he was a proper man. And as *Holoissa*† writ to her sweet-heart *Peter Abelhardus*, *Si me Augustus orbis imperator uxorem expeteret, mallet tua esse meretrix quam orbis imperatrix*, shee had rather be his vassall, his Queene, then the worlds Emperesse or Queen.

* — *non si me Iuppiter ipse forte velit,* — she would not change her love for *Iupiter* himselfe.

To thy thinking she is a most loathsome creature, and as when a country fellow discommended once, that exquisite picture of *Helena* made by *Zeuxis*,† for he saw no such beauty in it, *Nichomachus* a loue-sicke spectator replied, *sume tibi meos oculos & deam existimabis*, take mine eyes and thou wilt think she is a Goddesse, dote on her forthwith, count all her vices, vertues, her imperfections, infirmities, absolute and perfect if she be flat-nosed she is lovely, if hook-nosed kingly, if dwarfish and little pretty, if tall, proper, and manly, our brave Brittain *Bunduica*, if crooked wife, if monstrous, comely, her defects are no defects at all, shee

† *Plutarch* sibi dixit tam pulchram non videri, &c.

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harh no deformities. Immo nec ipsum amica Stercus facit, Though shee be nasty, fullsome, as *Sofratu's* bitch, or *Parmeno's* sow: thou hadst as line have a snake in thy bosome, a toad in thy dish, and callest her witch, di- vell, hag, with all the filthy names thou canst invent, hee admires her on the other side, she is his Idoll, Ladie, Mistris, Venerilla, Queen, the quin-

* Quatro qui
Lucifer aurea
Phoebe, tanto
virginitibus
confector
omnibus Herce
Ovid.
† M.D. 500, 30

† Thou art my Vesta, thou my Goddesse art,
Thy hollowed temple only is my heart.

The fragraney of a thousand Curtesians is in her face: Nec pulchra effigi-
es hac Cypridis aut Stratonices, 'Tis not *Venus* picture that, nor the Spa-
nish Infanta's, as you suppose, (good Sir) no Princeesse, or Kings daugh-
ter, no no but his divine mistris forsooth, his dainty *Dulcinea*, his deare
Antiphila, to whose service he is wholly consecrate, whom hee alone a-
dores. * Cui comparatus indecens erit pavo,

* Martial. l. 5
Epig. 33.

Inamabilis sciurus, & frequens Phœnix
To whom confer'd a Peacocks undecent,
A Squirrels harsh, a Phenix too frequent.

All the graces, veneries, elegances, pleasures, attend her. Hee prefers her
before a Myriade of Court Ladies.

† Ariosto.

† He that commends *Phillis* or *Neræa*,
Or *Amarillis*, or *Galatea*,
Tityrus or *Melibeia*, by your leave,
Let him be mute, his loue the praises have.

* Tully lib. 1.
de nat. deor.
pulschrior deo,
& tamem erat
oculis perver-
sissimis.

Nay, before all the Gods and Goddeses themselves. So * *Quintus Ca-*

tulus admired his squint-eyed friend *Roscius*,
Pace mihi liceat (Cælestes) dicere vestra,
Mortalis visus pulchrior esse Deo.

By your leaue gentle Gods, this il'e say true,
There's none of you that have so faire an hue.

All the bumbast Epithetes, patheticall adjuncts, incomparably faire, cu-
riously neat, divine, sweet, dainty, delicious, &c. pretty diminutives, *cor-*
culum, *suaviolum*, &c. pleasant names may bee invented, bird, mouse,
lamb, pus, pigeon, pegsney, kiddie, hony, love, dove, chicken, &c. hee puts

† Marullus ad
Nestram epig
1. lib.

* Barthius.

† Ariosto, lib.
23. bift 8.

on her. † *Meum mel, mea suavit as, meum cor,*
Meum suaviolum, mei lepores. my life, my light, my
jewell, my glory, * *Margareta speciosa, cuius respectu omnia mundi presi-*
osa sordent, my sweet *Margaret*, my sole delight and darling. And as
* *Rhodant* courted *Isabella*,

By all kinde words, and gestures that he might,
He calls her his deare heart, his sole beloved,
His ioyfull comfort, and his sweet delight.
His Mistris, and his Goddesse, and such names,
As loving Knights apply to lovely Dames.

Every cloath she weares, every fashio pleaseth him aboue measure, her
hand, O quales digitos, quas habet illa manus ! pretty foot,
pretty coronets, her sweet carriage, sweet voice, tone, & that pretty tone,
her divine and lovely looks, her every thing, lovely, sweet, amiable, and
pretty, pretty, pretty. Her very name (let it be what it will) is a most pret-
ty

ty pleasing name, I beleive now, there is some secret power and vertue in
names, every action, fire, habit, gesture, he admires, whether shee play,
sing, or dauce, in what tyres soever she goeth, how excellent it was, how
well it became her, never the like seen or heard.

u Mille habet ornatus, mille decenter habes.

u Tibullus.

Let her weare what she will, doe what she will, say what she will,

† Quicquid enim dicit, seu facit, omne decet.

† Marul. lib. 2

Hee applauds and admires every thing she weares, saith, or doth.

* Illam quicquid agit, quoquò vestigia vertit,

Composuit furtim subsequiturq; decor;

Seu soluit crines, fufis decet esse capillis,

Seu compfit, comptis est reverenda comis.

What ere she doth, or whether ere she goe,

A sweet and pleasing grace attend forsooth,

Or loose, or binde her haire, or combe it up,

She's to be honoured in what she doth.

* Vestem induitur, formosa est, exuitur, tota forma est, let her be dressed or
undressed, all is one, she is excellent still, beautifull, faire, and lovely to
behold. Women doe as much by men, nay more, far fonder, weaker, &
that by many parafanges. Come to me my deare *Lycius*, (saith *Musarium* in
b *Aristanetus*) come quickly sweet heart, all other men are Satyres, meere
clownes, block-heads to thee, no body to thee: thy looks, words, gestures,
actions, &c. are incomparably beyond all others. *Venus* was never fo much
besotted on her *Adonis*, *Phædra* so delighted in *Hippolitus*, *Ariadne* in
Theseus, *Thysbe* in her *Piramus*, as she is enamored on her *Mopsus*.

x Tibullus l. 4
de Sulpicia.
a Aristanetus
Epist. 1.
b Epist. 24.
venit cito cha-
rissime Lycia,
cito veni, præ
re Satyri om-
nes videtur
non homines,
nullo loco so-
lus es, &c.

y Lib. 3. de au-
tico, alterius
affectui se to-
tum componit,
totus placere
studet, & ip-
sius animam
amare petis-
se quam facit.

z Cyroped. l. 5
amor servitus
& qui amant
optant eo libe-
rari non scius
ac alio quovis
morbo, neq; li-
berari tamcu-
possunt, sed
tal. diorine-
cessitate ligati
sunt, quam si
in jectæ vin-
cula coniecti
forent.

Be thou the Marygold, and I will be the Sun,

Be thou the Frier, and I will be the Nun.

I could repeat centuries of such. Now tell me what greater dotage, or
blindnesse can there be then this in both sexes? and yet their slavery is
more eminent, a greater signe of their folly then the rest.

They are commonly slaves, captives, voluntary servants, amator ami-
ce mancipium, as *Castilio* tearmes him, his mistris servant, her drudge,
prisoner, bond-man, what not? He composeth himselfe wholly to her affe-
ctions, to please her, and as *Æmilia* said, makes himselfe her lackey. All his
cares, actions, all his thoughts, are subordinate to her will and commande-
ment; her most devoute, obsequious, affectionate servant and vassall. For
love (as *z Cyrus* in *Xenophon* well observed) is a meere tyranny, worse then
any disease, and they that are troubled with it desire to bee free and cannot,
but are harder bound then if they were in iron chaines. What greater cap-
tivity or slavery can there be (as *c Tully* expostulates) then to bee in-
loue? Is he a free man over whom a woman domineeres, to whom shee pre-
scribes lawes, commands, forbids what she will her selfe? That dares deny
nothing she demands; she asks, he gives; she calls, he comes; shee threatens,
he feares; nequissimum hunc servum puto, I account this man a very
drudge. And as he followes it, Is this no small servitude for an amomate
to be every houre combing his head, stifning his beard, perfuming his haire,

scilicet animam
amare petis-
se quam facit.
z Cyroped. l. 5
amor servitus
& qui amant
optant eo libe-
rari non scius
ac alio quovis
morbo, neq; li-
berari tamcu-
possunt, sed
tal. diorine-
cessitate ligati
sunt, quam si
in jectæ vin-
cula coniecti
forent.

c in paradoxa
An ille mihi
liber videtur
cui mulier im-
perat? cui le-
ges imponit,
prescribit, ju-
bet, vetat quod
videtur. Qui
mihi imperas
si negat, mihi
audet, & co-
scit dandum.

vocat? veniendum, minatur? extimiscendum, d. I hæc parva est servitus amatorum singulifere boni pectus ca-
lillum, calami stroq; barbam componere, faciem aquis redolentibus delucere, &c.

V V V 3

washing

washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked and apparelled? Yet these are but toys in respect to goe to the Barber, Baths, Theatres, &c. he must attend upon her where ever she goes, run along the streets by her doores and windowes to see her, take all opportunities, sleevelesse errands, disguise, counterfeit shapes, and as many formes as *Jupiter* himselfe ever took; & come every day to her house (as he will surely doe if he be truly enamored) and offer her service, and follow her up and down from roome to roome, as *Lucretia's* suiters did, he cannot contain himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. *c* If I did but let my glove fall by chance, (as the said *Arctines* *Lucretia* brags) I had one of my suiters may two or three at once ready to stoop and take it up, and kisse it, and with a low congy deliver it unto me: if I would walk, another was ready to sustain me by the arme. A third to provide fruits, peares, plums, cherries, or whatsoever I would eat or drink. All this and much more hee doth in her presence, and when he comes home, as *Troilus* on his *Cressid*, tis all his meditation to recount with himselfe his actions, words, gestures, what entertainment he had, how kindly shee used him in such a place, how she smiled, how she graced him, and that infinitely pleased him, then he breaks out, o sweet *Areusa*, o my dearest *Antiphila*, o most divine looks, o lovely graces, and thereupon instantly he makes an Epigram, or a Sonet to five or seaven tunes, in her commendation, or else he ruminates how she rejected his service, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glasse, madrigals, elegies, &c. these his cogitations till he see her againe. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sack a city, as he will for his mistris favor.

Ipsa comes veniam, neq; me salebrosa movebunt

Saxa, nec obliquo dente timendus aper.

As *Phadra* to *Hippolitus*. No danger shall affright, for if that be true the Poets saie, love is the sonne of *Mars* and *Venus*; as hee hath delights, pleasures, elegancies from his mother, so hath he hardnesse, valour and boldnesse from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamored, hee will goe, run, ride, many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, raine, tempests, till his teeth chatter in his head, those Northern windes & shoures cannot coole or quench his flames of love. *intempesta nocte non deterretur*, he will, take my word, hee will sustaine hunger, thirst, *penetrabit omnia, perrumpet omnia*, love will finde out a way, through thick and thin he will to her; *expeditissimi montes videntur, amnes tranabiles*, he will swim through an Ocean, ride post over the *Alpes*, *Apenine*, or *Pirenean* hills,

† *Ignem marisq; fluctus, atq; turbines*

Venti paratus est transire,

though it raine daggers with their points downward, light or dark all is one: (*Roscida per tenebras Faunus ad antra venit*)

for

for her sweet sake he will undertake *Hercules* twelve labours, endure, hazard, &c. he feels it not. * *What shall I say (saith Hecuba) of their great dangers they undergoe, single combats they undertake, how they will venture* * *Lk. 1. de* *their lives, creep in at windowes, gunners, climb over walls to come to their sweet hearts, (annointing the doores and hinges with oyle, because they should not creak, tread soft, swim, wade, watch, &c.) and if they bee surpris'd, leap out at windowes, cast themselves headlong downe, bruising or breaking their legges or armes, and sometimes losing life itselfe as Calisto* *did for his lovely Melibea*. Heare some of their own confessions, protestations, complaints, proferres, expostulations, wishes, brutish attempts, labours in this kinde. *Hercules* served *Omphale*, put on an aprone, took a distaffe and spunne; *Thraso* the souldier was so inbmitt to *Thais* that he was resolved to doe whatsoever she enjoyned. † *Ego me Thaidi dedam* & *faciam quod jubet*, I am at her service. *Philostatus* in an Epistle to his mistris, * *I am ready to dye sweet-heart if it be thy will, allay his thirst whom thy starre hath scorched and undone, the fountaines and rivers deny no man drinket that comes, the fountaine doth not say thou shalt not drinke, nor the apple thou shalt not eat, nor the faire meadow walke not in me, but thou alone wilt not let me come neare thee, or see thee, contemned and dispis'd I dye for griefe*. *Polienus* when his mistris *Circe* did but frowne upon him in *Pelionius*, drew his sword, and bad her kill, stabbe, or whip him to death, he would strip himselfe naked and not resist. Another will take a journey to *Iapax*, *longa navigationis molestia non curans*; a third (if she say it) will not speake a word for a twelvemonths space, her command shall be most inviolably kept: A fourth, will take *Hercules* club from him, and with that Centurion in the *Spanish* † *Calestina*, will kill ten men for his mistris *Areusa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap downe men like flies, *elige quo mortis genere illum occidit cupis*. * *Galeatus* of *Mantua* did a little more: for when he was almost mad for love of a faire maid in the city, she to try him belike what he would doe for her sake, bad him in jest leap into the river *Po* if he loved her, he forth with did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his mistris by chance (thinking no harme I dare sweare) bad him goe hang, the next night at her doores hanged himselfe. * *Many (saith Xenophon) is a very acceptable and welcome guest, yet I had rather give it my deare Clinia, then take it of others, I had rather serve him, then command others, I had rather be his drudge, then take my ease, undergoe any danger for his sake, than live in security*. For I had rather see *Clinia* then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleepe that I may not see him, and thanke the light and Sunne because they shew me my *Clinia*; I will runne into the fire for his sake, and if you did but see him, I know that you likewise would runne with me. So *Philostatus* to his mistris. Command me what you will I will doe it, bid me goe to *Seb*, I am gone in an instant, take so many stripes, I am ready, runne through the fire, take *libentem* daret *Clinia* quam ab oib; acciperem, libentem huic seruiam, quam alibi imperarem, &c. *Kidem* & *somnum* accuso, quod illum non videam, luctum autem & soli gratias habeo quod illum *Cliniam* ostendant. *Ego etiam cum Clinia in ignem curerem* & scio vos quod mecum ingressuros si videretis. *d* Impero quid vis navigare tibi, navem conscendo, plagas accipere, plestor, animi profunde, in ignem curram, non recuso, libentem facio, and

e Si quan lo in pavimentum incautus quid mihi excidisset, elevare id quam promptissime, nec nio sculo commisso mihi commendare, &c.

† *Plutarchus amat dial.*

and lay downe my life and soule at thy feet, 'tis done. So did *Æolus* to *Inno*.

Tunc o regina quod optas

Explorare labor, mihi iussa capescere fas est.

O *Queen* it is thy paines to inioyne me still,
And I am bound to execute thy will.

And *Pheдра* to *Hippolitus*.

*Me vel sororem Hippolite aut famulam voca,
Famulam, potius, omne seruitium feram.*

O call me sister, call me servant, chuse
Or rather servant, I am thine to use.

¶ *Non me per altas ire si jubeas nives,*

Pigeat gelatis ingredi Pindi iugis,

Non si per ignes ire aut infesta agmina

Cuncter, paratus & ensibus pectus dare,

Te tunc inhere, me decet iussa exequi.

It shall not grieve me to the snowy hills,

Or frozen *Pindus* tops forthwith to clime,

Or runne through fire, or through an army,

Say but the word for I am alwaies thine.

Callicratides in *Lucian* breaks out into this passionate speech, O God of

heaven, grant me this life for ever to sit over against my *Mistress*, and so

hear her sweet voice, to goe in and out with her, to have every other busines

common with her, I would labour when she labours, saile when she sailes, he

that hates her should hate me, and if a tyrant kill her, he should kill me, if she

should dye, I would not live, and one grave should hold us both.

† *Finiet illa meos moriens morientis amores,*

Abrocomus in *Arifanetus* makes the like petition for his *Delphia*,

¶ *Tecum vivere amem tecum obeam lubens.*

'Tis the same straine which *Theagines* used to his *Claricia*, so that I may but enjoy

thy love let me dye presently: *Leander* to his *Hero*, when he besought the

sea waves to let him goe quietly to his love, and kill him coming back.

¶ *Parcite dum propero, mergite dum redeo.*

'Tis the common humour of them all, to contemne death, to wish for

death, to confront death in this case, quippe quis nec fera, nec ignis, neq;

præcipitium, nec fretum, nec ensis, neq; laqueus gravis videntur; 'Tis their

desire (saith *Tyrinus*) to dye.

Haud timet mortem, cupit ire in ipsos

obvius enses.

dragons or divels kept the gates, *Cerberus* himselfe, *Scyron* and *Procras-*

tes lay in waite, and the way as dangerous, as inaccessible as hell, through

fiery flames and over burning coulthers, he will adventure for all this.

And as † *Peter Abelhardus* lost his testicles for his *Helonissa*, he will I

say not venture an incision, but life it selfe. For how many gallants offe-

red to loofe their lives for a nights lodging with *Cleopatra* in those daies.

And in the hower and moment of death, 'tis their sole comfort to re-

member their deare mistris, as † *Zerbino* in France, and *Brandimort*

in *Barbary*, as *Arcite* did his *Emely*,

when

* Chaucer in
the Knights
tale.

— * when he felt death,

Dashed been his eyes, and faden is his breath.

But on his *Lady* yet casteth he his eye,

His last word was, mercy *Emely*,

His spirit chang'd, and out went there,

Whether I cannot tell, ne where.

† When captaine *Gobrius* by an unlucky accident had received his deaths

wound, *heu me miserum exclamat*, miserable man that I am, (instead of

other devotions) he cries out, shall I dye before I see *Rodamthe* my sweet

heart. *Sic amor mortem*, (saith mine author) *aut quicquid humanitus acci-*

dit, aspernatur, so love triumphs, contemnes, insults over death it selfe.

Thirteen proper young men lost their lives for that faire *Hippodamias*

fake, the daughter of *Onomachus* king of *Elus*; when that hard condition

was proposed of death or victory, they made no account of it, but cou-

ragiously for love died, till *Pelops* at last wonne her by a slight. † As ma-

ny gallants desperately adventured their dearest blood for *Atalanta* the

daughter of *Schenius*, in hope of marriage, all vanquished and over-

came, till *Hippomenes* by a few golden apples happily obtained his suite.

Perseus of old, fought with a sea monster for *Andromeda's* fake; and our

S. George freed the Kings daughter of *Sabea* (the golden legend is mine

author) that was exposed to a Dragon, by a terrible combat. Our Knights

errant, and the *S^r Lancelots* of these daies, I hope will adventure as much

for ladies favours, as the *Squire of Dames*, *Knight of the Sunne*, *S^r Bevis*

of *Southampton*, or that renowned peire,

¶ *Orlando, who long time had loved deare*

Angelica the faire, and for her sake

About the world in nations farre and neare,

Did high attempts performe and undertake,

he is a very dastard, a Coward, a block and a beast, that will not doe as

much, but they will sure, they will; for it is an ordinary thing for these

enamorado's of our times to say and doe more, to stab their armes, ca-

rouse in blood, † or as that *Thessalian Thero*, that bit off his own thumb,

provocans rivalem ad hoc amulandum, to make his corivall doe as much.

'Tis frequent with them to challenge the field for their *Lady* and *Mi-*

stis fake, to runne a tilt,

† *That either beares (so furiously they meete)*

The other downe under the horses feet,

and then up and to it againe,

And with their axes both so sorely power,

That neither plate nor maille sustain'd the flour,

But riveld wreake like rotten wood a sunder,

And fire did flash like lightning after thunder.

and in her quarrell, to fight so long † till their head peice, bucklers be all

broken, and swords hacks like so many sawes, for they must not secher a

busied in any sort, 'tis blasphemy to speak against her, a dishonour with-

out all good respect to name her. 'Tis common with these creatures, to

drink † healths upon their bare knees, though it were a mile to the bot-

to me (no matter of what mixture) off it comes. If she bid them they will

goe barefoot to *Ierusalem*, to the great *Chamus* court, † to the East *Indies*,

X x x

to

¶ Seneca in
Hippolit. 2.

¶ Huius ero
viximus, mortuus
huius ero,
Propert. lib. 2.
vivam, si vi-
vas, si cadat
illa, cadam, Id.

¶ Dial. Amo-
rum, mihi o dii
celo det ultra
fit vitæ hæc
perpetua ex
adverso amice
sedere, & sua
ve loquentem
audire &c. si
moriatur ut-
tere non su-
flinabo & i-
dem erit se
pulchrum u-
triq;.

¶ Buchanan.
o Ept. 21.
Sic hoc vovum
d' illis amare
Delphiden ab
es amari, at-
loqui pulchra,
& loquentem
audire.

¶ Hor.
q Mart.
† Lege Cala-
mitates Pet.
Abelhardi E-
pist. prima.

¶ Ariosto.

† Theodoras
Prodrum, A-
morum lib. 6.
interpret.
Gaulmies.

¶ Ovid. 10.
met. Hymia.
115.

¶ Ariosto lib. 1.
cant. 1. stoff.

† Plut. dial. a-
mor.

† Fayry Queen
cant. 1. lib. 4.
& cant. 3.

lib. 4.

† Dum castis
peris, a castis
tustar Serræ
excisa sen-
tum & Bar-
thian Calesti-
na.

† Lesbias ex-
cyathis sep-
tem tulinia
bibatur.

† As Xanthus
for the love
of Eurippe,
omnem Euro-
pam peragra-
vit. Parthe-
nim Erot. cap.

524

Bernaldus
Bocatio.Epist. 17.
luc.

Lucertius.

m. Eucas
Sylvia. Lu-
cretia juu-
accepit Euri-
li iteras. bila-
vis statim mil-
lie. q. papirum
basavit.n. Medici in-
ruit papillis
litteram erua
mille prius
pangens (na-
tia Arist. 2.
epist. 13.
c. Plautus A-
ficar.

P. Hor.

q. Illa domi se-
dens imagi-
nem eius fixis
oculis assidue
confpicata.r. Buchanan.
Sylvia.

to fetch her a bird to weare in her hat: and with *Drake* and *Candish* saile round about the world for her sweet sake, *adversis ventis*, serve twice seaven years as *Iacob* did for *Rachel*; doe as much as *Gesmunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guisardus* her true love, eat his heart when he died; or as *Artimesia* dranke her husbands bones beaten to powder, and so bury him in her selfe, and endure more torments then *Theseus* or *Paris*. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifice as these (as *Aristantus* holds) *Venus* is well pleased. Generally they undertake any paine, any labour, any toyle for their mistris sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake, her dogge, picture, and every thing she weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, doe him all offices still remembering, still talking of her:

† Nam si abest quod ames, præsto simulachra tamen sunt
Illius, & nomen dulce obversatur ad aures.

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times over, and as *Lucretia* did by *Eurialus* kissethe letter a thousand times together and then read it: And *Chelidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kisse againe, and often look thereon,
And stay the messenger that would be gone:

And aske many pretty questions, over and over againe, as how he looked, what he did, and what said he: In a word,

o Vult placere sese amica, vult mihi, vult pedisseque
Vult famulis, vult etiam ancillis, & catulo meo.

He strives to please his mistris, and her maid,
Her servants, and her dogge, and's well apaid.

If he get any remnant of hers, a buske-point, a feather of her fanne, a shoote, a lace, a ring, a bracelet of haire,

Pignusq. direptum lacertis;
Ant digito male pertinaci,

he weares it for a favour on his arme, in his hat, finger, or next his heart. Her picture he adores twice aday, and for two houres together, will not looke off it; As *Laodomia* did by *Protesilaus*, when he went to warre, q. *Sit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique, he laies it up in his casker, (O blessed Relique) and every day will kisse it: if in her presence, his eye is never off her, and drinke he will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the walke, sit under that tree where she did use to sit, in that bowre, in that very seat, ----- & foribus miser oscula figit, many years after sometimes, though she be farre distant and dwell many miles off, he loves yet to walke that way still, to have his chamber window look that way: To walke by that rivers side (which though farre away) runnes by the house where she dwells, he loves the winde blowes to that coast. O quoties dixi Zephyris properantibus illuc,
Felices pulchram visuri Amaryllida venti.

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† Fracastorius
Naugerus.o Happy ser-
vants that
serve her, hap-
py men that
are in her com-
pany.p. Non ipse
solum sed ip-
sorum me-
riam amant.

Lucian.

r. Epist. O ter
felix solum
beatus ego, si
me calcaveris,auleus tuus
amans siliere
porrigit, &c.

† Idem epist.

in Prato cum
sit flores su-
perat, illi: put-

christi sed unum

tantum dici-

fluvius gratia

sed evanesce-

at tuus fluvius
us mari ma-ior. Si celum
afficio, solem

exstimo ceci-

disse, et in
terra ambula-

re, &c.

† St. civitate
egredieris, se-

quentur te di-

custodes, spe-

ctaculo com-

moti, si navi-

ges sequuntur,
qui finitus
solum tuum
non rigaret?

c. 2. El. 15.

c. 3. Ep. 30.

O happy Westerne windes that blow that way,
For you shall see my loves faire face to day,
he will send a message to her by the winde,

† Vos aure Alpina, placidus de montibus aure,
hac illi portate. —————

he desires to confer with some of her acquaintance, for his heart is still with her, & to talke of her, admiring & commending her, lamenting, moaning, wishing himselfe any thing for her sake, to have opportunity to see her, O that hee might but enjoy her presence. So did *Philostatus* to his mistris, r. O happy ground on which she treads, and happy were I if she would tread upon me, I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her.

Ridebunt valles, ridebunt obvia Tempe,
In florem viridis protinus ibit humus.

The fields will laugh, the pleasant vallies burne,
And all the grasse will into flowres turne.

Omnis Ambrosiam spirabit aura.

* When she is in the meadow, she is fairer then any flowre, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke upon the Heaven, me thinks I see the sunne fall down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, me thinks I see two more glorious starres, *Hesperus* and thy selfe. A little after he thus courts his Mistris, If thou goest forth of the city, the protecting Gods that keep the towne, will runne after to gaze upon thee: If thou sayle upon the seas, as so many small boats, they will follow thee: what river would not runne into thy Sea. Another, hee sighs and sobs, sweares he hath *Cor scissum*, an heart bruiled to powder, dissolved and melted within him, or quite gone from him, to his mistris bosome belike, he is in an oven, a Salamander in the fire, so scorched with loves heat, He wisheth himselfe a faddie for her to sit on, a posie for her to smell to, and it would not grieve him to be hanged, if hee might but be strangled in her garters: he would willingly dye to morrow, so that shee might kill him with her own hands. Ovid would bee a Flea, a Gnat, a Ring, *Catullus* a Sparrow,

O si tecum ludere, sicut ipsa possem,
Et tristes animi levare curas.

* Anacreon, a glasse, a gown, chain, any thing.

Sed speculum ego ipse fiam,
Vt me tuum usq. cernas,

Et vestis ipse fiam,
Vt me tuum usq. gestes.

Mutari & opto in andam,
Lavem tuos ut artus,

Nardus puella fiam,
Vt ego te ipsam inungam,

Sim fascia in papillis.
Tuo & monile collo.

Fiamq. calceus, me

X x x 2

Saltem

Engliſhed by
M^r. H. H. H.
in his Technog
A. 1. f. 7. 7.

Saltem ut pede uſq; calces.

But I a looking glaſſe would be,
Still to be lookt upon by thee,
Or I, my love would be thy gowne,
By thee to be worne up and downe;
Or a pure Well full to the brimmes,
That I might waſh thy purer limmes:
Or I'de be pretious balme to 'noint,
With choicest care each choicest joint,
Or, if I might, I would be ſaine,
About thy neck thy happy chaine.
Or would it were my bleſſed hap
To be the Lawne o're thy faire pap.
Or would I were thy ſhooe to bee
Daily trod upon by thee.

O thrice happy man that ſhall enjoy her: as they that ſaw *Hero* in *Mu-*
ſeus, and *Salmaciſ* to *Hermephroditus*,

Felices mater, &c. felix nutritrix.

*Sed longè cunctis, longèq; beator ille,
Quem fructu ſponſi & ſocii dignabere lecti.*

The ſame paſſion made her break out in the *Comœdy*,

† *Na illa fortunata ſunt que cum illo cubant,*

happy are his bed-fellowes; and as ſhe ſaid of *Cyrus*, † *Beata que illi uxor*
futura eſſet, bleſſed is that woman that ſhall be his wife, nay thrice happy
ſhe, that ſhall enjoy him but a night,

† *Vna nox Iovis ſceptro æquiparanda,*

Such a nights lodging is worth *Jupiter's* Scepter.

* *Qualis nox erit illa, dij, deaq;*

Quam mollis thorus?

O what a bliſſefull night would it be, how ſoft, how ſweet a bed? ſhee
will adventure all her eſtate for ſuch a night, for a *Nectarean*, a balſome
kiſſe alone. * *Qui te videt beatus eſt,*

Beatior qui te audiet,

Qui te potitur eſt Deus.

The *Sultan* of *Sana's* wife in *Arabia*, when ſhe had ſeen *Vertomannus* that
comely traveller, lamented to her ſelfe in this manner, † *O God, thou haſt*
made this man whiter then the Sunne, but me, mine husband, and all my
children black, I would to God he were my husband, or that I had ſuch a ſon,
ſhe fell a weeping, and ſo impatient for love at laſt, that (as Potiphars
wife did by Ioseph) ſhe would have had him gone in with her, ſhee ſent a-
way Gazella, Tegeia, Galzerana her waiting maids, loaded him with faire
promiſes and giſts, and wooed him with all the Rhetorick ſhe could.

— *extremum hoc miſera da munus amanti.*

But when he gave not conſent, ſhee would have gone with him and leſt
all, to be his page, his ſervant, or his Lackey, *Certa ſequi charum corpus ut*
umbra ſolet, ſo that ſhe might enjoy him, threatening moreover, to kill her
ſelfe, &c. Men will doe as much and more for women; ſpend goods,
lands, lives, fortunes, Kings will leave their Crownes, as King *Iohn* for
Matilda

u. Lod. Verto-
mannus nauig
liſt 2. c. 5. O
deus hunc cre-
aſti ſole can-
didiorẽ. & di-
verſo me &
contingit me-
um & natus
meos omnes
nigrit anter.
† *Uin illi, &c.*
† *ſunt Gazella,*
† *Tegeia, Gal-*
† *zerana, &*
† *promiſſis &*
† *facit de-*
† *re: &c.*

Matilda the Nun at *Dunmow*.

* *But Kings in this yet priviledg'd may be,*

I'll be a Monk ſo I may live with thee.

The very Gods will endure any ſhame (*Atq; aliquis de dijs non triſtibus*
inquit, &c.) be a ſpectacle, as *Mars* and *Venus* were to all the reſt; ſo did
Lucians Mercury wiſh, and peradventure ſo doſt thou. They will adven-
ture their lives with alacrity,

— † *pro quâ non metuam mori* —

may more, *pro quâ non metuam bis mori*, I will dye twice, nay twenty
times for her. If ſhee dye, there's no remedy, they muſt dye with her,
they cannot help it. A Lover in *Calceagnus*, wrote this on his darlings
Tombe, *Quincia obiit, ſed non Quincia ſola obiit,*

Quincia obiit, ſed cum Quincia & ipſe obiit,

Riſus obit, obit gratia, luſus obit,

Nec mea nunc anima in pectore, at in tumulo eſt.

Quincia my deare is dead, but not alone,

For I am dead and with her I am gone,

Sweet ſmiles, mirth, graces, all with her doe reſt,

And my ſoule too, for 'tis not in my breſt.

How many doting Lovers upon the like occaſion might ſay the ſame?
But theſe are toys in reſpect, they will hazard their very ſouls for their
miſtris ſake. * *Atq; aliquis inter iuvenes miratus eſt, & verbum dixit,*

Non ego in cœlo cuperem Deus eſſe,

Noſtram uxorem habens domi Hero.

One ſaid to Heaven would I not

deſire at all to goe,

If that at mine own houſe I had

ſuch a fine wife as *Hero*.

Venus forſook Heaven for *Adonis* ſake — † *cœlo præfertur Adonis.* † *Ov. Met. 10*

Old *Ianivere* in *Chauſer* thought when he had his faire *May*, he ſhould
never goe to heaven, he ſhould live ſo merrily here on earth, had I ſuch
a miſtris, he proteſts,

† *Cælum dijs ego non ſuum inviderem,*

Sed ſortem mihi dij meam inviderent.

I would not envy their proſperity,

The Gods ſhould envy my felicity.

Another as earneſtly deſires to behold his ſweet heart, he will adventure
and leave all this, and more then this to ſee her alone.

* *Omnia quæ patior mala ſi penſare velis ſors,*

Vnâ aliqua nobis proſperitate, dij

Hoc precor, ut faciant faciant me cernere coram,

Cor mihi captivum quæ tenet hocce, deam.

If all my miſchiefes were recompenced

And God would give me what I requested,

I would my miſtris preſence only ſeek,

Which doth mine heart in priſon captive keep.

But who can reckon up the dotage, madneſſe, ſervitude and blindneſſe,
the fooliſh phantaſmes and vanities of Lovers, their torments, wiſhes,
idle attempts?

† *Buchanan.*
† *Hendecaſt.*
† *Petrarch.*

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Yet for all this, amongst so many irksome, absurd, troublesome symptoms, inconveniences, phantastick fits and passions which are usually incident to such persons, there bee some good and gracefull qualities in Lovers, which this affection causeth. As it makes wife men fooles, so many times it makes fooles become wise; it makes base fellows become ge-

nerous, cowards couragious, as Cardan notes out of Plutarch, covetous, libe-
 y Cardan. l. 2. de sap. ex viti-
 bus generos
 efflicere solet,
 ex timidis au-
 daces, ex ava-
 ris splendidos,
 ex aegre sibus
 civiles, ex cru-
 delibus man-
 suetos, ex im-
 piis religiofos,
 ex fordidis ni-
 tidos atq. cul-
 tos, ex duris
 misericordes,
 ex mutis elo-
 quentes.
 2. Ant. ma ho-
 minia amore
 capiti, tota re-
 ferta, susti-
 bus & odori-
 bus, p. canes
 resonat, & c.
 3. Ovid.
 bin convitio,
 Amor veneris
 Martem deri-
 ner, & sortem
 facit, arolef-
 centem maxi-
 me crubescere
 cernit, qui
 amatrix cum
 turpe quid
 committentem
 offendit.
 * Plutarch.
 Amator, dial.
 c. Si quo pacto
 fieri civitas
 aut exercitus
 posset partim
 ex his qui a-
 mant partim
 ex his, & c.
 † Angerianus.
 * Fayrie Qu.
 lib. 4. Cant. 2.

nerous, cowards couragious, as Cardan notes out of Plutarch, covetous, libe-
 rall and munificent; clownes, civill; cruell, gentle; wicked prophane persons,
 to become religious; slovens, neat; churles, mercifull; and dumb dogs, elo-
 quent, your lazie drones, quick and nimble; *Feras mentes domat cupido*,
 that fierce, cruell and rude Cyclops Polyphemus fighed, and shed many a
 salt teare for *Galatea's* sake. No passion causeth greater alterations, or
 more vehemement of joy or discontent. Plutarch Sympos. lib. 5. quest. 1.
 2. faith, that the soule of a man in love is full of perfumes and sweet odours, &
 all manner of pleasing tones and tunes, insomuch that it is hard to say (as hee
 addes) whether Love doe mortall men more harme then good. It addes spi-
 rits, and makes them otherwise soft and filly, generous and couragious,
 * *Audacem faciebat amor*. Ariadne's love, made *Theseus* so adventerous,
 and *Medea's* beauty *Iason* so victorious, expectorator amor timorem. b. Pla-
 to is of opinion that the love of *Venus* made *Mars* so valorous. A young
 man will be much abashed to commit any foule offence, that shall come to the
 hearing, to lay him with his face upward, ne amasius videret eum a tergo
 vulneratum, least his sweet heart should say he was a coward. And if it
 were possible to have an Army consist of Lovers, such as love, or are belo-
 ved, they would be extraordinary valiant and wise in their government, mo-
 desty would detain them from doing amisse, emulation incite them to doe
 that which is good and honest, and a few of them would overcome a great
 company of others. There is no man so pusillanimous, so very a dastard,
 whom love would not incense, make of a divine temper, and a heroicall
 spirit. As he said in like case, † *Tota ruat celi moles non terreat*, & c. No-
 thing can terrifie, nothing can dismay them, But as *S^r Blandimor* and *Pa-
 ridell*, those two brave Fayrie Knights, fought for the love of faire *Flori-
 mel* in presence-

* And drawing both their swords with rage anew,
 Like two mad *Atastines* each other flew,
 And shields did share, and males did rash, and helmes did hew:
 So furiously each other did assaile,
 As if their soules at once they would have rent,
 Out of their breasts, that streames of blood did rayle
 A downe, as if their springs of life were spent,
 That all the ground with purple blood was spent,
 And all their armour stain'd with bloody gore,
 Yet scarcely once to breath would they relent.
 So mortall was their mallice and sofore,
 That both resolved (then yeeld) to dye before.

Every base swaine in love will dare to doe as much for his deare mistris
 fake. He will fight and fetch † *Argivum Clypeum*, that famous buckler of
 Argos, to doe her service, adventure at all, undertake any enterprise. And
 as

† Zened pro-
 verb. Cent. 6.

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as † *Serranus* the Spaniard then governor of *Sluce*, made answer to *Mar-
 queffe Spinola*, if the enemy brought 50000 divells against him he
 would keepe it. The nine worthies, *Oliver* and *Rolande*, and forty do-
 zen of peeres are all in him, he is all mettle, armor of prooffe, more then
 a man, and in this case improved beyond himselfe. For as * *Agathe* con-
 tends, a true Lover is wife, just, temperate and valiant. † I doubt not
 therefore, but if a man had such an Army of Lovers (as *Castilio* supposeth)
 he might soone conquer all the world, except by chance he met with such ano-
 ther Army of *Inamorato's* to oppose it. c. For so perhaps they might fight
 as that fatall dogge, and fatall hare in the heavens, course one another
 round, and never make an end. *Castilio* thinkes *Ferdinand* King of
 Spaine would never have conquered *Granado*, had not *Queene Isabell* and
 her Ladies been present at the siege, † It cannot be expressed what courage
 the Spanish Knights took, when the ladies were present, a few Spaniards o-
 vercame a multitude of *Moors*. They will undergoe any danger what-
 soever, as *S^r Walter Manny* in *Edward* the third's time, stuck full of La-
 dies favours, fought like a Dragon. For soli amantes as † *Plato* holds, pro
 amicis mori appetunt, only Lovers will dye for their friends, and in their
 Miseries quarrell. And for that cause † he would have women follow
 the Camp, to be spectators and encouragers of noble actions: upon such
 an occasion, the * *Squire of Dames* himselfe, *S^r Lancelot*, or *Sir Tristram*,
Cesar, or *Alexander* shall not be more resolute or goe beyond them.

Not courage only doth Love adde, but as I said, subtilty, wit and ma-
 ny pretty devises, * *Namq. dolos inspirat amor, fraudesq. ministrat*,
 * *Iupiter* in love with *Leda*, and not knowing how to compasse his de-
 sire, turn'd himselfe into a Swanne, and got *Venus* to pursue him in the
 likenesse of an Eagle, which she doing, for shelter he fled to *Leda's* lap,
 & in eius gremio se collocavit, *Leda* embraced him, and so fell fast a sleep,
 sed dormientem *Iupiter* compressit, by which meanes *Iupiter* had his will.
 Infinite such tricks can love devise, such fine feates in abundance, with
 wisdom and warinesse, * *quis fallere possit amantem*.

All manner of civility, decency, complement & good behaviour, † plus
 salis & lepōris, polite graces, and merry conceits. *Bocace* hath a pleasant
 tale to this purpose, which he borrowed from the *Greekes*, and which
Beroaldus hath turned into Latine, *Bebelius* in verse, of *Cymon* and *Iphi-
 genia*. This *Cymon* was a foole, a proper man of person, and the Gover-
 nour of *Cyprus* sonne, but a very asse, insomuch that his father being a-
 shamed of him, sent him to a Farme house he had in the Country to bee
 brought up. Where by chance, as his manner was, walking alone, hee
 elpied a gallant young Gentlewoman named *Iphigenia*, a Burgomasters
 daughter of *Cyprus* with her maid, by a brooke side in a little thicket, fast
 asleepe in her smock, where she had newly bathed herselfe: When a Cy-
 mon saw her, he stood leaning on his staffe, gazing on her immoveable, and
 in a mize: at last he fell so farre in love with the glorious object, that he
 began to rouse himselfe up, to bethinke what he was, would needs fol-
 low her to the city, and for her sake began to be civill, to learne to sing
 and dance, to play on Instruments, and got all those Gentlemen-like qua-
 lities and complements in a short space, which his friends were most glad
 of.

Plat. Convitio
 d. Lib. 3. de
 Aulico Non
 dubito quia
 quicquam ex-
 ercitum habere
 totius oris
 statum: et for-
 jet, nisi for-
 te cum aliquo
 exercitu con-
 tingeretur ef-
 fer, in quo
 omnes amato-
 res essent.
 c. Higinus de
 Cane & Le-
 pore capiti,
 & Decima-
 tor.
 † Uix dici po-
 tui quantum
 inde audaciam
 assumerent
 Hispani, inde
 pauci infantes
 Maurorum
 copias superar-
 runt.
 † Lib. 5. de le-
 gibus.
 * Spencer's
 Fayrie Queen.
 3. booke. cant.
 8.
 * Higinus.
 lib. 2. Aratus
 in phænomen.
 * Fayrie.

g. Hanc ubi
 conspicatus est
 Cymon, baculo
 innixus, immo-
 bilis stetit, &
 mirabundus
 & c.

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of. In briefe, hee became from an Idiot and a clowne, to bee one of the most compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the love of Mistris *Iphigenia*. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, *Grobian*s and slurs, if once they be in love, they will be most neat and spruce, for, † *Omnibus rebus, & nitidis nitoribus ante venit amor*, they will follow the fashion, beginne to tricke up, and to have a good opinion of themselves, *venustum enim mater Venus*, a ship is not so long a rigging, as a young Gentlewoman a trimming up her selfe, against her sweet-heart comes. A Painters shop, a flowry meadow, no so gracious aspect in Natures storehouse as a young maid, *nubilis puella*, a *Novitsa*, or *Venetian* Bride, that looks for an husband, or a young man that is her suiter, composed looks, composed gate, cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, ribbines, chaines, Jewels, Lawnes, Linnens, Laces, Spangles, must come on, *prater quam res patitur student elegantia*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their busines, how to wear their cloathes neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweet-heart comming, but he smugges up himselfe, pulls up his cloake now false about his shoulders, ties his garters, points, sets his band, cuffes, slicks his haire, twires his beard, &c. When *Mercury* was to come before his Mistris,

† *Chlamydemq; ut pendeat apte*

Collocat, ut limbus totumq; appareat aurum.

He puts his cloake in order, that the lace,
And hemme, and gold-worke all might have his grace.

Salmacis would not be seen of *Hermaphroditus*, till she had spruced up her selfe first. † *Nec tamen ante adiit, et si properabat adire,*

Quam se composuit, quam circumspexit amictus,
Et finxit vultum, & meruit formosa videri.

Nor did she come, although 'twas her desire,
Till she compos'd her selfe, and trim'd her tire,
And set her lookes to make him to admire.

Venus had so ordered the matter, that when her sonne **Aeneas* was to appeare before Queene *Dido*, he was

(Os humerosq; deo similis, namq; ipsa decoram
Casariem nato genetrix, lumenq; juventa
Purpureum & latos oculos afflarat honores.)

Like a God, for she was the tire-woman her selfe, to set him out with all naturall and artificiall impostures. When the hirsute Cyclopicall *Polypheumus* courted *Galatea*.

† *Iamq; tibi formae, iamq; est tibi cura placendi,*
Iam rigidos pectus rastris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua & componere vultus.

And then he did beginne to pranke himselfe,
To please and combe his head, and beard to shave,
And looke his face ith' the water as a glasse,

And

And to compose himselfe for to be brave.

He was upon a sudden now spruce and keene, as a new ground hatchet. Henow began to have a good opinion of his owne feature, and good parts, now to be a gallant.

Iam Galatea veni, nec munera despic nostra,
Certe ego me novi, liquidam in Imagine vidi
Nuper aqua, placuitq; mihi mea forma videnti.

Come now my *Galatea* (corne me not,
Nor my poore presents, for but yesterday
I saw my selfe ith' water, and me thought
Full faire I was, then corne me not I say.

† *Non sum adeo infortunis, nuper me in littore vidi,*
Cum placidum ventis staret mare

'Tis the common humor of all Sutors to trick up themselves, to be prodigall in apparell, pure lotus, neat, comb'd and curl'd, with powdred haire, comptus & calami stratus, with a long love-lock, a flowre in his eare, perfumed gloves, rings, scarfes, feathers, points, &c. as if hee were a Prince Ganimede, with every day new suits, as the fashion varies; going as if he trod upon egges, and as *Hensius* writ to *Primierus*, & if once he be besotted on a wench, he must lye awake a nights, renounce his booke, sigh and lament, now and then weepe for his hard hap, and make above all things what Hats, Bands, Doublets, Breeches are in fashion, how to cut his Beard, & weare his lock, to turne up his Mithato's, and curle his head, prune his pickitivant, or if he weare it abroad, that the East side be correspondent to the west: he may be scoffed at otherwise, as *Iulian* that Apostat Emperour was for wearing a long hirsute gotish beard, fit to make ropes with, as in his *Mysopogone*, or that Apologetically oration he made at *Antioch* to excuse himselfe, he doth Ironically confesse, it hindred his kissing, nam non licuit inde pura puris, eog, suavioribus labra labris adjungere, but he did not much esteeme it, as it seemes, by the sequele, de accipiendis dan-disve osculis non laboro, yet (to follow mine author) it may much concerne a young lover, he must be more respectfull in this behalfe, he must be in league with an excellent Tayler, Barber,

† *Tonsorem puerum sed arte talem,*
Qualis nec thalamis fuit Neronis;

have neat shoe-ties, points, garters, speake in print, walke in Print, eat and drinke in print, and that which is all in all, he must be mad in print.

Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly roused with this Loadstone of Love. For as *Erasmus* hath it, *Muscam docet amor & Poetin*, Love will make them Musicians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to severall pretty tunes, to get all good qualities may be had. † *Jupiter* perceived *Mercury* to be in love with *Philo-logia*, because he learned languages, polite speech, (for *Suadela* her selfe was *Venus* daughter, as some write) Arts and Sciences, quod virgini placeret, all to ingratiate himselfe, and please his mistris. 'Tis their chiefest study to sing, dance, and without question, so many Gentlemen and

Yyy

Gentle-

531

† *Virg. Egl. 2.*
k *Epist. An*
uor *litterato*
fit duenda.
Nolles in sum-
nes traducen-
de, laticius re-
nunciandum,
sepe gemen-
dum, nonnur-
quam & il-
acrymanlum
lforti & con-
ditioni tu s.
Videntam que
vestes qua
cultus te de-
ceat, qui in u-
su sit, utrum
latus barba,
&c. Cum cu-
ra loquendum,
incedendum,
b bcnlum, &
cum cura in-
faniendum.
† *Mart. Epig*

† *Chil. 4. cent.*
s. pro 16.
† *Martianus.*
Capella lib. 1.
de nupt phi-
bi. Iam illam
sentio amore
reneri ejusq;
studia plures
habere com-
paratu in sa-
multio disti-
plinam &c.

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in Lib. 3 de
aulico. Quis
Choreis insu-
daret, nisi fa-
marum cau-
sa, quis musi-
ca tantam na-
turæ operam
nisi quod illi-
us dulcedine
permutare
crederet, qui tot
camina com-
poneret, nisi
ut iade affec-
tus suos in
mulieres ex-
plicaret.
in Craterem
nectaris ever-
tit (altans a
pud Deos, qui
in terram can-
dunt, rosam
præaleam
rubore iniecit.
o Puer! hic
reantes circa
iuvencula cu-
pimus statu-
am fecit. Epi-
logia: Imag-
lib. 3. de statu-
u. Exercitium
amori aptissi-
mum.
† Lib. 6 Met.
† Tom. 4.
† Roman.
de cur. mort.
part. 2. cap.
28. Sat puelle
dormienti in-
sultantium
es. c.
† View of Fi-
p. 174. cum
Puelle amo-
re septuage-
naria senex
usq. ad tria-
giam corre-
tus, multis li-
beris (ut cep-
tici multi non
sine pudore
conspexerunt
senem & Phi-
losofum po-
dagicum, non
sine visu sal-
tantem ad ri-
bis modis.

Gentlewomen would not be so well qualified in this kinde, if love did not incite them. *Who, saith Castilio, would learne to play, or give his minde to Musicke, learne to dance, or make so many rimes, Love-songs, as most doe, but for womens sake, because they hope by that meanes to purchase their good wills, and winne their favour.* We see this daily verified in our young women and wives, they that being maids took so much paines to sing, play, and dance, with such cost and charge to their parents, to get those gracefull qualities, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 11. cap. 18.* makes Cupid himselfe to be a great dancer, by the same token as he was capering amongst the Gods, *he flung downe a boule of Nectar, which distilling upon the white Rose, ever since made it red: and Calistratus* by the helpe of *Dadalus* about *Cupids Statua*, made a many of young wenches still a dancing, to signify belike, that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyche*s wedding, the Gods being present to grace the feast, *Ganimede* fill'd *Nectar* in abundance (as *Apuleius* describes it) *Fulcan* was the Cooke, the *Homres* made all fine with *Roses* and flow-ers, *Apollo* plaid on the harpe, the *Muses* sang to it, *sed suavi Musica superingressa Venus saltavit*, but his mother *Venus*, danced to his and their sweet content. Witty *Lucian*, in that Patheticall Love passage, or plea-sant description of *Iupiters* stealing of *Europa*, and swimming from *Phæ-nicia* to *Crete*, makes the Sea calme, the windes hush, *Neptune* and *Am-phitrite* riding in their chariot to break the waves before them, the *Tri-ton*s dancing round about, with every one a Torch, the *Sea-nymphs* halfe naked, keeping time on *Dolphins* backs, and singing *Hymeneus*, *Cu-pid* nimble tripping on the top of the waters, and *Venus* her selfe com-ming after in a shell, strawing *Roses* and flowres on their heads. *Praxiti-les* in all his pictures of love, faines *Cupid* ever smiling, and looking up-on dancers, and in *Saint Markes* Garden in *Rome* (whose worke I know not) one of the most delicious peeces, is a many of *Satyrs* dancing about a wench a sleepe. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, then when as upon an Holiday after Evensong, they may meet their sweet-hearts, and dance about a May-pole, or in a towne greene under a shady Elme. No-thing so familiar in *France*, as for *Citizens* wives and maids to dance a round in the streets, and often too for want of better instruments, to make good Musick of their own voices, & dance after it. Yea many times this love will make old men and women that have more toes then teeth dance, --- *Iohn come kisse me now*, maske and mumme; for *Comus* and *Hy-men* love masks, and all such merriments above measure, will allow men to put on womens apparell in some cases, and promiscuouly to dance young and old, rich and poore, generous and base, of all sorts. *Paulus To-vius* taxeth *Augustine Niphus* the Philosopher, & *For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a young maid (that which many of his friends were ashamed so to see) an old gonty fellow, yet would dance after Fiddlers.* Many laughed him to scorne for it, but this omnipotent love would have it so,

Hyacin-

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† Anacron
Carm. 7.

† *Hyacinthino bacillo,*
Properans amor, me adigit
Violenter ad siquendum.

Love hasty with his purple staffe did make
Me follow, and the dance to undertake.

And 'tis no newes this, no *indecorum*, for why? a good reason may be gi-ven of it. *Cupid* and *Death* met both in an *Inne*, and being merrily dispo-sed, they did exchange some arrows from either quiver, ever since young men dye, and oftentimes old men dote.

—† *Sic moritur Iuvenis, sic moribundus amat.*

And who can then withstand it? If once we be in love, young or old, though our teeth shake in our heads, like virginall Iacks, or stand parallell asunder like the arches of a bridge, there is no remedy, wee must dance Trenchmore for a need, over tables, chaires, and stools, &c. And prin-cum prancum is a fine dance. *Plutarch. Sympos. 1. quæst. 5.* doth in some sort excuse it, and telleth us moreover in what sence, *Muscam docet a-mor, licet prius fuerit rudis*, how love makes them that had no skill be-fore, learne to sing and dance; he concludes, 'tis only that power and pre-rogative love hath over us. ¶ Love (as he holds) will make a silent man speake, a modest man most officious, dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churle, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated. Nay 'twill make him prodigall in the other extreame, and give an hundred sesterces for a nights lodging, as they did of old to *Lau* of *Corinth* or *† ducenta drach-marum millia pro unica nocte*, as *Mundus* to *Paulina*, spend all his for-tunes (as too many doe in like case) to obtaine his suit. For which cause many compare Love to wine, which makes men joviall and merry, fro-lick and fad, whine, sing, dance, and what not.

But about all the other Symptomes of Lovers, this is not lightly to bee overpassed, that likely of what condition soever, if once they bee in love, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plu-tarch* saith, *They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as wee doe sta-tues with gold, that they may bee remembred and admired of all.* Ancient men will dote in this kinde sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be 60 yeares of age about the girdle, to be scarce 30 beneath. *Iovianus Pontanus* makes an old foole rime, and turne Poet after to please his Mistris.

Ne ringas Mariana, meos ne dispice caros,
De senenam Iuventem Dia referre potes, &c.

Sweet *Marian* doe not mine age disdain,

For thou canst make an old man young againe:

They will bee still singing amorous songs and ditties (if young especial-ly) and cannot abstaine though it be when they goe to, or should bee at Church. We have a pretty story to this purpose in *† Westmonasteriensis*, *† Flores bis*, an old writer of ours (if you will believe it) *An. Dom. 1012. at Colewiz, in fol. 298.* Saxony, on Christmas Eve a company of young men and maides, whilst

Yyy 2

the

† *Joach Bell-*
as Ep. g.

¶ De tacito-
no loquacem
facit, & de
verecundo offi-
ciosum reddit
de negligente
indulgentum, de
socrate impi-
brum
† *Iosephus an-*
riq. iud. lib. 11.
cap. 4.
† *Gellius l. 1.*
cap. 8.
pretium nostri
centum sester-
tia.

† *Plinius vo-*
lunt suarum
amatharum
pulchritudinis
precones de
testes esse, eas
laudibus, &
cantilenis &
versibus exor-
mare, ut auro
statuas aut me-
morentur, &
ab omnibus
admirentur.
† *Tom. 2. Ant.*
Dialogo.

534

the Priest was at Masse in the Church, were finging catches and love songs in the Church-yard, he sent to them to make lesse noyse, but they sung on still; and if you will, you shall have the very song it selfe.

*Equitabat homo per sylvam frondosam,
Ducebatq; secum Meswinden formosam,
Quid stamus cur non imus?*

A fellow rid by the green wood side,
And faire Meswinde was his bride,

Why stand we so, and doe not goe?

This they sung, he chaft, till at length impatient as he was, hee prayed to S. Magnus patron of the Church, they might all three sing and dance 'till that time twelue month, and so * they did, without meat and drink, wearisomnesse or giving over, till at yeares end they ceased finging, and were absolved by Herebertus Archbishop of Colen. They will in all places be doing thus, young folkes especially, reading love stories, talking of this or that young man, such a faire maid, finging, telling or hearing lascivious tales, scurrill tunes, such objects are their sole delight, their continuall meditation, and as Gnaſtavinus addes Comm. in 4. Sect. 27. Prob. Arist. ob seminis abundantiam crebra cogitationes, veneris frequens recordatio & pruriens voluptas, &c. an earnest longing comes hence, pruriens corpus, pruriens anima, amorous conceits, tickling thoughts, sweet and pleasant hopes, hence it is, they can think, discourse willingly, or speake almost of no other subject. 'Tis their only desire, if it may be done

by art, to see their husbands picture in a glasse, they'll give any thing to know when they shall be married, how many husbands they shall have, by Cromyomantia, a kinde of Divination with † onions laid on the Altar on Christmas Eve, or by fasting on S. Annes Eve or night, to know who shall be their first husband, or by Amphotomantia, by beanes in a Cake, &c. to burne the same. This love is the cause of all good conceits, neatnesse, exornations, playes, elegancies, delights, pleasant expressions, sweet motions, and gestures, joyes, comforts, exultancies, and all the sweetnesse of our life, † qualis jam vita foret, aut quid jucundi sine aurei

venere, Emoriar cum ista non amplius mihi cura fuerit, let me live no longer then I may love, saith a mad merry fellow in Mimnermus. This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings, * Absit amor surgunt, tenebra, torpedo, veternum, pestis, &c. All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Playes, Comœdies, Attelans, Iigges, Fescenines, Elegies, Odes, &c. proceed hence. † Danaus the sonne of Belus, at his daughters wedding at Argos, instituted the first plaies (some say) that ever were heard of. Symbols, Emblems, Imprefes, devises, if we shall believe Iovius, Contiles, Paradine, Camillus de Camillus, may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first invented, saith † Patritius ex amoris beneficio, for loves sake. For when the daughter of Deburias the Sicyonian, was to take leave of her sweet heart now going to warres, ut desiderio ejus minus tabesceret, to comfort her selfe in his absence, she took his picture with cole upon a wall, as the candle gaue the shadow

* Per totum annum cantant, pluvia super illos non cecidit, non frigus, non calor, non sitis, nec la situdo illor, afficit, &c.

† Hic eorum nomina inscribuntur de quibus querant.

† Huic mundi-
ti, ornatum,
leporum, deli-
cias, lutos, ele-
gantiam, ou-
nem deniq; ut
se suavitatem
detineat.

† Hyginus cap. 27.

† E Græco.

† Angerianus.

† Lib. 4. tit. 11.

de prin. inspit.

* Plin. lib. 35.

cap. 12.

† Gerbelius l. 6.

de script. Gr.

u. Franjus l. 3.

de Symbolis.

qui primus

symbolum ex-

cogitavit, vo-

luit nimirum

hac ratione

implicatam a-

ntum nec col-

vere, eumq; vel

domina vel a-

liis inuentibus

ostendere.

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shadow, which her father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after † Sycion for painting, carving, statuary, musick, and Philosophy was preferred before all the Cities in Greece. Apollo was the first inventor of Physick, Divination, Oracles; Minerva found out weaving, Vulcan curious iron-work, Mercury letters, but who prompted all this into their heads? Love, Nonquam talia invenissent, nisi talia adamassent, they loved such things, or some party, for whose sake they were undertaken at first. 'Tis true, Vulcan made a most admirable Bruch or neck-lace, which long after Axion and Temenus, Phygias sonnes, for the singular worth of it, consecrated to Apollo at Delphos, but Pharyllus the tyrant stole it away, and presented it to Ariston's wife, on whom he miserably doted (Parthenius tells the story out of Phylarchus) but why did Vulcan make this excellent ouche? to give Hermione Cadmus wife, whom he dearely loved. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c.

Nobilitas sub amore jacet

owe their beginnings to love, and many of our histories. By this meanes, saith Iovius, they would expresse their loving mindes to their Mistris, and to the beholders. 'Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, what ever those old Anacreons: (And therefore Hesiod makes the Muses and Graces still follow Cupid, and as Plutarch holds, Menander, and the rest of the Poets were Loves Priests,) all our Greek and Latine Epigrammatists, Love writers, Antony Diogenes the most ancient, whose Epitome we finde in Phocius Bibliotheca, Longus Sophista, Eustathius, Achilles Tatius, Aristanetus, Heliodorus, Plato, Plutarch, Lucian, Parthenius, Theodorus Prodromus, Ovid, Catullus, Tibullus, &c. Our new Ariostoës, Boyardes, Authors of Arcadia, Vrania, Fairy Queene, &c. Marullus, Leotichius, Angerianus, Stroza, Secundus, Capellanus, &c. with the rest of those facete moderne Poets, have written in this kinde, are but as so many Symptomes of Love. Their whole books are a Synopsis or breviary of Love, the portuous of Love, Legends of Lovers lives and deaths, and of their memorable adventures, Nay more, quod leguntur, quod laudantur amori debent, as * Nevissanus the Lawyer holds, there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himselfe, had hee not taken a quill from Cupids wings, he could never have written so amorously as he did.

*y Cynthia te vatem fecit lascive Properti,
Ingenium Galli pulchra, Lycoris habet,
Fama est arguti Nemesis formosa Tibulli,
Lesbiadis tibi doctæ Catulle tibi.*

*Non me Pelignus, nec spernit Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit.
Wanton Propertius, and witty Gallus,
Subtile Tibullus, and learned Catullus,
It was Cynthia, Lesbia, Lychoris,
That made you Poets all, and if Alexis,
Or Corinna chance my Paramour to be,
Virgil and Ovid shall not despite me.*

Y y 3

* Non

x Lib. 4. num. 102. sive nuptialis poetæ non inveniant fabulas, aut versum laudatos faciunt nisi qui ob amore fuerint excitati. y Martialis Ep. 73. lib. 9.

* Non me carminibus vincet nec Thraceus Orpheus,
Nec Linus.

Petrarch's Laura made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* his *Roses*, *Violets*, *Lillies*, *Nequitia*, *blanditia*, *ioci*, *decor*, *Nardus*, *Ver*, *Corolla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Vnguentum*, *Costum*, *Lachryma*, *Myrrha*, *Musa*, &c. And the rest of his Poems, why are *Italians* at this day generally so good Poets and Painters? Because every man of any fashion amongst them hath his Mistress. The very rusticks and hog-rubbers, *Menalcas* and *Coridon*, qui s'eat de stercore equino, those fullsome knaves, if once they tast of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They have their Wakes, Wifon-ales, Shepheards feasts, meeting on holy daies, country dances, roundelaies, writing their names on trees, true lovers knots, pretty gifts.

With tokens, hearts divided, and halfe rings,
Shepheards in their Loves are as coy askings.

Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c; they goe by couples, *Coridons Phyllis*, *Nysa* and *Mopsus*,

With dainty *Donsibell* and *Sr Tophus*.

Instead of Odes, Epigrams and Elegies, &c. they have their Ballads, country tunes, *O the Broome, the bonny bonny broome*, Ditties and Songs, *Beste a Bell she doth excell*, — they must write likewise and indite all in rime. Thou Hony-suckle of the Hathorne hedge,

Vouchsafe in *Cupids* cup my heart to pledge,
My hearts deare blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.

I say no more, affaires call me away,
My Fathers horse for provender doth stay.

Bethou the Lady *Cresseligh* to me,
Sir *Trolly Lolly* will I prove to thee,
Written in hast, farwell my Cowslip sweet,
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and severe *Philosophers* will melt away with this passion, and if *Athenens* bely them not, *Aristippus*, *Apokidoras*, *Antiphanes*, &c. have made love songs and Commentaries of their Mistress praises, Orators write Epistles, Princes give titles, Honours, what not? *Xerxes* gave to *Themistocles* *Lampsacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The *Persian* Kings allotted whole Cities to like use, *hec civitas mulieri redimiculum prabeat hac in collum, hac in crines*, one whole citie served to dresse her haire, another her neck, a third her hood. *Assuerus* would have given *Esther* halfe his Empire, and *Herod* bid *Herodias* aske what shee would shee should have it. *Caligula* gave an 100000 sesterces to his Curtisan, at first word to buy her pinnes, and yet when he was solicited by the *Senate*, to bestow something to repaire the decayed walls of *Rome* for the Common wealrhs good, he would give but 6000 sesterces at most. * *Dionysius* that *Sicilian* tyrant rejected all his privie Councillours, and was so beloved on *Mir-*

rha

y Lib. 13. cap.
Dipnosophist.
a See Putean.
epist. 33. de
sua Beroaldus
&c.

b Hen. Steph.
apud pro He-
rod.

† Fully orat. 5
ver.

c E. h. 5.

d Mat. 1. 47

* Gravius in
regni negotiis
nihil sine a na-
stie sue con-
sensu fecit
omnesq; actio-
nes suas cor-
rexit: illo commu-
nicavit. c.
Nich. Bellus
discurs. 26. de
amat.

the his favorite and Mistress, that he would bestow no office, or in the most waightiest businesse of the kingdome, doe ought without her especiall advice, preferre, depole, send, entertaine no man, though worthy and well deserving, but by her consent, and he againe whom she comended, howsoever unfit, unworthy, was as highly approved. Kings & Emperours in steed of Poems, build citties, *Adrian* built *Antinoe* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. * *Socrates* professeth himselfe loves servant, ignorant in all arts and sciences, a Doctor alone in love matters, & quam alienarum rerum omnium scientiam diffiteretur, saith † *Maximus Tyrius* his sectator, huius negotii professor, &c. and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *pyrao*, *Lyceo*, sub *Platano*, &c. the very blood-hound of beauty, as he is stiled by others. But I conclude there is no end of Loves Symptomes, 'tis a bot- tomlesse pit. Love is subject to no dimensions; not to be surveyed by any art or engine: and besides I am of † *Hadus* minde, no man can discourse of love matters, or judge of them aright; that hath not made triall in his own person, or as *Aeneas Silvius* addes, hath not a little doted, been mad or love sick himselfe. I confesse I am but a novice, a Contemplator only,

Nescio quid sit amor nec amo —

I have a tincture, for why should I lye, dissemble or excuse it, yet homo sum, &c. not altogether inexpert in this subject, non sum preceptor aman- di, and what I say, is meere reading, ex aliorum forsan ineptis, by mine own observation, and others relation.

MEMB. 4.

Prognosticks of Love Melancholy.



Hat Fires, Torments, Cares, Iealoufies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in love, I have sufficiently said: the next question is what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, Nullus amor est medicabilis herbu, it accompa- nies them to the last,

Idem amor exitio est pecori pecorisq; magistro, and is so con- tinuate, that by no perswasion almost it may be relieved. Bid me not love, said *Eurialus*, bid the Mountaines come downe into the plaines, bid the Rivers run back to their fountaines; I can as soone leave to love, as the Sunne leave his course,

† Et prius aquoribus pisces, & montibus umbra,
Et volucres deerunt sylvis, & murmura ventis,
Quam mihi discedent formosae Amarillidis ignes.
First Seas shall want their fish, the mountaines shade,
Woods singing birds, the windes murmure shall fade,
Then my faire *Amarillis* love allaid.

Bid me not love, bid a deafe man heare, a blind man see, o dumb speake, syl- lame

* Amoris fa-
mulus omnem
siccitatem dis-
solvit, amari-
tudinem se-
canti finem ag-
noscit.
† Serm. 8.
2. Quis horum
scribere mol-
lium potest, ni-
si qui & in a-
liquam tum-
escit.
† Lib. 1. de non
tenendis amori-
bus, opinor has
de re mentem
aut decepta-
re recte posse
aut iudicare
qui non in ca-
veratur, aut
magnum secu-
rit periculum.

* Semper mo-
ritur, nun-
quam moritur
est qui amat.
c En. Syll.
b Eurial ep.
ad Lucretiam,
apud Euriam
silviam, Ro-
gas ut amare
desicam, roga
montes ut in
plana deve-
niant ut
fontes flumina
revertant, tam
possunt te non
amare, ac su-
um Phospho-
relingere
cursum.
† Buchanan

lame runne, counsell can doe no good, a sick man cannot relish, No Physick can ease mee.

Non profunt domino quæ profunt omnibus artes.

As Apollo confessed, and Iupiter himselfe could not be cured.

Omnes humanos curat medicina dolores,

Solus amor morbi non habet artificem.

Physick can soone cure every disease,

Excepting love that can it not appease.

But whether Love may be cured or no, and by what meanes shall be explained in his place, in the meane time, if it take his course, and be not otherwise eased or amended, it breaks out into outrageous often and prodigious events. *Amor & Liber violenti dii sunt*, as *Tatius* observes, & *consq; animum incendunt, ut pudor is obliuisci cogant*, Love and Bacchus are so violent Gods, so furiously rage in our mindes, that they make us forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humor, become *insensati & insani*, for it is *amor insanus*, as the Poet calls it, beside themselves, and as I have proved, no better then beasts, irrational, stupid, head-strong, void of feare of God or men, they frequently forswear themselves, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Citties, Countries, to satisfy their lust.

A Divell 'tis, and mischief such doth worke,

As never yet did Pagan, Jew, or Turke.

The warres of Troy may be a sufficient witness; and as *Appian lib. 5. hist.* saith of *Anthony & Cleopatra*, *Their love brought themselves, and all Egypt into extreame and miserable calamities*, the end of her is as bitter as wormewood, and as sharpe as a two-edged sword. *Prov. 5. 4. 5.* Her feet goe downe to death, her steps lead on to hell. Shee is more bitter then death (*Eccles. 7. 28.*) and the sinner shall be taken by her.

Who in amore precipitavit, peius perit, quam qui saxo salit. He that runnes headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. For hence, saith *Platina*, comes repentance, Dotage, they loose themselves, their wittes, and make shipwrack of their fortunes altogether: Madnesse, to make away themselves and others, violent death, *Prognosticatio est talis*, saith *Gordonius*, *si non succuratur iis, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either run mad, or dye. For if this passion continue, saith *Alban Montaltus*, it makes the blood hot, thick and black, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it up, that madnesse followes, or else they make away themselves,

† O Coridon, Coridon, quæ te dementia cepit?

Now as *Arnoldus* addes, it will speedily worke these effects, if it be not presently helped, *They will pine away, runne mad, and dye upon a sudden. Facile incidunt in maniam*, saith *Valescus*, quickly mad, nisi succurratur, if good order be not taken,

† Eben triste jugum quisquis amoris habet,
Is prius ac noris se perisse perit.

c Propert. lib. 2. Eleg. 1.
d Est arcus ille cui, est immedicabilis, est rabies in aaaa
e Lib. 2.
f Virg. Egl. 3.
g Qui quidam amor utroq;
h Plautus.
i Ve corpus pondere, sic animus amore precipitatur
k Dial. binc oritur penitentia, de feratio, & non vident ingenium se cum re simul amississe.
l Idem Savanrola, & plures alii
m Rabulum fa-
n Cap. de Heroico Amore.
Hæc passio durans sanguinem torridum & atrabiliarium reddit, hic vero ad cerebrum de lauius, in aniam parat, vigilia & cerebro desiderio excitans.
n Virg. Egl. 2.
o Insani sunt aut ubi ipis desperantes mortem afferunt. Lan-
guentes cito mortem aut maniam pariuntur.
p Calcagninus

Oh heavy yoke of love, which who so beares, Is quite undone, and that at unawares.

So she confessed of her selfe in the Poet.

Insaniam priusquam quis sentiat, Vix pili intervallo à furore absum.

I shall be mad before it be perceived,

An haire breadth offscarce am I, now distracted.

As mad as Orlando for his Angelica; or Hercules for his Hyles.

At ille ruebat quò pedes ducebant, furibundus,

Nam illi servus Deus intus iecur laniabat,

He went he car'd not whether, mad he was,

The cruell God so tortur'd him, alas.

At the sight of Hero I cannot tell how many ran p mad,

Alius vulnus celans insanit pulchritudine puella,

And whilst he doth conceal his griefe,

Madnesse comes on him like a theefe.

Goe to Bedlam for examples. It is so well knowne in every village, how many have either died for love or voluntary made away themselves, that I need not much labour to prove it; *Nec modus aut requies nisi mors reperitur amoris*: Death is the common Catastrophe to such persons.

† Mori mihi contingat, non enim alia

Liberatio ab arumnis fuerit ullo pacto istis.

Would I were dead, for nought God knowes,

But death can rid me of these woes.

As soone as *Enrius* departed from *Senes*, *Lucretia* his Paramour never looked up, no jests could exhilarate her sad minde, no joyes comfort her wounded and distressed soule: but a little after she fell sick and died. But this is a gentle end, a naturall death, such persons commonly make away themselves

proprioq; in sanguine latus, Indignantem animam vacuas effudit in auras;

so did Dido, *Sed moriamur ait, sic sic juvat ire per umbras;*

Piramus and *Thysbe*, *Medea*, *Corefus* and *Callyrboe*, *Theagines* the Philosopher and many Myriads besides, and so will ever doe,

† & mihi fortis

Est manus, est & amor, dabit hic in vulnera vires,

Who ever heard a story of more woe,

Then that of *Iuliet* and her *Romeo*. read *Parthenium in*

Eroticis, and *Plutarches amatorias narrationes* or love stories, all tending almost to this purpose. *Valleriola lib. 2. observ. 7.* hath a lamentable narration of a Merchant his patient, that raving through impatience of love, had he not been watched, would every while have offered violence to himselfe. *Amatus Lucitanus cent. 3. car. 56.* hath such another story, and *Felix Platter med. observ. lib. 1.* a third of a young Gentleman that studied Physicke, and for the love of a Doctors daughter, having no hope to compass his desire, poisoned himselfe, Anno 1615. A barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. At *Neoburge* the same yeare a young man, because he could not get her Parents consent, killed his sweet-heart, and afterward himselfe,

Z z z

p Lucian J-
mag. So toe
Luciani mi-
stis all that
saw her, and
could not en-
joy her, ranne
mad, or hanged
themselves.
q Muscu.
r Ouid. met.
s Enchir.
Dilectus. Ad-
ias decessum
nunquam vi-
Lucretia ride-
re nullu face-
tis totu nullo
gaudio, perit
ad letitiam
renovari,
mox in agri-
tudinem uni-
dit & sic bre-
vi contabit.
t Anacreon.
u Pausanias
Achilles l. 7.
v Megareasis
amore fla-
grans Lucian
Tom. 4.
w Ouid 3. met.
x Furibundus
putavit se
videre Imagi-
nem puellæ,
& coram lo-
qui blandiens
illi &c.
y Lucian He-
braus.
z Lucianus
Medicina o-
peram datur
Doctore filia
deperibat &c
y Gotardus
Arthur Gal-
lobelgicus,
nund, vernal
1615. collum
novacula ape-
ruit: & inde
expiravit.
a Cum remu-
ante parente
utroq; & ipsa
virgine frui
non possit, ip-
sum & ipsam
interfecit hoc
amo, & stratu
petens, ut in
eodem sepulchro
sepeliri posset.

desiring this of the magistrate, as he gave up the Ghost, that they might be buried in one grave,

Quodq; rogis superest una requiescat in urna,
which † *Gismunda* be sought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her lover, that so their bodies might lye together in the grave, as their Soules wander about * *Campos lugentes* in the *Elysian* fieldes, ——— *quos durus amor crudeli tate peredit,*
in a mirtle grove ——— *& myrtea circum*

Sylva tegit: cura non ipsa in morte relinquant.
You have not yet heard the worst, they doe not offer violence to themselves in this rage of lust but unto others, their nearest & dearest friends, † *Cateline* killed his only sonne, *misitq; ad orci pallida, lethi obnubila, obsita tenebris loca,* for the love of *Aurelia Orestilla*, quod eius nuptias vivo filio recusaret. * *Laodice* the sister of *Mithridates*, poisoned her husband, to give content to a base fellow, whom she loved. † *Alexander* to please *Thais* a concubine of his, set *Persipolis* on fire. ^a *Nereus* wife, a widow and Lady of *Athens*, for the love of a *Venetian* Gentleman, betrayed the City, and he for her sake, murdered his wife, the daughter of a Noble man in *Venice*. ^b *Constantine Despota*, made away *Catharine* his wife, turned his sonne *Michael* and his other children out of doores, for the love of a base & scriveners daughter in *Theffalonica*, with whose beauty he was enamored. ^c *Leucophria* betrayed the City where she dwelt, for her sweet-hearts sake, that was in the enemies Campe. ^d *Pithidice* the Governours daughter of *Methinia* for the love of *Achilles*, betrayed the whole Iland to him, her fathers enemy. ^e *Diognetus* did as much in the City where he dwelt, for the love of *Policrita*, *Medea* for the love of *Iason*, she taught him how to tame the fire breathing brasse teeted Bulles, and kill the mighty dragon that kept the golden fleece, and toare her little brother *Abfyrus* in peeces, that her father *Ethes*, might have something to detain him, while she ran away with her beloved *Iason*, &c. Such Acts and Scenes hath this Tragicomœdy of love.

MEMBR. 5. SUBSECT. I.

Cure of Love Melancholy, by Labour, Diet, Physicke, Fasting, &c.

Although it be controverted by some, whether Love Melancholy may be cured, because it is so irresistibile and violent a passion, for as you know. ——— * *facilis descensus Averni,*
Sed revocare gradum, superasq; evadere ad auras,
Hic labor, hoc opus est. ———

It is an easie passage downe to hell,
But to come back once there you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. cap. 23. & 24.* sets downe seaven compendious waies, how this malady may be eased, altered and expelled. *Savonarola* 9. principall observations, *Iason Præsentis* prescribes 8. rules besides Physick, how this passion may be tamed,
Laurentius

Laurentius 2. main precepts, *Arnoldus, Palleriola, Montanus, Hildeheim, Langius* and others enforce us otherwaies, and yet all tending to the same purpose. The summe of which I will briefly Epitomize, and enlarge againe upon occasion, as shall seeme best to me, and that after mine own method. The first rule to be observed in this stubborne and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*, As an idle sedentary life, liberall feeding, are great causes of it, so the opposite labour, slender and sparing diet, with continuall business, are the best and most ordinary means to prevent it. *Otia si tollas perire Cupidinis artes,*

Contemptaq; incert, & sine luce faces.
Take idleness away, and put to flight
Are Cupids Arts, his torches give no light.

Minerva, Diana, Vesta, and the nine *Muses* were not enamored at all because they never were idle,

* *Frustra blanditia appulsi ad has,*
Frustra nequitia venisti ad has,
Frustra delitia obfidebitis has,
Frustra has illecebra, & procacitates,
Et suspiria, & oscula, & susurri,
Et quisquis mala sana corda amantum
Elandis ebria fascinat venenis.

In vaine are all your flatteries,
In vaine are all your knaveries,
Delights, deceits, procacities,
Sighes, kisses, and conspiracies,
And what e're is done by Art,
To bewitch a lovers heart.

'Tis in vaine to set upon those that are busie. 'Tis *Savonarola's* third rule, *Occupari in multis & magnis negotiis*, And *Avicenna's* precept, cap. 24.

Cedit amor rebus, res age tutus eris.

To be busie still, and as ^b *Guianerius* injoynes, about matters of great moment, if it may be. ^c *Magninus* addes, never to be idle, but at the houres of sleep.

————— *& ni*
Postea ante diem librum cum lumine, si non
Intendas animum studijs, & rebus honestis,
Invidia vel amore miser torqueret. ———
For if thou do'st not ply thy book,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or Love shall thee torment.

No better Physick then to be alwaies occupied, seriously intent.

¹ *Cur in penates variis venues supit,*
Hac delicatas eligens pestis domus,
Medumq; sanos vulgus affectus tenet? &c.

Why dost thou aske, poore folkes are often free,
And dainty places still molested be?

Because poore people fare coarsly, work hard, goe wollward and bare.

*Footnote non-fragram casti-
tatu Andia.*

* *Buchanan.
Henleia/31.*

^g *Ovid. lib. 1.
remed.*
^h *Cap. 16. cir-
ca res arduas
extremi.*
ⁱ *Part. 2. c. 23.
reg. San. Hu.
præter horum
sunt, an lo
per orium trā
stat.*
^k *Hos. lib. 1.
epist. 2.*

^l *Seneca.*

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Non habet modo pauperes as pascit amantur; * Guianerius ubi.

fore prescribes his patient to grow with hair-claith next his skinne, to grow bare-fouled, and bare-legged in cold weather, so whip himselfe with a whip, as *Monaster. dor. bat. abbas*, so fast. Not with sweet wine, and portage, as many of those Tenetbedlies doe, howsoever they put on Lenten faces, and whatsoever they pretend, but from all manner of meat. Fasting is an all-sufficient remedy of it selfe; for as *Iason Pratenfis* holds, the bodies of such persons that feed liberally, and live at ease, are full of bad spirits and Devils, diuvelish thoughts, no better Physick for such parties, then to fast. *Hildesheim spicel. 2.* to this of hunger, addes often baths, much exercise and sweat, but hunger and fasting he prescribes before the rest. And 'tis indeed our Saviours Oracle, This kinde of diuvel is not cast out but by fasting and prayer, which makes the Fathers so immoderate in commendation of fasting. As *Hunger*, saith *Ambrose*, is a friend of virginity, so is it an enemy to lasciuiousnesse, but fulnesse overthrowes chastity, and softeth all manner of provocations. If thine horse be too lusty, *Hierome* adviseth thee to take away some of his provender, by this means those *Paulus*, *Hillarides*, *Antonies*, and famous *Anachorites* subdued the lusts of the flesh, by this meanes *Hillarion made his Affe*, as he called his own body, leave kicking, (so *Hierome* relates of him in his life) when the Diuvel tempted him to any such foule offence. By this meanes those *Indian Brachmanni* kept themselves continent, they lay upon the ground covered with skins, as the *Redshanks* doe on Hadder, and dieted themselves sparingly on one dish, which *Guianerius* would have all young men put in practise; and if that will not serve, *Gordonius* would have them soundly whipped, or to coole their courage, kept in prison, and there fed with bread and water, till they acknowledge their errour, and become of another minde. If imprisonment and hunger will not take them downe, according to the direction of that *Theban Crates*, Time must weare it out, if time will not, the last refuge is an halter. But this you will say, is comically spoken. Howsoever Fasting by all meanes must be still used; and as they must refrain from such meats formerly mentioned, which cause venery, or provoke lust, so they must use an opposite diet. Wine must bee altogether avoided of the younger sort. So * *Plato* prescribes, and would have the Magist rates themselves abstaine from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kinde. And 'twas a good edict, a commendable thing, so that it were not done for some sinister respect, as those old *Egyptians* abstained from wine, because some fabulous Poets had given out, wine sprang first from the blood of the Gyants, or out of superstition as our moderne *Turkes*, but for temperance, it being *anima virus* & *visiorum fomes*, a plague it selfe if immoderately taken. Women of old for that cause, † in hot countries were forbid the use of it; as severely punished for drinking of wine, as for adultery, and young folks, as *Leonius* hath recorded, *Var. hist. l. 3. cap. 87. 88.* out of *Athenians* and others; and is still practised in Italy and some

Cap. 2. part. 2. Si sit iuuenis, & non vult obedire flagellatus frequenter & fortiter dum incipit facere. *Laertius lib. 6. cap. 5.* anori me dicitur James, fin aliter tempus fin non hoc, laqueus. u. Pina parat anibos; Feret, &c. * 3. de Legibus. † Non uinum si uinum bibent ac si adulterium commissent; *Gellius lib. 10. c. 23.*

other

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other countries of Europe, and Asia, as *Claudian Minos* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other diet.

Nec minus eracum aptum est vitare salaces,

Es quicquid ueneri corpora nostra parat.

Eringe's are not good for to be taken,

And all lasciuious meats must be forsaken.

Those opposite meats which ought to be used, are Cowcumbers, Melons, Purselan, water lillies, Rue, Woodbine, Ammi, Lettice, which *Leonius* so much commends, *lib. 2. cap. 42.* and *Mixaldus hort. med.* to this purpose, *Vitex*, or *Agnus castus* before the rest, which saith * *Maginnus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Thesmopheries*, were to abstaine nine daies from the company of men, during which time, saith *Ablian*, they laid a certain hearb named *Hanea*, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius lib. 5. &c.* and what every Herbalist almost and Physitian hath written, *cap. de Satyriasi & Priapismo*; *Rhasis* amongst the rest. In some cases againe; if they be much dejected and brought low in body, and now ready to despaire through anguish, griete, and too sensible a feeling of their misery, a cup of wine and full diet is not amisse; and as *Valescus* adviseth, cum alia honesta uenerem sapit exercendo, which *Langius* *epist. med. lib. 1. epist. 24.* approves out of *Rhasis* (ad assiduationem coitus inuitat) and *Guianerius* seconds it, *cap. 16. tract. 16.* as a very profitable remedie,

* tument tibi quum inguina, cum si

Ancilla, aut uerna pre sto est, tenguinerumpi

Malis non ego namq, &c.

Iason Pratenfis

subscribes to this counsell of the Poet, excretio enim aut tollit prorsus aut lenit agritudinem. As it did the raging lust of *Assueus*, * qui ad impatientiam amoris leniendam, per singulas fere noctes nouas puellas de uirginauit. And to be drunk too by fits, but this is mad Physick, if it bee at all to be permitted. If not, yet some pleasure is to be allowed as that which *Rives* speaks of *lib. 3. de anima*. * A Lover that hath as it were lost himselfe through impotency, impatience, must be called home as a traveller by musick, feasting, good wine, if need be to drunkennesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, Ponds, Pooles, Rivers, fishing, fowling, hawking, hunting, to heare merry tales, and pleasant discourse, reading, to use exercise till he sweate, that new spirits may succeed, or by some vehement affection or contrary passion, to be diuerted till he be fully wained from anger, suspicion, cares, feares, &c. and habituated into another course. *Semper tecum sit*, (as † *Sempronius* aduise Calisto his love-sick master) qui sermones iocularis moueat, comicio, nes ridiculas, diuerbia falsa, suaves historias, fabulas uenustas recenseat, comediam ludat, &c. still have a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c. And as the melody of Musick, merriment, singing, dancing, doth augment the passion of

Z z z 3

some

y Cum multo
re aliqua gra
tio/a/ape co
tre erit utilis
simam idem
Laurentius.
cap. 11.
* Hor.
† Cap. 29. de
marb. cereb.
* Bernadus
orat. de amore.
z Amatori,
cuius est pro
impotentia
mens amoris.
opus est, ut
Paulatin ani
mus uelut a
peregrinatio
ne domum re
uocetur per
musicam, con
trouia, &c.
Per aucupium
fabulas, &c.
festiua nar
rationes, labo
rem usq, ad su
dorem, &c.
† *Celestina*
Ad. 2. Barbia
interpret.

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some lovers, as *Avicenna* notes, so it expellerh it in others; and doth try much good. These things must be warily applied, as the parties Sym-
tomes vary, and as they shall stand variously affected.

If there be any need of Physick, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Caroli* *Lorme* amongst other questions, discussed for his degree at *Montpe-
lier* in France, hath this; *Amantes & amantes q̄dem remedijs curentur*. Whether Lovers & mad men be cured by the same remedies, he affirms it, for love extended is meer madnesse. Such Physick then as is prescri-
bed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of Melancholy. Consult with *Vallerioli* *obseruat. lib. 2. obseru. 7. Lad. Mercurius lib. 2. cap. 4. de mulier affect. Da-
niel Sennertus lib. 1. part. 2. cap. 101. * Iacobus Ferrandus* the Frenchman in his *Tracté d'amore Erotique, Fœtus lib. 10. obseru. 29. & 30. Iason Pratenfis* and others for peculiar receipts. *Amatus Lusitanus* cured a young Jew that was almost mad for love, with the Syrope of Hellebor, & such other evacuations and purges, which are usually prescribed to black choller: *Avicenna* confirms as much if need require; and *a blood-let-
ting* about the rest, which makes *amantes ne sint amantes*, Lovers to come to themselves, and keep in their right mindes. 'Tis the same which *Scho-
la Salernitana, Iason Pratenfis, Haldesheim, &c.* prescribe blood-letting to be used as a principall remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by *a* letting themselves blood under the eares, and to make both men and women barren, as *Sabellicus* in his *Aeneades* relates of them. Which *Salmasius* *Tæt. 10. de Herol. comment. in Pauciroh* *de nov. report. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates* and *Ben-
zo* say still is in use amongst the *Indians*, a reason of which *Langius* gives *lib. 1. epist. 10.*

Huc faciunt medicamenta venerem sopientia, ut *Camphora* pudendis alligata, & in brachâ gestata (quidam ait) membrum flaccidum reddit. *Laboravit* hoc morbo virgo nobilis, cui inter cetera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti por-
taret in dorso ad exiccandum vero sperma iussit eam quam parvisimè tibi-
ri, & manducare frequenter coriandrum præparatum, & semine lactuce & c. *cetose, & sic eam à morbo liberavit.* Porro impediunt & remittunt coi-
tum folia salicis trita & epota, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat *Topatius* annulo gestatus, dexterum lupi testicu-
lum attritum, & oleo velaqua rosatâ exhibitum. Veneris tedium indu-
cere scribit *Alexander Benedictus*: lac butyri commestum & semen Can-
nabis, & *Camphora* exhibita idem præstent. Verbera herba gestata libi-
dinem extinguit, pulvisq; ranæ decollatæ & exiccata. Ad extinguen-
dum coitum, ungantur membra genitalia, & renes & pecteri aqua, in qua opium Thebaicum sit dissolutum, libidini maxime contraria *camphora* est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit idem efficit synapium ebibitum. *Da verbenam in poiv & non erigetur
virga sex diebus, utere mentha sicca cum aceto, genitalia illinita succa thy-
oscyami aut cynta, coitus appetitum sedant, &c. R. seminis lactuc. portulac
coriandri an. 3 j. mentha sicca 3 B. sacchari albiss. 3 iiii. pulveris sciantu m-*

* Thus Au-
thor came to
my hands,
since the third
Edition of
this book
b Cent. 3. cu-
rat. 56. Syru-
po Helleborato
& alijs que
ad atram bile
pertinent.
c Purgetur si-
cia dispositio
uenerit ad ad-
u. humoru, et
phibet omise-
tur.
d Amantium
morbus ut pru-
ritus soluitur,
et ea scitione
et cucurbitu-
lis.
e Cura d'Ve-
ne scitione
per aures un-
de semper sic-
riles.

nia subtiliter, & postea simul misce aqua Neupharic, f. confec. solida in
morsalis, Ex his sumas mane unum quum surgas. Innumera fere his simi-
lia petas, ab *Hildesheim* loco prædicto, *Mixaldo, Porta* cæterisq;.

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SUBJECT. 2.

Withstand the beginnings, avoid occasions, change his place: faire and
fowle meanes, contrary passions, with witty inventions: to bring
in another, and discommend the former.



Ther good rules and precepts are enjoyed by our Physitians which if not alone, yet certainly conjoynd may doe much. The first of which is *obstare principiis*, to withstand the begin-
ning, & *Quisquis in primo obstetit, Populitq; amorem tuus ac vi-* *S. Seneca.*
dor fuit, he that will but resist at first may easily be a conquerer at the
last, *Baltazar Castilio l. 4.* urgeth this prescript above the rest, † when he rit, que cum
shall chance (saith he) to light upon a woman, that hath good behaviour toy-
ned with her excellent person, & shall perceive his eyes, with a kinde of gre-
dinese, to pull unto them this Image of beauty, and carry it to the heart: shall habet, & iam
observe himselfe to be somewhat incended with this influence, which moveth
within: when he shall discern those subtile spirits sparkling in her eyes, to ad se imagi-
administer more fuel to the fire, he must wisely withstand the beginnings,
row *Zeup* reason stupified almost, fortify his heart by all meanes, and shut up
all those passages, by which it may have entrance. 'Tis a precept which all
concurrer upon, *Opprime dum nova sunt subiti mala semina morbi,*
Dum licet, in primo limine siste pedem. *h Ovid de rem
lib. 1.*

Thy quick disease, whilst it is fresh to day,

By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, then if he confesse his griete and passi-
on to some judicious friend (quitacitus ardet magis uritur, the more he
conceales the greater is his paine) that by his good advise may happily
ease him on a sudden; & withall to avoid occasions, or any circumstance
that may aggravate his disease, to remove the object by all meanes for
who can stand by a fire and not burne?

* *Susilite obsecro & mittite istanc foras,*

Que misero mihi amanti ebibit sanguinem.

'Tis good therefore to keepe quite out of her company, which *Hierome*
so much laboursto *Paula*, to *Nepotian*; *Chrysost.* so much inculcates in
ser. in contubern. *Cyprian*, and many other fathers of the Church. *Siraci-*
des in his ninth chapter, *Iason Pratenfis, Savamarola, Arnoldus, Valleriola,*
& c. and every Physitian that treats of this subject. Not only to avoid as
† *Gregory Tholosanus* exhorts, kissing, dalliance, all speeches, tokens, love-
letters and the like, or as *Castilio lib. 4.* to converse with them, heare them
speake, or sing, (tolerabilius est audire basiliscum sibilantem, thou hadst
better heare, saith * *Cyprian*, a serpent hisse) † those amiable smiles, admira-
ble graces, and sweet gestures, which their presence affords.

† *Neu capita liment solitis morsuunculis,*
Et his papillarum oppressuunculis
Abstineant:

but

*h Eneas Sil-
vius.
* Plautus gur-
cu.
h Rom. 2. lib.
4. cap. 10.
Syntag. med
arc. Mirab.
victor of
cula, taftus,
sermo, &
scripta impu-
dica, litera,
&c.
* Lib. de sin-
gular. cler.
† Tam admi-
rabilem sple-
dorem decline
gratiam, sin-
tillam, amabi-
les risus, ge-
stus suavis-
mos, &c.
† Lipsum botti
leg. lib. 3. ca-
pit. 10.*

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but all talke, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous booke or tale that may administer any occasion of remembrance. † *Proser* adviseth young men not to read the *Canticles*, and some parts of *Genesis* at other times, but for such as are enamored they forbid, as before, the name mentioned, &c. especially all fight, they must not so much as come neere, or looke upon them.

† Lib. 3. de vit. celas com. par. cap. 6.

* *Lucetia*.

* *Et fugitare decet simulachra & pabula amoris,*

Abstinere sibi atq; alio convertere mentem. Gaze not on a maid

saith *Syracides*, turne away thine eyes from a beautifull woman, c. 9. v. 5. 7.

8. *averte oculos*, saith *David*, or if thou dost see them, as *Ficinus* adviseth, let not thine eye be intentus ad libidinem, doe not intend her more then the rest: for as * *Propertius* holds, *Ipse alimenta sibi maxima prabet amor*,

love as a snowball inlargeth it selfe by sight: but as *Hierome* to *Nepotian*,

aut aequaliter ama, aut aequaliter ignora, either see all alike, or let all alone;

make a league with thine eyes, as † *Iob* did, and that is the safest course,

let all alone, see none of them. Nothing sooner revives, ^m or waxeth sore

again, as *Petrarch* holds, *then love doth by sight. As Pompey renews am-*

bition; the sight of gold, covetousnesse; a beautious object sets on fire this

burning lust. Et multum saliens incitat unda sitim.

The sight of drinke makes one dry, and the sight of meat increaseth appe-

tite. It is dangerous therefore to see. A * young Gentleman in merriment

would needs put on his mistress cloathes, and walke abroad alone, which

some of her suiters espying, stole him away for her that he represented.

So much can sight enforce. Especially if hee have been formerly en-

amoured, the sight of his mistress strikes him into a new fit, and makes

him rave many daies after.

Infirmitas causa pusilla nocet,

Ut pene extinctum cinerem si sulphure tangas,

Vivet, & ex minimo maximus ignis erit:

Sic nisi vitabis quicquid renovabit amorem,

Flamma recrudescet, quae modo nulla fuit.

A sickly man a little thing offends,

As brimstone doth a fire decayed renew,

And make it burne a fresh, doth loves dead flames,

If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blowes,

ut soles a ventis, &c. a scauld head (as the saying is) is soone broken,

dry wood quickly kindles, and when they have been formerly wound-

ed with sight, how can they by seeing but be inflamed? *Ismenias* ac-

knowledgeth as much of himselfe, when he had been long absent, and

almost forgotten his mistress, *at the first sight of her, as Frawin a fire I*

burned a fresh, and more then ever I did before. † *Chariclia* was as much

moved at the sight of her deare *Theagines*, after he had been a great stran-

ger. † *Atetila* in *Aristanetus* swore she would never love *Pamphilus* a-

gain, and did moderate her passion, so long as he was absent; but the

next time he came in presence, she could not containe, *effuse amplexa at-*

treclari se sinis, &c. she broke her vow, and did profusely embrace him.

Hermotinus a young man (in the said * Author) is all out as unstaide,

he

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he had forgot his mistress quite, and by his friends was well weaned

from her love; but seeing her by chance, *agnovit veteris vestigia flammæ*,

he raved amaine, *Ik tamen emergens veluti lucida stella cepis eluce-*

re, &c. she did appeare as a blasing starre, or an Angell to his sight. And

it is the common passion of all lovers to be overcome in this sort. For that

cause belike *Alexander* discerning this inconvenience and danger that

comes by seeing, *when he heard Darius wife so much commended for her*

beauty, would scarce admit her to come in his sight, foreknowing belike

that of *Plutarch*, *formosam videre periculosissimum*, how full of danger is

it to see a proper woman, and though he was intemperate in other things,

yet in this *superbe se gessit*, he carried himselfe bravely. And so when as

Arassus in *Xenophon*, had so much magnified that divine face of *Panthea*

to *Cyrus*, *by how much she was fairer then ordinary, by so much he was*

the more unwilling to see her. *Scipio* a young man of 23 yeares of age, and

the most beautifull of the *Romans*, equall in person to that *Grecian Cha-*

rinus, or *Homers Nireus*, at the siege of a city in *Spain*, when as a noble

and a most faire young Gentlewoman was brought unto him, *and he*

had heard she was betroathed to a Lord, rewarded her, and sent her back to

her sweet-heart. *S. Austin*, as † *Gregory* reports of him, *ne cū sorore quidem*

suā putavit habitandum, would not live in the house with his own sister.

Xenocrates lay with *Lais* of *Corinth* all night, and would not touch her.

Socrates, though all the city of *Athens* supposed him to dote upon faire

Alcibiades, yet when he had an opportunity *solum cum solo*, to lye in the

chamber with, and was wooed by him besides, as the said *Alcibiades*

publicly † confessed, *formam spreuit & superbe contempsit*, hee scorn-

fully rejected him. *Petrarch* that had so magnified his *Laura* in seve-

rall poems, when by the Popes meanes she was offered unto him, would

not accept of her. *It is a good happinesse to be free from this passion*

of Love, and great discretion it argues in such a man that can so containe

himselfe, but when thou art once in love to moderate thy selfe (as he saith)

is a singular point of wisdom.

* *Nam vitare plagas in amoris ne jaciatur*

Non ita difficile est, quam captum retibus ipsis

Exire, & validos Veneris perrumpere nodos.

To avoid such nets is no such mastery,

But tane to escape is all the victory.

But for as much as few men are free, so discreet lovers, or that can

contain themselves, and moderate their passions, to curb their senses,

as not to see them, not to look lasciviously, not to conferre with them,

such is the fury of this head-strong passion of raging lust, and their weak-

nesse, *ferox ille ardor à natura insitus*, † as he tearmes it, such a furious de-

fire nature hath inscribed, such unspeakable delight,

Sic Draca veneris furor,

Infans adeo mentibus incubas,

which neither reason

counsell, poverty, paine, misery, drudgery, *partus dolor, &c.* can deterre

them from, we must use some speedy meanes to correct and prevent

that, and all other inconveniences, which come by conference and the

like. The best, readiest, surest way, and which all approve, is *Locis muta-*

A a a a

tio,

* *Curtius* lib.

3. cum uxore

rem Darius lau-

daram audi-

visset, tantum

cupidinari su-

perum inie-

cit, ut i Nam

ux vellet in-

terri.

† Ep. 39. lib. 7.

† *Cyropædia*.

cum Panthea

formam exex-

tant magis

inquit Cyrus,

abstinere oport-

et, quanto

pulchrior est.

† *Levi*us, cum

cam regulo

cuidam de-

spensarem au-

divisset, mu-

neribus cumu-

latam remissi-

† *Ere* loquit

posset quæ so-

li amatores

loqui solent.

† *Platonis* *Con-*

vivio.

u *Heliodorus*

lib. 4. expertem

esse amoris

bestitudo est,

at quum cap-

tus sit ad mo-

derationem

revocare ani-

um prudens

ria singularis.

* *Lucretius*

l. 4.

† *Hadri* lib. 3

de amor con-

tem.

to send them severall waies, that they may neither heare of, see, nor have opportunity to send to one another againe, or live together *soli cum sola* as so many *Gilbersines*. *Elongatio à patriâ*, 'tis *Savonarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones* send him to travell. 'Tis that which most runne upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physicians, all, *mutet patriam, Vale-*

simus: as a sicke man he must be cured with change of Aire, Tully 4. *Tuscul.* The best remedy is to get thee gone: *Iason Pratenfis*, change aire and

foyle, *Laurentius*. *Fuge litus amatum.*

Virg. *Vtile finitimis abstinnisse locis,*

Ovid. *Procul, & longas carpere perge vias.*

sed fuge, tutus eris.

Travelling is an Antidote of Love,

† *Magnus iter ad doctas proficisci cogor Athenas,*

Vt me longa gravi solvat amore via.

for this purpose saith † *Propertius*, my parents sent me to *Athens*, time and absence weare away paine and griefe, as fire goes out for want of fuell.

† *Quantum oculis, animo tam procul ibit amor.*

But so as they tarry out long enough, a whole yeare † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*, some will hardly be weaned under. All this † *Henfius* merrily inculcates in an Epistle to his friend *Primierus*: First fast, then tarry, thirdly change thy place, fourthly thinke of an halter. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly be removed: but these commonly are of force. *Felix Plater ob-*

serv. lib. 1. had a baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, he was in a short space cured.

Iseus a philosopher of *Assyria*, was a most dissolute liver in his youth, *palam lasciviens*, in love with all he met; but after he betook himselfe by his friends advise to his study, and leit womens companies he was so changed, that he cared no more for playes, nor feasts, nor masks, nor fongs, nor verses, fine cloathes, nor no such love toies, he became a new

man upon a sudden, *tantum si priores oculos amisisset*, (saith mine * *Au-*thor) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of *S. Ambrose*, of a young man that meeting his old love after long absence, on whom he had extreemly doted, would scarce take notice of her, she wondered at it, that he should so lightly esteeme her, called him againe, *lenibat dictis animum*, and told him who she was, *Ego sum inquit: At ego non sum ego*; But he replied, he was not the same man, *proripuit sese tandem*, as *Dido* fled from * *Aeneas*, nor vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done.

† *Non sum stultus ut ante jam Neera,*

O *Neera*,

put your tricks, and practise heereafter upon some body else, you shall befoole me no longer. *Petrarch* hath such another tale of a young gallant, that loved a wench, with one eye, and for that cause by his parents was sent to travell into farre Countreies, * *after some yeares he returned, and meeting the maid for whose sake he was sent abroad, asked her how and*

x Loca mutatio-
tione tanquam
non convales-
cent curandus
est. sap. 11.
y Amorum lib.
2. Quisquis
amat, loca no-
ta nocent; dies
agritudinem
admit, abfen-
tia delet. Ire
tacet procul
hinc patriam
relinquere si-
net, Ovid.
† Lib. 3. eleg.
20.
‡ Lib. 1. So-
erat memor.
Tibi O Crito-
bule consilio
ut integrum
annum ab sis,
Cic.
2 Proximum
est ut curas
2. ut moram
2. amoris oppo-
nas 3. & lo-
cum mutet, &
ut de laqueo
egredietur.

* Philostratus
de vita Sophi-
storum.

* Virg. 6. Aen.

* Buchanan.

a Cum pe-
li quor amor
tam recusat
i. libidinem fa-
ctus esset qui
debetur a-

by what chance she lost her eye: no said shee, I have lost none, but you have found yours: Signifying thereby that all Lovers were blinde, as *Fabius* saith, *Amantes de forma judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confesse, after they returne unto themselves, by some discontinuance or better advise, wonder at their own folly, madnesse, stupidity, blindness, be much abashed. And laugh at Love, and call it an idle thing, condemne themselves that ever they should be so befotted or misled; and be heartily glad they have so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, faire and foule meanes, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affecti-
on, by some greater sorrow, to drive out the lesse, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stolne. c *That hee is made some great Governour, or hath some honour, office, some inheritance is befallne him*, he shall be a Knight, a Baron: or by some false accusation, as they do to such as have the hickhop, to make them forget it. *Saint Hierome lib. 2. epist. 16. to Rusticus the Monke*, hath an instance of a young man of Greece, that lived in a Monastery in *Egypt*, that by no labour, no beat continence, no perswasion could be diverted, but at last by this trick hee was delivered. The Abbot sets one of his convent to quarrell with him, and with some scandalous reproach or other to defame him before company, and then to come and complaine first, the witnesses were likewise suborned for the plaintiffe. The young man wept, and when all were against him, the Abbot cunningly took his part, least he should be overcome with immoderate griefe: but what need many words? By this invention he was cured, and alienated from his pristine, love-thoughts. Injuries, slanders, contempts, disgraces,

are very forcible meanes to withdraw mens affections, *contumeliâ affecti* *amatores amare desinunt*, as e *Lucian* saith, Lovers reviled or neglected, contemned or misused, turne Love to hate, *redcam? Non si me obsecrat, I'll never love thee more*. *Egone illam, qua illum, qua me, qua non?* So *Zephyrus* hated *Hyacinthus* because he scorned him, and preferred his corivall *Apollo* (*Palephatus fab. Nar.*) hee will not come againe though he be invited. Tell him but how he was scoffed at behinde his backe, ('tis the counsell of *Avicenna*) that his Love is false, and entertains another, rejects him, cares not for him, or that she is a foole, a nasty queane, a slut, a fixen, a scold, a divell, or which *Italians* commonly doe, that he or she hath some loathsome filthy disease, gout, stone, stranguery, falling sicknesse, and they are hereditary not to be avoided, hee is subject to a consumption, hath the Poxe, that he hath three or foure incurable tetter, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kinred, an hare-braine, with many other secret infirmities, which I will not to much as name, belonging to women. That he is an Hermaphrodite, and Eunuch, imperfect, impotent, a spend-thrift, a gamester, a foole, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father

b Annuncian-
tur valde tri-
stia, ut maior
tristitia, possit
minorem obfu-
scare.
c Aut quod sit
falsus senes-
callus, aut ba-
tine bonorem
magnum.
d Adolescent
Gracius erat
in Egypti
causabio qui
nulla operis
magnitudine
sine flammâ
poterat sedâ-
re: monasterij
pater hac arte
scravavit. Im-
piras cuidam
d socius, &c.
Flebat ille,
omnes adu-
sabantur, soli
pater callide
opponere me a-
bundantia tri-
stie abforbe-
retur, quid
multa, boctu-
vento curatus
est, & a cogi-
tationibus
pristinis oco-
catus.
e Tom. 4.
† Ter.

hang'd, that he hath a wolfe in his bosome, a sore leg, hee is a leper, hath some incurable disease, that he will surely beat her, hee cannot hold his water, that he cries out or walkes in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lye with him, his house is haunted with spirits, with such fearefull and tragicall things, able to avert and terrifie any man or woman living. *Gordomus cap. 20. part. 2.* hunc in modum consulit; *Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrementa enormes, cum fetore anhelitus, & alia enormitates, quibus vetula sunt edocte: si nolis his persuaderi, subito extrahat & pannum menstruaem, coram facie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus.* Idem ferè *Arisenna cap. 24. de cura Illi, Lib. 3.* Fen. 1. Tract. 4. Narrent res immundas vetule, ex quibus abominationem incurrat, & res ^b sordidas, et hoc assidue. Idem *Arculanus cap. 16. in 9. Rbas, &c.*

Withall as they doe discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, let him or her to be woed, or woe some other, that shall bee fairer, of better note, better fortune, birth, parentage, much to bee preferred,

† *Invenies alium si te hic fastidit Alexis,* by this meanes, which *Iason Pratenfis* wisheth, to turne the streame of affection another way, *Successore novo traditur omnis amor.* or as *Valesius* adviseth, by subdividing to diminish it, as a great River cut into many channells, runnes low at last.

† *Hortor & ut pariter binas habeatis amicas, &c.*

If you suspect to be taken, bee sure, saith the Poet, to have two mistresses at once, or goe from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next roome there be a better, which will refieish him as much; there's as much difference of *hec* as *his ignis*; or bring him to some publique shews, playes, meetings, where he may see variety, and hee shall likely loath his first choice: carry him but to the next towne, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forlook *Troilus* by conversing with *Diomedes*, he will dislike his former mistress, and leave her quite behinde him, as † *Thestus* left *Ariadne* fast asleep in the Iland of *Dis*, to seek her fortune, that was er't his loving mistress. * *Nunc primum Dorida vetus amator contempsit*, as he said, *Doris* is but a doudy to this. As he that looks himselfe in a glasse forgets his Physiognomie forthwith, this flattering glasse of love will be diminished by remove, after a little absence it will be remitted, the next faire object will likely alter it. A young man in * *Lucian* was pittifully in love, he came to the Theater by chance, and by seeing other faire objects there, *mentis sanitatem recepit*, was fully recovered, ^b and went merrily home, as if hee had taken a dram of oblivion. ^c A mouse (saith an Apologer) was brought up in a chest, there fedde with fragments of bread and cheese, thought there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands

^g Hypatia Alexandrina quendam se adamantem prolatu multiebribus panis, & in ea coniecit ab a non visum, Jania laboravit, Suidas & Eunapius. In Savaonarolo reg. 5. Egl. 2. 1 Distributio amoris fiat in plures, ad plures amicas amicum appli- cat. k Ovid.

† Higinius lib. 4. 3.

* Petronius.

a Lucian. b E. theatron egressus hilaris, ac si phar- macum oblivio- nis bibisset. c Musonius.

viands, loathed his former life: morallize this fable thy selfe. *Plato* in his seventh book *De Legibus*, hath a pretty fiction of a City under ground, to which by little holes, some small store of light came, the Inhabitants thought there could not be a better place, and at their first coming abroad they might not endure the light *agerrime solem intueri*; but after they were accustomed a little to it, they deplored their fellowes misery that lived under ground. A silly Lover is in like state, none so faire as his Mistress at first, he cares for none but her; yet after a while when hee hath compared her with others, he abhorres her name, sight and memory. 'Tis generally true, for as he observes, ¹ *Priorem flammam novus ignis extrudit, & eam multorum natura, ut presentes maxime ament.* One fire drives out another, and such is womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) hee loved *Amye*, till he saw *Florat*, and when hee saw *Cynthia*, forgot them both: but faire *Phyllis* was incomparably beyond them all, *Chloris* surpassed her, and yet when he espied *Amarillis*, she was his sole mistress; O divine *Amarillis*: quam procera, cupressi ad instar, quam elegans, quam decens? &c. how lovely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last. † *Triton* the Sea God first loved *Leucothoe*, till he came in presence of the *Milane*, shee was the commandresse of his heart, till he saw *Galatea*; but (as she complaines) hee loved another eftswoones, another, and another. 'Tis a thing which by *Hieroms* report, hath been usually practised. ^m *Heathen Philosophers drive out one love with another, as they doe a peg, or pin with a pin. Which those seven Persian Princes did to Assuerus, that they might requite the desire of Queen Vasthi with the love of others.* *Pansanias* in *Eliasis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the Garland from him, because one loue drives out another.

ⁿ *Alterius vires subtrahit alter amor.*

and *Tully 3. nat. deor.* disputing with *C. Cotta*, makes mention of three severall *Cupids*, all differing in office. *Felix Platter* in the first book of his observations, boasts how he cured a widower in *Basil*, a patient of his, by this stratagemme alone, that doted upon a poore servant his maid, when friends, children, no perswasion could serve to alienate his minde: they motioned him to another honest mans daughter in the towne, whom hee loved, and lived with, long after, abhorring the very name and sight of the first. After the death of *Lucretia*, ^o *Eurialus* would admit of no comfort, till the Emperor Sigismond married him to a noble Lady of his Court, and so in short space he was freed.

^d In quem e-
poca subter-
fuge, mores
lucis illas aur.
e Deporabant
cora miserram
qui subterfuga
nos tilla lee-
tiam degunt.

¹ Tattus lib. 6
1. Aristoteles
cap. 4.
* C. Cotta.
Dial. 1. 1.
Mox aliam
præstat. alii
præstatas
quam prima
oculis attige-
rit.

^m Epist. lib. 2.
16. Philosophi
seculi ceteri
anorem no. 10.
quasi clauum
clavo repelle-
re, quod &
Assuero Regi
septem Prin-
cipes Persarū
fecerunt Pa-
sæ Regine
desiderium, a-
more compen-
sarent.

ⁿ Ovid.
o Lugubri ve-
sic inustus,
consolationes
non admittit,
donec Caesar
ex auali san-
guine formo-
sam virginem
matrimonio
conjunxit.
Eneas Syl-
vius hist. de
Eurialo &
Lucretia.

By counsell and perswasion, foulneffe of the fact, mens, womens; faultis, miseries of marriage, events of lust, &c.

AS there be diverse causes of this burning lust, or heroical Loue; so there bee many good remedies to ease and help, amongst which, good counsell and perswasion, which I should haue handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsell can doe no good.

p Ter

*Quæ enim res in se neq. consilium neq. modum
Habet, ullo eam consilio regere non potes.*

Which thing hath neither judgement, or an end,
How should advice or counsell it amend?

† Virg. Egl. 2.

— *Quis enim modus adsit amoris?*

But without question, good counsell and advice must needs be of great force, especially if it shall proceed from a wife, fatherly, reverent, discreet person, a man of authority whom the parties doe respect, stand in awe of, or from a judicious friend, of it selfe alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that hee would haue it by all meanes used in the first place. *Amor uenatur ab illa consilio viri quem timet, ostendendo pericula saculi, iudicium inferni, gaudia Paradisi.* Hee would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaid; for it is as intempestive at first, to give counsell, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcotickes, Cordials, Nectarines, potions, *Homers* Nepenthes, or *Helena's* Boule, &c. *Non cessabit pectus tundere*, shee will lament and howle for a season: let passion haue his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the paines of hell, joyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit methode, a very good meanes: for what *† Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deservitur*, 'tis learned of it selfe, but * hardly left without a Tutor. 'Tis not amisse therefore to haue some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindness, fury, madnesse, cannot apply unto themselves, or will not apprehend through weaknesse: and good for them to disclose themselves, to giue care to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to a loue-sick *Charmides* in *† Lucian*) what it is that troubles thee; peradventure I can ease thy minde, and further thee in thy suit, and so without question shee might, and so maist thou, if the patient be capable of good counsell, and will heare at least what may be said.

If he loue at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons Prov. Eccles.*

26. *Ambros. lib. 1. cap. 4.* in his book of *Abel and Cain*, *Philo Iudæus de mercede mer. Platinas dial. in Amores*, *Esperencus* and those three books of *Pos. Hadus de contem. amoribus*, *Aeneas Sylvius* tart *Epistle*, which he wrote to his friend *Nicholas of Warthurge*, which he calls *medelam illi. citi amoris*, &c. * For what's an whore, as he saith, but a peler of youth, * *ruine of men, a destruction, a devourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of death, and supplement of hell.* * *Talis pilatrix. amor est laquens anima*, &c. a bitter hony, sweet poyson, delicate destruction, a voluntary mischiefe, *commixtum cænum, sterquilinum*. And as *† Pet. Aratines* *Lucretia*, a notable queane, confesseth; *Gluttony, anger, envy, pride, sacriledge, theft, slaughter, were all borne that day that a whore began her profession*: for as shee follows it, her pride is greater then a rich churles, she is more envious then the pox, as malicious as melancholy, as covetous as hell. If from the beginning of the world any were mala, peior, pessima, bad in the superlative degree, tis a whore; how many have I undone, caused to be wounded, slaine. O *Antonia* thou seest what I am without, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane. Let him now that is dotes, meditate on this; Let him see the event and success of others, *Sampson, Hercules, Holofernes*, &c. those infinite mischiefs attend it: If he be another mans wife he loves, 'tis abominable in the sight of God and men, adultery is expressly forbidden in Gods commandement, a mortall sinne, able to endanger his soule, if he be such a one that feares God, or have any religion, he will eschew it, and abhorre the loathsomenesse of his own fact. If he love an honest maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, (though some make light of it) and almost equall to adultery it selfe? If to marry, let him seriously consider what he takes in hand, look before he leap, as the proverb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it be a fit match, for fortunes, yeares, parentage, and such other circumstances, *an sit sua Veneris*. Whether it be likely to proceed: if not, let him wisely stave himselfe off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as *Aeneas* forewarned by *Mercury* in a dreame, left *Dido's* love, and in all hast got him to Sea,

† *Mnestea Surge sumq. vocat fortemq. Cloanthem,
Classen aptent taciti iubet* — and although she

did oppose with vowes, teares, prayers, and imprecation,

— *nullis ille movetur*

Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury*-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou maist doe this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unnatural, unlawfull, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities; if in debt, let him ruminate how to pay his debts; if he be in any danger, let him seeke to avoid it; if he have any law-suit, or other businesse, he may doe well to let his love matters alone

and follow it, labour in his vocation, what ever it is. But if he cannot fo
ease himselfe, yet let him wisely premeditate of both their estates, If they
be unequal in yeares, the young and he old, what an unfit match must it
needs be, an uneven yoke, how absurd and undecent a thing is it, as *Zy-
cinnus* in *Lucian* told *Timolau*, for an old bald crook-nosed knave, to
marry a young wench, how odious a thing is it to see an old Leacher,
what should a bald fellow doe with a combe, a dumb doter with a pipe,
a blind man with a looking-glasse, and thou with such a wife? How ab-
surd is it for a young man to marry an old wife for a peece of good. But
put case she be equall in yeares, birth, fortunes, and other qualities cor-
respondent, he doth desire to be coupled in marriage, which is an honou-
rable estate, but for what respects? Her beauty belike, and comelinesse
of person, that is commonly the main object, she is a most absolute forme
in his eye at least, *Cui forma Paphia, & Charites tribuere decorem*, but
doe other men affirme as much? Or is it an error in his judgement?

† *Petronius*.

† Fallunt nos oculi vagiq; sensus,
Oppressaratione mentiuntur,

Oppreffaratione mentium, our eyes and other senses
will commonly deceave us; It may be, to thee thy selfe upon a more se-
rious examination, or after a little absence, she is not so faire as she seemes.

Quadam videntur & non sunt; Compare her to another standing by, tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, severall sites, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her

Follow

Follow my counsell, see her undrest, see her, if it be possible, out of her attires, *furiviu nadatam coloribus*, it may be she is like *Aeps* lay, or * *Plinies* Cantarides, the will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'ft her sicke, pale, in a consumption, on her death-bed, skinnie and bones, or now dead, *Cuius erat gratissimus amplexus*, as *Bernard* saith, *eris horribilis aspectus*:

Non redolet sed olet, quæ redolere solet. As a posie, since
smells sweet, is most fresh and faire one day, but dried up, withered, and
stinks another. Beautifull *Nireus*, by that *Homer* so much admired, once
dead, is more deformed then *Thersites*, and *Solomon* deceased as ugly as
Marcolphus: thy lovely mistress, that was erst † *Charis* charior ocellis
dearer to thee then thine eyes, once sick or departed, is

Vili vilior estimata ceno, worse than any dirt or dunghill. Her embraces were not so acceptable, as now her looks be terrible, thou hadst better behold a *Gorgons* head, then *Helenas* carcase.

Some are of opinion, that to see a woman naked is able of it selfe to alter his affection, and it is worthy of consideration, saith y *Montaigne* the Frenchman in his *Essaies*, that the skilfullest masters of amorous dalliance, appoint for a remedy of venericous passions, a full survey of the body; which the Poet insinuates.

2 Ovid. 2.562.

The love stood still, that ran in full career,
When once it saw those parts should not appear.

It is reported of *Seleucus King of Syria*, that seeing his wife *Stratonices* bald pate, as she was undressing her by chance, he could never affect her after. *Remundus Lullius* the Physician, spying an ulcer or canker in his mistress breast, whom he so dearly loved, from that day following abhorred the looks of her. *Philip the French King as Neubrigenfis, l. 4. cap. 24.* relates it, married the King of *Denmarkes* daughter, and after he had used her as a wife one night, because her breath stunk they say, or for some other secret fault, sent her back againe to her father. *Peter Matthæus* in the life of *Lewes* the eleaventh, findes fault with our *Englisb* † *Chronicles*, for writing how *Margaret* the King of *Scots* daughter and wife to *Lewis the 11. French King*, was ob graveolentiam oris rejected by her husband. Many such matches are made for by respects, or some seemely comeliness, which after hony moones past, turne to bitternesse, for burning lust is but a flash, a gunpowder passion, and hatred oft follows in the highest degree, dislike and contempt.

—* *Cum se cutis arida laxat,*

Fiunt obscuri dentes ——— when they wax
old, and ill favored, they may commonly no longer abide them.

—— *Iam gravis es nobis*, be gone, they grow stale, fulsome, loathsome, odious, thou art a beastly filthy queane,

—† *faciem Phæbe cacantis habes*,
thou art † *Saturni podex*, withered and dry, *insipida & vesula*,

† Mart.
* Tully in
car.

Bbbb

Yea

† *Locheus*,
† *Qualis fuit*
Venus cum
fuit virgo,
etiam cum
virginitate
perierit, &c.
Seneca.

a Seneca Hyp.
b *Camerarius*
emb. 68. cent.
a. *flor omni-*
um pulcherri-
ma statim
laqueis,
forme typus.
† *Bernardus*
Busius Ep. 1.4.
a *Pausanias*
Lacoe lib. 3.
uxorem duxit
Spartae mulie-
rum omnium
post Helenam
formosissimam,
at ob mores
omnium tur-
pissimam.
b *Epist.* 76.
gladium bo-
num dices, non
cui deauratus
est latibet,
nec cui vagi-
na gemmis di-
scingatur, sed
cui ad concen-
dum subtilis
accescit mu-
ronum mimen-
tum omne
rapturus.
h *Pulchritudo*
corporis, tem-
poris et mor-
bi ludicrium
orat. 3.
c *Florum mu-*
tabilitate fu-
gacior, nec sua
natura formo-
sus existit, sed
florantium
infirmus.
† *Epist.* 11.
Quam ego
deperdo lucen-
tius, ubi pul-
cherima re-
detur, sed cer-
san amore
pericula de a-
more non recte
judico.
† *Luc Brugen-*
sius reliqua

Yea but you will inferre, your mistress is compleat, of a most absolute forme in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comeliness and pleasant grace, unimpaired, mere *delitia, meri lepores*, she is *Agrotetium Veneris, Gratiarū plexis*, a meere magazine of naturall perfections, she hath all the *Veneres*, and *Graces*,

mille faces & mille figuras,

in each part absolute and compleat,

† *Lata genas, lata os roseum, vaga lumina lata;* to be admired for her person, a most incomparable, unmatched, peece, *aurea proles, ad simulachrum alicuius numinis composita, a Phoenix, vernans et atula vernerilla*, a Nymph, a Fairy, † like *Venus* her selfe when she was a maid, *nulla secunda*, a meere quintessence, *flores spirans & amarum*, foemine prodigium: Put case she be, how long will she continue?

* *Florem decoris singuli carpunt dies:* Every day detracts from her person, and this beauty is *bonum fragile*, a meere flash, a Venice glasse, quickly broken, a *Anceps forma bonum mortalibus,*

— *exigui donum breve temporis,* it will not last. As that faire flower *Adonis*, when we call an *Anemomy*, flourisheth but one month, this gracious all commanding beauty fades in an instant. It is a jewell soone lost, the painters Goddesse, *falsa veritas*, a mere picture. *Favour is deceitfull, and beauty is vanity*, Prov. 31.30.

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*
Nix, Rosa, ros, ventus & aura, nihil.

A brittle Iem, bubble, is beauty pale,
A Rose, dew, snow, smoke, winde, ayre, naught at all.

If she be faire, as the saying is, she is commonly a foole; if proud, scornfull, *sequiturq; superbia formam*, or dishonest, *rara est concordia forma atq; pudicitia*, can she be faire and honest too? a *Aristo* the sonne of *Agasicles* married a *Spartan* lassie, the fairest Lady in all Greece next to *Helen*, but for her conditions the most abominable, and beastly creature of the world. So that I would wish thee to respect, with *Seneca*, not her person but qualities. *Will you say that's a good blade which hath a gilded scabbard, imbroidered with gold, and jewells? No, but that which hath a good edge and point, well tempered mettle, able to resist.* This beauty is of the body alone, and what is that, but as *Gregory Nazianzen* telleth us, a mock of time and sickness, or as *Boethius*, *as mutable as a flower, and 'tis not nature so makes us, but most part the infirmity of the beholder.* For aske another he sees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell me how thou likest my sweet-heart, as she asked her sister in *Aristenetus*, whom I so much admire, *me thinks he is the sweetest gentleman, the properest man that ever I saw; but I am in love, I confesse, (nec pudet fateri) and cannot therefore well iudge.* Shee suspects her judgement, as well she might, and so maist thou. But be she faire indeed, golden-haired, as *Anacreon* his *Bathillus*, (to examine particulars) she have

† *Flammeolos oculos, collaq; lacteola,*
a pure sanguine complexion, little mouth, corall lips, white-teeth, soft and plump neck, body, hands, feet, all faire and lovely to behold,

com-

composed of all graces, elegances, an absolute peece,

† *Lumina sint Melite Iamonia, dextra Minerva,*
Mamilla Veneris supra maris domina, &c.

Let her head be from *Prage*, paps out of *Austria*, belly from *France*, back from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her have the *Spanish gate*, the *Venetian tyre*, *Italian* complement and endowments,

† *Candida syderis ardescant lumina flammis,*
Sudent collarosas, & cedat crinibus aurum,
Mellea purpureum depromant ora ruborem,
Fulgeat, ac Venerem caelesti corpore vincat,
Forma dearum omnis, &c.

Let her be such a one throughout, as *Lucian* deciphereth in his *Imagines*, as *Euphonor* of old painted *Venus*, *Aristanetus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*, let her have a box of beauty to repaire her selfe still, such a one as *Venus* gave *Phaon*, when he carried her over the *Ford*, let her use all helps, art, and nature can yeeld, be like her and her, and whom thou wilt, or all these in one; A little sickness, a Feaver, small pox, wound, scarre, losse of an eye, or limb, a violent passion, a distemperature of heat or cold, marres all in an instant, disfigures all, child-bearing, old age, that tyrant time will turne *Venus* to *Erynnis*, raging time, care, rivels her upon a sudden; after she hath been married a small while, and the black ox hath trodden on her toe, she will bee so much altered, and wax out of favour, thou wilt not know her. One growes too fat, another too leane, &c. modest *Matilda*, pretty pleasing *Peg*, sweet singing *Susan*, mincing merry *Moll*, dainty dancing *Doll*, neat *Nancy*, lolly *Ione*, nimble *Nel*, kissing *Kate*, bouncing *Besse* with black eyes, faire *Phillis* with fine white hands, fiddling *Franck*, tall *Tib*, slender *Sib*, &c. will quickly loose their grace, grow fulsome, stale, sad, heavy, dull, foure, and all at last out of fashion. *Vbi iam vultus argutia, suavis suavitatio, blandus risus, &c.* Those faire sparkling eyes will look dull, her soft corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender superficies will be hard and harsh, her whole complexion change in a moment, and as * *Matilda* writ to King *John*.

I am not now as when thou saw'st me last,
That favour soone is vanished and past,
That Rosie blush lapt in a Lilly vale,
Now is with morhpew overgrowne and pale.

'Tis so in the rest, their beautie fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet,

* *Deforme solis aspicias truncis nemus?*
Sic nostra longum forma percurrens iteq;
Deperdit aliquid semper, & fulget minus,
Malisq; minus est quicquid in nobis fuit,
Olim petium cecidis, & partu labet,
Materq; multum rapuit ex illa mihi,
Atas citato senior eripuit gradu.

Bbb b 2.

And

a Seneca, ad a.
Herc Octavi.

† *Petron. Cat.*

† *idem.*

And as a tree that in the green wood growes,
With fruit and leaves, and in the Summer blowes,
In winter like a stock deformed shewes:
Our beauty takes his and journey goes,
And doth decrease, and loose, and come to naught,
Admir'd of old, to this by child-birth brought:
And mother hath bereft me of my grace,
And crooked old age comming on a pace.

Vides uero To conclude with *Chrysostome*, When thou seest a faire and beautifull per-
son, a brave Bonaroba, a bella Donna, quæ salivam moveat, † lepidam puel-
fulgidum ha- son, a brave Bonaroba, a bella Donna, quæ salivam moveat, † lepidam puel-
benem oculū, lam & quamtu facile ames, a comely woman, having bright eyes, a merry
vultu hilari countenance, a shining lustre in her look, a pleasant grace, wringing thy soul,
coruscantem, and increasing thy concupiscence; bethink with thy selfe that it is but earth
eximium que- thou lovest, a meere excrement, which so vexeth thee, which thou so admi-
dam asseclum rest, and thy raging soule will be at rest. Take her skin from her face, and
or decorem thou shalt see all loathsomenesse under it, that beauty is a superficial skin and
pra se ferent bones, nerves, sinewes: suppose her sick, now rivell'd, hoarie-headed, hollow
urentem men- cheeked, old; within she is full of filthy steame, stinking, putride, excrement.
rem quam & tall stuffe: snot and snevill in her nostrills, spittle in her mouth, water in
concupiscen- her eyes, what filth in her braimes, &c. Or take her at best, and look nar-
agentem, co- rowly upon her in the night, stand nearer her, nearer yet, thou shalt per-
ta terrā esse ceave almost as much, & loue lesse, as *Cardan* well writes, *minas amant*,
id quod am- qui acutē vident, though *Scaliger* deride him for it: If he see her neare, or
or quod ami- look exactly at such a posture, wholoever he is, according to the true
varu sterco- rules of symmetry and proportion, those I meane of *Albertus Durer*, *Lo-*
quod te urit, matius and *Tasnier*, examine him of her: If he be *elegans formarum spe-*
or cogita il- elator, he shall finde many faults in Physiognomy, & ill colour, if form,
lam iam fene- one side of the face likely bigger then the other, or crooked nose, bad eies,
scere, tam ru- prominent veines, concavities about the eyes, wrinkles, pimples, redde
go/am caru- strecks, trechons, haire, warts, neves, inequalities, roughnesse, scabredity,
genia, aprotam palenesse, yellownesse, and as many colours as are in a Turckcocks neck,
tanis fordibus many indecorums in their other parts, *et quod desideres, est quod amputes*,
intrus: plena one leires, another frownes, a third gapes, squints, &c. And tis true that
est, pituita, he saith, *Diligenter consideranti raro facies absoluta, & qua vitio caret*,
stercore: repur- feldome shall you finde an absolute face without fault, as I have often
ta quid intra- observed; not in the face alone is this defect or disproportion to be found;
naret, oculos, but in all the other parts, of body and minde, she is faire indeed, but foo-
cerebrum ge- lish, pretty, comely and decent, of a majesticall presence, but peradven-
fiat, quas for- ture imperious, unhoneft, *acerba iniqua*, selfewil'd: shee is rich, but de-
des, &c. formed, hath a sweet face, but bad carriage, no bringing up, a rude and wan-
g Subtil. 13. ton flurt, a neat body she hath, but is a nasty queane otherwise, a ve-
ry slut, of a bad kinde. As flowres in a garden haue colour some, but no
smell, others have a fragrant smell, but are unseemly to the eye, one is un-
favoury to the tast as rue, as bitter as wormwood, and a most medicinal
cordiall flowre, most acceptable to the stomack, so are men and wo-
men, one is well qualified, but of ill proportion, poore and base: a good
eye she hath, but a bad hand and foot, *fada pedes & fada manus*, a fine
leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I
advise

*h Cardan, sub-
tit. lib. 13.*

advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold,
sick, fullen, dressed, undressed, in all attires, fites, gestures, passions, eat her
meales, &c. and in some of these you will surely dislike. Yea not her
only let him observe, but her parents how they carry themselves: for
what deformities, defects, incumbrances of body or minde be in them at
such an age, they will likely be subject to, be molested in like manner,
they will *patrizare* or *matrizare*. And with all let him take notice of her
companions, in convictu, (as *Quiverra* prescribes) & quibuscum conver-
situr, whom she converseth with.

Noscitur ex Comite, qui non cognoscitur ex se,
According to *Thucydides* she is commonly the best, *de quo minimus foras*
habetur sermo, that is least talked of abroad. For if she be a noted reveller,
a gadder, a singer, a pranker or dancer, then take heed of her. For what
saith *Theocritus*?

*At vos festiva ne ne saltate puella,
Et malus hircus adest in vos saltare paratus,
Young men will doe it when they come to it.*

Fawnes and Satyres will certainly play wrecks, when they come in such
wanton *Baccho's* or *Elenora's* presence. Now when they shall perceave
any such obliquity, indecency, disproportion, deformity, bad conditions
&c. let them still rmminate on that, and as † *Hædus* adviseth out of *Ovid*,
earum mendas notent, note their faults, vices, errours, and think of their
imperfections, 'tis the next way to divert and mitigate Loves furious
head-strong passions, as a Peacocks feet, and filthy comb, they say; make
him forget his fine feathers, and pride of his taile, she is lovely, faire, well
favoured, well qualified, courteous and kinde, But if shee bee not so to mee,
what care I how kinde she be. I say with † *Philostatus*, *formosa aliis, mihi*
superba, she is a tyrant to me and so let her goe. Besides these outward
naves or open faults, errors, there be many inward infirmities, secret,
some private, (which I will omit) and some more common to the sexe,
fullen fits, evill qualities, filthy diseases, in this case fit to bee considered.
Consideratio fæditatis mulierum, menstruæ imprimis, quam immundæ
sunt, quam *Savonarola* proponit regula septimâ penitus observandam, &
Platina dial. Amoris fusè perstringit. *Lodovicus Bonasialus mulieb. l. 2.*
cap. 2. Pet. Hædus, Albertus, & infiniti ferè medici. * A Lover in *Calceag.*
ninus Apologes, wished withall his heart hee were his mistress Ring, to
heare, embrace, see, and doe I know not what: O thou foole, quoth the
Ring, if thou wer'st in my roome, thou shouldst heare, observe, & see pu-
denda & panitenda, that which would make thee loath and hate her, yea
peradventure all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, incon-
stancy, weaknesse, malice, selfewill, lightnesse, insatiable lust, jealousie. *Ec-
clus. 5. 14. No malice to a womans, no bitterness like to hers. Eccles. 7. 21.*
and as the same Author urgeth *Prov. 31. 10. Who shall finde a vertuous*
woman? He makes a question of it. † *Negius, neg. bonum, neg. aquum sci-*
ant melius peius, pro sit absit nihil vident: nisi quod libido suggerit. They
know neither good nor bad, be it better or worse (as the Comical Poet hath
it) beneficiall or hurtfull, they will doe what they list.

560

* Lachrus

* *Invidia humani generis, querimonia vita,
Exuvia noctis, durissima cura diei,
Pena virum, nex & juvenum, &c.*

In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est femina que non habeat Quid:* they have all their faults.

† Chaucer in
Romance of
the Rose.

* Every each of them hath some vice,
If one be full of villany,
Another hath a liquorish eye.
If one be full of wantonnesse,
Another is a Chideresse.

when *Leander* was drowned, the inhabitants of *Sestos* consecrated *Hero's* Lanterne to *Anteros*, *Anterosi sacrum*,† and he that had good successe in his love, should light the candle: but never any man was found to light it, which I can referre to naught, but the inconstancy and lightnesse of women.

† *Qui se faciem in amore probavit, hanc succendit. At qui succendat, ad hunc diem repertus nemo.*
Calcagnina.
1 Ariosto.

1 For in a thousand, good there is not one,
All be so proud, unthankfull and unkind,
With flinty hearts, carelesse of others moane,
In their own lusts carried most headlong blinde,
But more herein to speak I am forbidden,
Sometime for speaking truth one may be chidden.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* took, *Viragin. descript. lib. 2. fol. 95. Me nihil anquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aratine*, and such women haters bare the blame, if ought be said amisse, I have not writ a tenth of that which might be urged out of them and others, *non possunt invidia omnes, & satyra in feminas scripta, uno volumine comprehendere*. And that which I have said (to speake truth) no more concerns them then men, though women bee more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be understood of the other. My words are like *Passus* picture in † *Lucian* of whom, when a goodfellow had bespoken horse to be painted with his heeles upward, tumbling on his back, hee made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde, but *Passus* instantly turned the Picture upside down, shewed him the horse at that side which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

But to my purpose: If women in generall be so bad (and men worse then they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may elchue, but not a wife: wedding is undoing (some say) marrying, marring, wooing woing: *a wife is a fever besticke; as Scaliger calls her, and not to be cured* but

† *Chrysoph. Confess.*

† *Ercom. Demofthen.*

in *Febru. be-
ficus* *amor,*
or *non nisi morte
succendit.*

but by death, as out of *Menander*,^a *Asbenus* addes,

561

*In pelagus te iaci negotiorum,
Non Libyrum, non Aegum, ubi ex triginta non percutit
Tria navigia: ducens uxorem servatur prorsus nemo;
Thou wadest into a sea it selfe of woes,
In Libycke and Aegae each man knowes,
Of thirty not three ships are cast away,
But on this rock not one escapes, I say.*

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that have experience, for I have none; *misus isy-
dus isyarnidulus, libri mentis liberi*. For my part i'll dissemble with him,

* *Esse procul nympha, fallax genus esse puella,
Vita iugata meo non facit ingenio: me iuvat, &c.*

many married men exclaime at the miseries of it, and raile at wives downe right; I never tryed, but as I heare some of them say,

* *Atare hand mare, vos mare acerrimum,*

An *Irish* Sea is not so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens freta,
Minus est timenda, nulla non melior fera est.*

Scylla and *Charybdis* are lesse dangerous,

There is no beast that is so noxious.

Which made the Divell belike, as most interpreters hold, when he had taken away *Iob's* goods, *corporis & fortuna bona*, health, children, friends, to persecute him the more, leave his wicked wife, as *Pineda* proves out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaul him worle quam totus infernus, then all the fiends in hell, as knowing the conditions of a bad woman. *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*; better dwell with a Dragon or a Lion, then keep house with a wicked wife. *Eccles* 25.18. better dwell in a wilderness. *Prov.* 21.19. no wickednesse like to her, *Eccles* 25.22. She makes a sorry heart, an heavy countenance, a wounded minde, weak hands, and feeble knees, *vers.* 25. A woman and death are two the bitterest things in the world: *uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te.* *Ter. And.* 1.5. And yet for all this we Batchelors desire to be married, with that *Pe-
Hall* virgin, we long for it,

† *Felices nuptae! moriar, nisi nubere dulce est.*

† *Tis the sweetest thing in the world, I would I had a wife*, saith he,

For faine would I leave a single life,

If I could get me a good wife,

hai-ho for an hus-

band cries she, a bad husband, nay the worst that ever was is better then none: o blisefull marriage, o most welcome marriage, and happy are they that are to coupled, we doe earnestly seeke it, and are never well till we have effected it. But with what fate? like those birds in the † *Em-
blome*, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for fullennesse, and would not eat. So we commend marriage,

donec

* *Synesius, li-
bros ego libe-
ros genui.
Lippus antiq.
Eccl. lib.*

o *Plautus A-
fin act. 1.
Senec. in
Hercul.*

† *Seneca.*

† *Amator.
Emblem.*

donec miselli liberi

*Aspicimus dominam, sed postquam heu ianua clausa est,**Fel intus est quod mel fuit:*

So long as we are wooers, may kisse and kollat our pleasure, nothing is so sweet, we are in heaven as we thinke, but when we are once tied, and have lost our liberty, marriage is an hell, *give me my yellow hose againe*, a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell it selfe. *Dulce bellum inex-*persus, as the proverb is, 'tis fine talking of warre, and marriage sweet in contemplation, 'till it be tried, and then as warres are most dangerous, irksome, every minute at deaths dore, so is, &c. When those wild Irish Peeres, faith *Stanihurst*, were feasted by King *Henry* the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Prince-like cheere, generous wines, dainty fare, had seen his massie plate of silver, gold, inamel'd, beset with jewels, golden candle-sticks, goodly rich hangings, brave furniture: heard his trumpets sound, Fifes, Drums, and his exquisite musick in all kindes: when they had observed his majesticall presence as he sate in purple robes, crowned with his scepter, &c. in his royall seat, the poore men were so amased, inamored, and taken with the object, that they were *pertasi domestici & pristini tyrotarichi*, as weary and ashamed of their own sordidity and manner of life. They would all be *English* forthwith, who but *English*, but when they had now submitted themselves, and lost their former liberty, they began to rebell some of them, others repent of what they had done, when it was too late. 'Tis so with us Batchelors, when we see and behold those sweet faces, those gaudy shewes that women make, observe their pleasant gestures and graces, give care to their Siren tunes, see them dance, &c. we think their conditions are as fine as their faces, we are taken with dumb signes, *in amplexamurimus*, we rave, we burne, and would faine be married. But when we feeble the miseries, cares, woes, that accompany it, we make our moan many of us, cry out at length and cannot be released. If this be true now, as some out of experience will informe us, farewell wiving for my part, and as the Comical Poet merrily saith,

*P Per datur ille pessimè qui faminam**Duxit secundus, nam nihil primo imprecor,**Ignarus ut puto mali primus fuit.*

† Foulle fall him brought the second match to passe,

The first I wish no harme, poore man alas,

He knew not what he did, nor what it was.

What shall I say to him that marries againe and againe,

* *Stulta maritali qui porrigit ora capistro,*

I pittie him not, for the first time he must doe as he may, beare it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that *Syracusan* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comically spoken, * and so I pray you take it. In sober sadnesse, * marriage is a bondage, a thraldome, an yoke, an hinderance to all good enterprises, (*he hath married a wife and cannot come*) a stop to all preferments, a rock on which many

are

are saved, many impinge and are cast away: not that the thing is evill in it selfe or trouble some, but full of all contentment and happinesse, one of the three things which please God, * *when a man and his wife agree together*, an honourable and happy estate, who knowes it not? If they be sober, wise, honest, as the Poet inferres,

† *Si commodos nasciscantur amores,**Nullum in abest voluptatis genus.*

If fitly matcht be man and wife,

No pleasure's wanting to their life.

But to undiscreef sensuall persons, that as brutes are wholly led by sense it is a ferral plague, many times an hell it selfe, and can give little or no content, being that they are often so irregular and 'prodigious in their lusts, so diverse in their affections. *Vxor nomen dignitatis, non voluptatis*, as * he said, a wife is a name of honour, not of pleasure, she is fit to beare the office, governe a family, to bring up children, sit at bordes end and carve, as some carnall men think and say; they had rather goe to the stewes, or have now and then a snatch as they can come by it, borrow of their neighbours, then have wives of their owne; except they may, as some Princes and great men doe, keepe as many Curtisians as they will themselves, fly out *impune*,

*Permolere uxores alienas,*that polygamy of *Turkes* † Hor.

Lex Julia, which *Cesar* once inforced in *Rome* (though *Levinus Torrentius*, and others suspect it) *uti uxores quot & quas vellet liceret*, that every great man might marry, and keep as many wives as he would, or *Irish* divorcement were in use: but as it is, 'tis hard and gives not that satisfaction to these carnall men, beastly men as too many are: † What still the same, to be tied * to one, be she never so faire, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure and counterfeite as thou wilt, as *Parmeno* told *Thais*, *Neg, tu uno eris contenta*, one man will never please thee; nor one woman many men: But as *Pan* replied to his father *Mercury*, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c.* No father, no, I am a lover still, and cannot be contented with one woman, *Pythias*, *Eccho*, *Menades*, and I know not how many besides were his Mistresses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still: which the *Satyrist* said of *Iberina*, is verified in most,

† *Vnus Iberina vir sufficit: ocyus illud**Extorquebis, ut hac oculo contenta sit uno.*

* 'Tis not one man will serve her by her will,

As soone shee'le have one eye as one man still.

Ascapable of any impression as *materia prima* it selfe, that still desires new formes, like the sea their affections ebbe and flow. Husband is a cloake for some to hide their villany, once married she may not fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irrisit adulterum*. They are right and streight, as true *Troians* as mine hoste's daughter, that *Spanish* wench in *Aristo*, as good wives as *Messalina*. Many men are as

* Lib. 28.

constant in their choice, and as good husbands as *Nero* himselfe, they

Cccc

must

o *De rebus*
Hiberniæ, lib.

3.

p *Gemmae po-**culæ argenteæ**vassæ, celata**candelabra**auræa, &c.**Conchileata**aulæa, bucci-**narum clango-**rem, tibiærum**cantum, &**symphonie**suavitatem,**maiestatemq;**principis coro-**naticum ci-**differt sella**de aurata,**&c.*p *Eubulus in**Crisit. Athe-**naus hypno-**phist. lib. 3. c. 3.*

† Translated

by my brother

*Ralph Burton.** *Juvenal.*† *Hec in spe-**ciem dista-**ce ut erdas.*

/ Batchelors

always are

the bravest

men. *Bacon.*

seek eternity

in memory

not in posteri-

ty, like *Epa-**minondas*, that

instead of

children, left

two great vi-

ctories behind

him, which he

called his two

daughters.

† *Euripides*
*Andromach.*Ca. *Ellius Te-*
ras imperator
Span. Hist. clud.† *Quod licet,*
ingratum est.

† For better

for worse, for

richer for

poorer, in sick-

nesse and in

health, &c. as

durus sermo to

a sensuall

man.

p *Ter. aff. 1.*Sc. 2. *Eunuch.*q *Lucian. Tom.*4. *neg. cum u.*

nā aliqui rem

habere con-

tentus forem.

† *Juvenal.*

must have their pleasure of all they see, and are in a word farre more fickle then any woman,

For either they be full of jealousy.
Or masterfull, or loven nobelty, &c.

Good men have often ill wives, as bad as *Xantippe* was to *Socrates*, *Eleonora* to *S^r Lues*, *Isabella* to our *Edward* the second: and good wives are as often matched to ill husbands, as *Mariamne* to *Herod*, *Serena* to *Dioclesian*, *Theodora* to *Theophilus*, and *Thyra* to *Gurmunde*. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices, their good qualities are a fitter subject for a just volume, too well known already in every village, towne and citty, they need not blazon; and lest I should marre any matches, or dis-hearten loving maids, for this present I will let them passe.

Being that men and women are so irreligious, depraved by nature, so wandering in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Ferne in the Emblem, averle and opposite in nature, 'tis twenty to one thou wilt not marry to thy cōtentment, but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one, a small ease hence then, little comfort,

Nec integrum unquam transiges latus diem.

If he or she be such a one,
Thou hadst much better be alone.

If she be barren, she is not --- &c. If she have * children, and thy state be not good, though thou be wary and circumspect, thy charge will undoe thee, *fecunda domum tibi prole gravabit*, thou wilt not be able to bring them up, and what greater misery can there be, then to beget children, to whom thou canst leave no other inheritance but hunger and thirst: *cum famas dominatur, strident voces rogantium panem, penitantes patris cor*: what so grievous as to turne them up to the wide world, to shift for themselves. No plague like to want: and when thou hast good meanes, and art very carefull of their education, they will not be ruled. Think but of that old proverbe, *ἰπὸν τίμα πικρὰ* *Horum filii noxa*, great mens sonnes seldome doe well, *O utinam aut celebs mansissent aut prole carerem*, * *Augustus* exclaimes in *Suetonius*. *Iacob* had his *Ruben*, *Simeon* and *Levi*: *David* an *Ammon*, an *Absolon*, *Adoniah*, wife mens sonnes are commonly fooles, inso much that *Spartian* concludes, *Neminem prope magnorum virorum optimum & utilem reliquisse filium*; y They had been much better to have been childlesse. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift, thy daughter a foole, a whore, thy servants lazie drones and thieves, thy neighbours divels, they will make thee weary of thy life. 2 If thy wife be froward, when she may not have her will, thou hadst better be buried alive, she will be so impatient, nothing but tempests, all is in an uproare. If she be soft and foolish thou werst better have a block, she will shame thee and reveale thy secrets: if wise, and learned, well qualified, there is as much

1 Camerar. 82.
cent. 3.
5 Simonides.
Children
make must
runes more
bitter; Bacon.
y Honjus E.
pist. Primiero
nihil miscrius
quam procre-
are liberos ad
quos nihil ex
hereditate
tua pervenire
videat prater
fameam & si-
tim.
x Liberi sibi
carcinomata.
y Melius fue-
rat eos sum li-
beris asseisse
se.
1 Chrys. For-
seca.
2 Lennius cap.
6 lib. 1. Si
utroque non
incumbis lib-
ertatibus, om-
nia impati-
entia curam
miseri vide-
as, multa
tempestates,
&c.
3 Lib. 2. nu-
mer. 1. 1. fl.
sup.

danger on the other side, *mulierem doctam ducere periculosissimum*, saith *Nevisanus*, she will be too insolent and peevish,

Malo Venusinam quam se Cornelia mater.

Take heed; if she be a slut, thou wilt loath her; if proud sheel' begger thee, * sheel' spend thy patrimony in bables, all Arabia will not serve to perfume her haire, saith *Lucian*: if faire and wanton, sheel' make thee a *Cornuto*; if deformed, she will paint. † If her face bee filthy by nature, shee will mend it by art, alienis & adscititiis imposturis, which who can endure? If she do not paint shee will look so filthily, thou canst not love her, and that peradventure will make thee dishonest. *Cromerus lib. 12. hist.* relates of *Casimirus*,^c that he was unchast, because wis wife *Aleida* the daughter of *Henry Lansgraeve of Hestia*, was so deformed. If shee bee poore shee brings beggary with her (saith *Nevisanus*) misery and discontent. If you marry a maid it is uncertaine how she proves,

Hac forsitan veniet non satis apta tibi.

If young she is likely wanton and untaught, if lusty too lascivious, and if she be not satisfied, you know where and when, *nil nisi iurgia*, all is in an uproare, and there is little quietnesse to be had: if an old maide, 'tis an hazard she dies in childbed, if a rich^d widow, induces te in laqueum, thou dost halter thy selfe, she will make all away before hand, to her other children, &c. *dominam quis possit ferre tonantem?* she will hit thee still in the teeth with her first husband, if a young widow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowrie, or be nobly allied, thy wives friends will eat thee out of house and home, *dives ruinam adibus inducit*, she will be so proud, so high minded, so imperious. For

nihil est magis intolerabile dite, theres nothing so intolerable; thou shalt be as the Tassell of a gosse-hauke, *shee will ride upon thee, domineer as she list*, weare the breeches in her oligarchicall government, and begger thee besides. *Vxores divites, servitutem exigunt*, (as *Seneca* hits them *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium perdidit*. They will have soveraignty, *pro coniuge dominam arcepsis*, they will have attendance, they will doe what they list. † In taking a dowrie thou loofest thy liberty, dos intrat, libertas exit, hazardest thine estate.

He sunt atq; alie multe in magnis dotibus

Incommoditates, sumptusq; intolerabiles, &c.

with many such inconveniences, say the best, shee is a commanding servant, thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy selfe as thou art, 'tis good to match, much better to be free.

procreare liberos lepidissimum,

Heracle vero liberum esse, id multo est lepidius.

* art thou young, then match not yet; if old, match not at all.

Vis juvenis nubere? nondum venit tempus,

Ingravescente atate iam tempus prateriit.

And therefore with that *Philosopher*, still make answer to thy friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

b Lucerna.
* Tom. 4. d-
mores. omnes
mariti opulen-
tiam profum-
det, totam A-
rabiam capit-
lure dolens.
† Item, er quis
sane metus su-
stineat quae
&c.
c Subegit ad-
citas quod ux-
or etas de for-
mior esset.

d sil nup. 1. 2.
num 25. Di-
ves inducit ra-
pestatem, pau-
per curam.
Ducens vidu-
se inducit in
laqueum.
† Sic quisq; du-
cit alteram
ducit rancore.

e Si dotata e-
rit, impcriosa,
continuoq; vi-
ro inquitare
conabitur Pe-
trarch.
f If a woman
nourish her
husband, shee
is angry and
impudent and
full of reproch
Ecclm 25. 24.
Scilicet uxori
nubere nolo
mea.
† Plautus mil.
glor. act. 3. sc. 1

* Stobaeus fer-
66. Alex. ab
Alexand. lib.
4. cap. 8.
† &c.

566

† They shall attend the lamb in heaven because they were not defiled with women, Apoc. 14.

† Nuptiarum plenitudo virginis Paradisum Huc. h. Daphne in lauro semper virginem, immortalis docet gloria paratam virginibus pudicitiam fore antibus.
† Catul. Car. nuptiali.
† Diet. salu. c. 22. pulcherrimum seruum infiniti precii, gemma, et pidera speciosa.
† Mart.

o Lib. 2. 4. qua obsequiorum dicitur, siate colantur homines sine liberis, p. Hunc alit ad eam inuicentia princeps huc famulatur, oratores gratis parantur, lib. de amore Proli. † Amal. 11.

Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, † as he said in the Comedie, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily hee lives! he hath no man to care for but himselfe, none to please, no charge, none to controule him, is tied to no residence, no cure to serve, may goe and come, when, whither, live where he will, his own master, and doe what he list himselfe. Consider the excellency of Virgins, † *Virgo calum meruit*, * marriage replenisheth the earth, but virginity Paradise, *Elias, Eliseus, Iohn Baptist* were Bachelours, virginity is a pretious Jewell, a faire garland, a never fading flowre, † for why was *Daphne* turned to a green Bay tree, but to shew that virginity is immortal? † *Vt flos in septis secretus nascitur hortis, Ignotus pecori, nullo contusus aratro, Quam mulcent aura, firmat Sol, educat imber, &c. Sic virgo dum intacta manet, dum chara suis, sed Cum Castum amisit, &c.*

Virginity is a fine picture, as *Bonaventure* calls it, a blessed thing in it selfe, and if you will believe a Papist, meritorious. And although there be some inconveniences, irksomenesse, solitarinesse, &c. incident to such persons, want of those comforts, *qua agro asideat & curet agrotum, fomentum paret, roget medicum, &c.* embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife, most part enjoyes; yet they are but toys in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; Solitarinesse may bee otherwise avoided with mirth, musick, good company, businesse, imployment, in a word, * *Gaudebit minus, & minus dolebit*. And me thinks sometime or other amongst so many rich Bachelours, a benefactor should be found to build a monasticall College for old, decayed, deformed, or discontented maides to live together in, that have lost their first loves, or otherwife miscarried, or else are willing howsoever to lead a single life. The rest I say are toys in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of Virginity. Thinke of these things, confer both liues, and consider last of all these commodious prerogatives a Bachelour hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis*, as *Tertullian* observes, with what counterfeite curtesies they will adore him, follow him, present him with gifts, *hamatis donis, it cannot be believed*, (saith *Am-mianus*) with what humble service he shall be worshipped, how loved and respected: *If he want children* (and haue meanes) *he shall be often invited, attended on by Princes, and haue advocates to plead his cause for nothing*, as *Plutarch* addes. Wilt thou then be revered, and had in estimation?

— dominas tamen & domini rex

Si tu vis fieri, nullus tibi parvulus aula

Luserit Aeneas, nec filia dulcior illa?

Iucundum & charum sterilis facit uxor amicum.

Live a single man, marry not, and thou shalt soone perceiue how those

Heredipata

Heredipata (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and *Seneca* haue recorded, shall not goe beyond them. *Periplectomenus* that good personat old man, *delittum senis*, well understood this in *Plautus*, for when *Plen-fides* exhorted him to marry that he might have children of his own, he readily replied in this sort,

Quando habeo multos cognatos, quid opus mihi sit liberis?

Nunc bene vivo & fortunatus, atq. animo ut laet.

Mea bona mea morte cognatis dicam interpariam.

Illi apud me edunt, me curant, visunt, quid agam, ecquid velim,

Qui mihi mittunt munera, ad prandium ad cenam vocant,

Whilst I haue kin, what need I brats to haue?

Now I liue well, and as I will, most braue.

And when I dye my goods I leaue away,

To them that doe invite me every day,

That visit me, and send me pretty toys,

And striue who shall doe me most curtesies.

This respect thou shalt haue in like manner living as he did, a single man. But if thou marry once, † *cogitato in omni vita te servum fore*, bethinke thy self what a slavery it is, what an heavy burden thou shalt undertake, how hard a task thou art tied to, (for as *Hierome* hath it, *qui uxorem habet debitor est, & uxoris servus alligatus*), and how continueate, what squalor attends it, what irksomenesse, besides a Myriade of cares, miseries, and troubles, for as that comickall *Plautus* merrily and truly said, *Hee that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children haue undone mee, so many, and such infinite incumbrances accompany this kinde of life. Furthermore, uxor indumit, &c.* or as he said in the Comedie,

† *Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*

All gifts and invitations cease, no friend will esteeme thee, and thou shalt be compelled to lament thy misery, and make thy mone with † *Bartholomaeus Scheraus*, that famous Poet Laureat, and professor of Hebrew in *Wittenberge*, I had finished this work long since, but that *inter alia dura & tristia, qua misero mihi pene tergum frugerunt* (I use his own words) amongst many miseries which almost broke my back, *αὐχὺν ob Xantipif-mum*, a shrew to my wife, tormented my minde about measure, and beyond the rest. So shalt thou be compelled to complaine, and to cry out at last, with * *Phoroneus* the lawyer, *How happy had I been, if I had wanted a wife*. If this which I haue said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. mat. mir. Espensens de continentia. lib. 6. cap. 8. Kornman de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de uxoria. Arniseus in polit. cap. 3.* and him that is *inftar omnium*, *Nerisanius* the Lawyer, *Sylva nuptial.* almost in every page.

Cccc 3

Suzs.

Philters, Magicall, and Poeticall cures.



Here perswasions and other remedies will not take place, many fly to unlawfull meanes, Philters, Amulets, Magick spels, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. *Fernelius Path. lib. 6. cap. 13.* *Skenkims lib. 4. observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witchcraft, so saith *Baptista Codronchus, lib. 3. cap. 9. de mor. ven. Mallens malef. cap. 6.* 'Tis not permitted to be done, I confesse, yet often attempted: see more in *Wierus lib. 3. cap. 18. de prestig. de remediis per Philtra. Delrio Tom. 2. lib. 2. quest. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90.* reckons up many magneticall medicines, as to pisse through a ring, &c. *Mizaldus cent. 3. 30. Baptista Porta, Iason Pratenfis, Lobelius pag. 87. Matthiolus, &c.* prescribe many absurd remedies. *Radix mandragoræ* ebibitæ, *Annuli ex ungulis Asini, Stercus amataæ* sub cervical positum, illâ nesciente, &c. quî odorem foeditatis sentit, amor solvitur. Nocturæ ovum abstemios facit comestum, ex consilio *Iartha Indorum* gymnosophistæ apud *Philostrotum lib. 3.* Sanguis amasiæ ebibitus omnem a moris sensum tollit: *Fausi. nam Marci Aurelij uxorem, gladiatoris amore captam, ita penitus consilio Chaldeorum liberatam, refert Iulius Capitolinus.* Some of our Astrologers will effect as much by Characteristicall Images, ex *Sigillis Hermetis, Salomonis, Charlis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantasticall writers have many fabulous remedies for such as are love-sick, as that of *Protesilaus* tombe in *Philostrotus*, in his dialogue betwixt *Phanix* and *Vinitor*: *Vinitor* upon occasion discourting of the rare vertues of that shrine, telleth him that *Protesilaus* Altar and Tombe, cures almost all manner of diseases, consumptions, dropies, quartan agues, sore eyes, and amongst the rest, such as are love-sick, shall there be helped. But the most famous is *Leucata Petra*, that renowned Rock in Greece, of which *Strabo* writes, *Geog. lib. 10.* not far from Saint *Maures*, saith *Sands lib. 1.* From which rock if any Lover flung himselfe downe headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for love,

† *Cum vesana suas torreret flamma medullas,*
came to the Temple of *Apollo* to know what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs know of him a reason of it, he told her againe, that he had often observed *Jupiter* when he was enamoured on *Iuno*, thither goe to ease and wash himselfe, and after him divers others. *Cephalus* for the love of *Protela*, *Degenetus* daughter leapt down here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

Cupidinis

† *Cupidinis astro percisa è summo præcepit suis,*
hoping thus to ease her selfe, and to be freed of her love pangs.

Hic se Deucalion Pyrrha succensus amore
Mersit, & illaso corpore pressis aquas.

Nec mora, fugit amor, &c.

Hither *Deucalion* came, when *Pyrrha's* love
Tormented him, and leapt downe to the sea,
And had no harme at all, but by and by
His love was gone and chased quite away.

This medicine *Ios. Scaliger* speaks of, *Ausoniarum lectionum lib. 18. Salmutz in Pancirol. de. 7. mundi mirac.* and other writers. *Pliny* reports that amongst the *Cyreni*, there is a Well consecrated to *Cupid*, of which if any lover tast, his passion is mitigated: And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Ancients there was p *Amor Lethes*, hee took burning torches, and extinguished them in the river, his statue was to be scene in the Temple of *Venus Elufina*, of which *Ovid* makes mention, and saith, that all lovers of old went thither on pilgrimage, that would be rid of their love pangs. *Pausanias* in † *Phocidis*, writes of a Temple dedicated, *Veneri in spelunchâ, to Venus* in the vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which your widdowes that would have second husbands, made their supplications to the Goddesse, all manner of suits concerning Lovers were commenced, and their grievances helped. The same Author in *Achaicis*, tells as much of the river *Senelus* in Greece, if any Lover washed himselfe in it, by a secret vertue of that water, (by reason of the extream coldnesse belike) he was healed of Loves torments,

† *Amoris vulnus idem qui sanat facit.*
which if it be so, that water as he holds is *omni auro pretiosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Lovers must make an head, and rebell, as they did in *Ausonius*, and crucify *Cupid* till he grant their request, or satifie their desires.

SUBJECT. 5.

The last and best cure of Love Melancholy, is, to let them have their desire.



He last refuge and surest remedy, to be put in practice in the utmost place, when no other meanes will take effect, is to let them goe together, and enjoy one another; *potissima cura est ut heros amasiâ suâ potiatur*, saith *Guianerius, cap. 15. tract. 15.* *Æsculapius* himselfe to this malady, cannot invent a better remedy, quam ut amanti cedat amatum, † (*Iason Pratenfis*) then that a Lover have his desire.

Et pariter torulo binijungantur in uno,

Et pulchro detur Aeneæ, Lavinia coniux.

And let them both be joyned in a bed,

And let *Aeneas* faire *Lavinia* wed.

'Tis

p Apud antiquos amor Le-
thes olim fuit,
in ardentes fa-
ces in propu-
rium inclina-
bat, huius sta-
tus Pueris
Eufine rem-
pore sebat,
pro amantes
confluebat,
qui antea me-
moriam depo-
nere volebant.
† Lib. 10. Por-
ci nuncupant
amatores,
multis de cau-
sis, sed impri-
mis vidue
mulieres, ut
sibi alteras a
dea nuptius
exposcant.
† Seneca-
† Rodiginus
ant. lect. l. 6.
cap. 25. callit
Selenus. Omni
amore liberat:
q Cupido cru-
cifixus: Lepi-
dum poema.

† Cap. 19. de
morb. cerebri

Extinguatur
civilitas ex
incantamento
rum maleficis
nec enim fa-
bula est, om-
nibus reperti
sunt qui ex
beneficio a-
more privati
sunt, ut ex
multis historiis
patet.

Curat omnes
morbos, Pty-
ses, hydropes
& oculorum
morbos & fe-
bre quartana
laborantes, &
amore captos,
miris artibus
eos demulcet.
m The moral
is, vehement
Ecce expells
Love.
† Catullus
n Quum Iu-
noem deperi-
vet Iupiter im-
potenter, ibi
solitus lavari,
&c.

Tis the special cure, to let them bleed in *vena Hymenae*, for love is a plurefic, and if it be possible, so let it be, ——— *optataq; gaudia carpant.* Arculanus holds it the speediest and the best cure, 'tis *Savonarola's* last precept, a principall infallible remedy, the last, sole, and safest refuge.

Iulia sola potes nostras extinguere flammās,

Non move, non glacie, sed potes igne parē.

Iulian alone can quench my desire

With neither ice nor snow, but with like fire.

When you have all done, saith *Avicenna*, there is no speedier or safer course, then to ioyne the parties together according to their desires & wishes, the custome and forme of law, and so we have seen him quickly restored to his former health, that was languished away to skinne and bones, after his desire was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed. *Arcteus* an old Author lib. 3. cap. 3. hath an instance of a young man, when no other means could prevail, was so speedily relieved. What remains then but to ioyne them in marriage?

† *Tunc & Basia morsuuncula sūq;*

Surreptum dare, mutuos fovere

Amplexus licet, & licet iocari.

they coy then kisse and coll, lye and look babies in one anothers eyes, as their Syres before them did, they may then satiate themselves with loves pleasures, which they have so long wished and expected;

Atq; uno simul in toro quiescant,

Coniuncto simul ore suavientur,

Et somnos agitent quiete in una.

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed, Parents, Tutors, Masters, Gardians, will not give consent; Lawes, Customes, Statutes hinder: poverty, superstition, feare and suspicion: many men dote on one woman, *semel & simul*, she dotes as much on him, or them, and in modesty must not, cannot wooe, as unwilling to confesse, as willing to love, she dare not make it known, shew her affection, or speak her minde. And *hard is the choice* (as it is in *Euphues*) when one is compelled either by silence to dye with griefe, or by speaking to live with shame. In this case almost was the faire Lady *Elizabeth*; *Edward* the fourth his daughter, when she was enamored on *Henry* the seventh, that noble young Prince, and new saluted King, when she brake forth into that passionate speech, † *O that I were worthy of that comely Prince, but my father being dead, I want friends to motion such a matter!* What shall I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulnes forbids. What if some of the Lords? audacity wants: O that I might but conferre with him, perhaps in discourse I might let slip such a word that might discover mine intention! How many modest maides may this concerne, I am a poore servant, what shall I doe? I am a fatherlesse child, and want meanes, I am blith and buxome, young and lusty, but I have never a tutor, *Expectant stolidi ut ego illos rogatum veniam*, as † she said, a company of silly fellowes, looke belike that

Patens potestatur reamari, si fieri possit, optima cura, cap. 16. in 9. Rhaphs. Est nihil aliud nuptiae & copulatio cum ea.

Patronia Catal. cap. de illis. Non invenitur cura nisi si regum connexion inter eos, secundum modum promissionis, & legis, & sic videmus ad carmen restitutionem, qui iam generat ad a-rejectionem, exanuit cura postquam sensu sitore.

Ufama est melancholicum quendam ex amore insaniabiliter se habentem, ubi pacis se contumaciter resistunt, &c. † *Lucian* Pontanus, *Bab* lib. 1.

Species hujus e. M. S. Ber. Antice.

† *Lucretia* in *claudia* ad. 10. *Basilio* interpret.

that I should wooe them and speak first: faine they would & cannot wooe,

† *quæ primum exordia sumam?* being meere passive they may not make sute, with many such lets and inconveniences, which I know not, what shall we doe in such a case? sing *Fortune my Foel!...*

Some are so curious in this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French*, that if two parties dearly love, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In *Germany* except they can prove their gentility by three descents, they scorne to match with them. A noble man must marry a noble woman, a Barona a Barons daughter, a Knight, a Knights, a Gentleman, a Gentlemans, as flatters fort their flattes doe they degrees and families. If she be never so rich, faire, well qualified otherwise, they will make him forsake her. The *Spaniards* abhorre all widowes; the *Turkes* repute them old women, if past five and twenty. But these are too severe Lawes, and strict Customes, *dandum aliquid amori*, we are all the sonnes of *Adam*, 'tis opposit to Nature, it ought not to be so. Againe he loves her most impotently, she loves not him, and so *contra*. * *Pan* loved *E-*

cho, *Echo* *Satyrus*, *Satyrus* *Lyda*.

Quantum ipsorum aliquis amantem oderat,

Tantum ipsius amans odiosus erat.

They love and loath of all sorts, he loves her, she hates him; and is loathed of him, on whom she dotes. *Cupid* hath two darts, one to force love, all of gold, and that sharpe,

another blunt, *Quod facit auratum est, fugat hoc, facit illud amorem.*

This we see too often verified in our common experience. *Choreus* *b* *Pausanias* *Achaica lib. 7* dearely loved that *Virgin Callyrrhoe*, but the more he loved her, the more she hated him. *Oenone* loved *Paris*, but he rejected her, they are stiffe of all fides, as if beauty were therefore created to undoe, or be undone. *I rhoz virginem* give her all attendance, all observance, I pray and intreat, † *Alma precor* *et* *quanto e-rat* *Choreus* *a-* *miserere mei*, faire mistress pittie me, I spend my selfe, my time, friends and fortunes to win her favour, (as he complains in the *Eglogue*) I lament, sigh, weepe, and make my moan to her, but she is hard as flint

as faire and hard as a diamond, she will not respect, *Despectus tibi sum,* or heare me, *fugit illa vocantem*

Nil lachrymas miserat amas, nil flexa querelis.

What shall I doe? I wooe her as a young man should doe,

But Sir she said I love not you.

* *Durior at scopulis mea Caelia, marmore, ferro,*

Robore, rupe, antro, cornu, adamante, gelu.

Rock, Marble, heart of Oake with iron bar'd,

Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

† *Rusticus est Coridon, nec munera curat Alexis.*

I protest, I sweare, I weepe, *odiosq; rependis amores,*

Irrisu lachrymas ——— *hinc neglects me for all this,*

Dddd

† *Virg.* *e* *Lachem.*

* *Angerium* *Eratopaeion.*

she derides me, contemnes me, she hates me, *Phylida flouts me, Cause, feris, quereu durior Euridice*, stiffe, churlish, rocky still.

And tis most true, many Gentlewomen are so nice, they scorne all suiters, crucify their poore Paramours, and think no body good enough for them, as dainty to please as *Daphne* her selfe,

† Ovid Met. 1.

† *Multi illum petiere, illa aspernata petentes,
Nec quid Hy-men, quid amor, quid sint connubia curat,
Many did woo her, but she scorn'd them still,
And said she would not marry by her will.*

One while they will not marry, as they say at least, (when as they intend nothing lesse) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last but not him: hee is a proper man indeed, and well qualified, but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old, another too young, too deformed, shee likes not his carriage: a third too loosely given, he is rich, but base borne: she will be a Gentlewoman, a Lady, as her sister is, as her mother is, she is all out as faire, as well brought up, hath as good a portion, and she looks for as good a match, as *Matilda* or *Dorinda*; if not, shee is resolved as yet to tarry, so apt are young maides to boggle at every object, so soone wonne or lost with every toy, so quickly diverted, so hard to bee pleased. In the meane time, *quot tor sit amantes*; one suiter pines away, languisheth in love, *mori quot deniq; cogit*; another sighes and grieves, she cares not: and which * *Stroza* objected to *Ariadne*,

* Erot. lib. 2.

*Nec magis Euriadi gemitu, lacrymissq; moveris,
Quam prece turbati flectitur ora salu.
Tu juvenem, quo non formosior alter in urbe,
Spernis, & infano cogis amore mori,
Is no more mov'd with those sad sighs and teares,
Of her sweet-heart, then raging Sea with prayers:
Thou scorn'st the fairest youth in all our City,
And mak'st him almost mad for love to dye:*

They take a pride to pranke up themselves, to make young men enamored,

† T. H.

† *captare viros & spernere captos,
to dote on them, and to run mad for their laces,*

† Virg. 4. Æn.

† *sed nullis illa movetur
Fletibus, aut voces ullas tractabilis audit,
Whilest niggardly their favours they discover,
They love to be belov'd, yet scorne the Lover.*

All suite and service is too litle for them, presents too base:

* Metamor. 3.

† *Tormentis gaudet amantiis --- & spoliis,
As Atalanta they must be over-runne, or not wonne. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceiptfull, false-hearted, as irrefragable and peevish on the other side, *Narcissus* like,*

* *Multi illum Iuvenes, multa petiere puella,
Sed fuit in tenera tam dira superbia forma
Nulli illum Iuvenes, nulla petiere puella.*

Young

Young men and maids did to him sue,
But in his youth so proud; so coy was he,
Young men and maids bad him adue.

Echo wept and wooed him by all meanes about the rest, love mee for pittie, or pittie me for loue, but he was obstinate;

*Anse ait emoriar quam sit tibi copia nostri,
hee would rather dye then give consent, *Psyche* ranne whining after *Cupid*,
† *Formosam tuam Psyche formosa requirit,**

† Fracasiorius
Dial de anm.

*Et poscit te dia deam, puerumq; puella,
Faire *Cupid*, thy faire *Psyche* to thee sues,
A louely lasse a fine young gallant wooes,*

but he rejected her neverthelesse. Thus many Lovers doe hold out so long doting on themselves, stand in their own light, till in the end they come to be scorned and rejected, as *Stroza's Gargiliama* was,

*Te iuvenes, te odere senes, desertaq; langues,
Qua fueras procerum publica cura prius.*

Both young and old doe hate thee scorned now,
That once was all their joy and comfort too.

as *Narcissus* was him selfe, ——— *Who despising many*

Diedere he could enioy the love of any. They begin to bee contemned themselves of others, as he was of his shadow, and take up with a poore curat, or an old serving-man at last, that might haue had their choice of right good matches in their youth, like that generous *Mare* in † *Plutarch* which would admit of none but great *Horfes*, but when her taile was cut off and mane shorne close, and shee now saw her selfe so deformed in the water, when she came to drink; *ab asino conscendi se passa*, she was contented at last to be covered by an *Ass*. Yet this is a common humour, will not be left, and cannot be helped.

† Ausonius.

† *Hanc volo quæ non vult, illam quæ vult ego nolo,
Vincere vult animos, non satiare Venus.*

I loue a maid, she loues me not, full faine
She would have me, but I not her againe;
So Loue to crucific mens soules is bent.

But feldome doth it please or give consent.

Their loue danceth in a ring, & *Cupid* hunts them round about, he dotes, is doted on againe,

Dumq; petit petitur pariterq; accendit & ardet,
their affection cannot be reconciled. Oftentimes too they may and will not, 'tis their own foolish proceeding that mantes all, they are too distrustfull of themselves, too soone dejected: say shee bee rich, thou poore? shee young, thou old; shee louely and faire, thou most illfavoured and deformed; shee noble thou base; shee spruce and fine, but thou an ugly Clowne? *nil desperandum*, there's hope enough yet; *Mopso Nisa datur*, *quid non speremus amantes*. Put thy selfe forward once more, as unlikely matches haue been and are dayly made, see what will be the event. Many leave roses and gather thistles, loath hony and loue verjuice, our likings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usuall meanes and times.

Dddd 2

He

*He that will not when he may,
When he will he shall have may.*

They look to be wooed, sought after, and sued too. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike; and where one alone must speed, what shall become of the rest? *Hero* was beloved of many, but one did enjoy her, *Penelope* had a company of suiters, yet all missed of their ayme. In such cases he or they must wisely and warily unwinde themselves, unsettle his affections by those rules above prescribed,

quin stultos excutit ignes, divert his cogitations,

† *Ovid Met. 9.* or else bravely beare it out, as *Turnus* did, *Tua sit Lavinia conjux,* when he could not get her, with a kinde of heroicall scorne he bid *Aeneas* take her, or with a milder farewell, let her goe,

Et Phillida solus habeto, take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why? because he could not get them; care not thou for that which may not be had.

Many such inconveniences, lets and hinderances there are, which crosse their projects, and crucifie poore Lovers, which sometimes may, sometimes againe cannot be so easily removed. But put case they be reconciled all, agreed hether to, suppose this loue or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutuall loue and great affection, yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequall, one rich, another poore; *durus pater*, an hard-hearted, unnaturall, a covetous father will not marry his sonne, except he haue so much money, *ita in aurum omnes insaniunt*, as

† *Hom. 5. in 1.* *Chrysothome* notes, nor joyn his daughter in marriage, to saue her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he liues, not a penny, though he may peradventure well giue it, he will not till he dies, and then as a pot of money broke, it is divided amongst them that gaped after it so earnestly. Or else he wants meanes to set her out, he hath no money, and though it be to the manifest prejudice of her body and soules health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and carelesse Parents, *iniqui patres*, measure their childrens affections by their own, they are now cold and decrepit themselves, past all such youthfull conceits, & they will therefore starue their childrens *Genius*, haue them *a pueris i illi-co nasci senes*, they must not marry, *nec eorum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur qua est nunc, non qua olim fuit:* as he said in the Comcedy; they will stifle nature, their young bloods must not participate of youthfull pleasures, but be as they are themselves old upon a sudden. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embazled his estate, to recover himselfe, he confines and prostitutes his eldest sonnes loue and affection to some foole or ancient, or deformed piece for money,

† *Phamareta dacet filiam, rufam illam virginem,*

Cassiam, sparsa ore, aduoco nuptias

and though his sonne utterly dislike, with *Clistoph* in the Comcedy,

Non

† *Ter. Heaut. Scen. ult.*

Non possum pater: If she be rich, *Eia* (he replies) *ut elegans est, credas animum mihi esse?* he must and shall haue her, shee is faire enough, young enough, if he look or hope to inherit his lands, he shall marry, not when or whom he loues, *Arconidus huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance upon him. His daughter is in the same predicament forsooth, as an empty boat shee must carry what, where, when, and whom her Father will. So that in these businesses the father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman. All which *Livy* exemplifies, *dec. 1. lib. 4.* a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted: The Gentleman was preferred by the mothers voice, *qua quam splendidissimis nuptiis iungi puellam volebat:* the overseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, ** Virgo formosa, etsi oppido pauper, abunde dotata est,* ** Rachel* was so married by *Iacob*, and *Bonaventure in 4. sent. denies* that he so much as venially sinnes, that marries a maid for comeliness of person. The *Iewes*, *Deut. 21. 11.* if they saw amongst the captives a beautiful woman, some small circumstances obserued, might take her to wife. They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a commonwealth, *† Plato* holds, that in their contracts young men should never avoid the affinity of poore folks, or seek after rich. Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choice bringing up, ** I am poore, I confesse, but am I therefore contemptible, and an abiect?* Loue it selfe is naked, shee Graces, the Starres, and *Hercules* clad in a Lions skin. Giue something to vertue, loue, wisdom, fauour, beauty, person, be not all for money. Besides you must consider that *Amor cogi non potest*, Loue can not be compelled, they must affect as they may: ** Fatum est in partibus illis quas finis abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

It lies not in our power to love or hate,

For will in us is overrul'd by fate.

A Servant maid in *Aristanetus* loved her mistris Minion, which when her Dame perceaved *furiosa amulatione*, in a jealous humour she dragg'd her about the house by the haire of the head, and vexed her sore. The wench cryed out, ** O mistris, fortune hath made my body your servant, but not my soule!* Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousnesse, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to be made. For I am of *Plato* and *A Bodines* mind, that Families haue their bounds and periods as well as kingdoms, beyond which for extent or continuance they shall not exceed, six or seaven hundred yeares, as they there illustrate by a multitude of examples, and which *Pencer* and *† Melancthon* approve, but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yewen) continue

D d d d 3

† *Plebeius & nobilis ambiebant puellam,* fucile certamen in partes venit, &c.

† *Gen. 26.* Non peccat venialiter qui mulierem ducit ob pulchritudinem.

† *Apuleius* *Apol.*

† *Lib. 6. de leg.* Ex usu recipiuntur in nuptiis uoces, neq. pauperum affinitatem dignum feceratur.

† *Philos. ep.* quoniam pauper sunt ita. & co. contemptior & abiectioni tibi videtur? A- uor ipse natus est, gratia & aspera. *Hercules* *Pelleleonia* indutus.

† *Lib. 2. ep. 7.* Enclaus in- quis, non mentem non addixit mihi fortuna (seruitute).

† *De repub.* de periodo, verbi pub. Com. in cor. Cbrn.

as

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as they began, for many descents with little alteration. Howsoever let them I say, giue something to youth, to loue, they must not think they can fancy whom they appoint; *Amor enim non imperatur affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced, Loue craves liking, as the saying is, it requires mutuall affections, a correspondency: *inuito non datur nec auferitur*, it may not be learned, *Ovid* himselfe cannot teach us how to loue, *Solomon* describe, *Apelles* paint, or *Helena* expresse it. They must not therefore compell or intrude, † *quis enim* (as *Fabius* urgeth) *amare alieno animo potest*? but consider with all the miseries of enforced marriages take pitty upon youth; and such about the rest as haue daughters to bestow, should be very carefull and provident to marry them in due time, *Syracides* cap. 7. vers. 25. calls it a weighty matter to performe, so to marry a daughter, to a man of understanding in due time; *Virgines enim tempestiue locande*, as † *Lemnius* admonisheth, lib. 1. cap. 6. Virgins must be provided for in season, to prevent many diseases, of which † *Rodericus a Castro* de morbis mulierum lib. 2. cap. 3. and *Lod. Mercatius* lib. 2. de mulier affect. cap. 4. de melanch. virginum & viduarum, haue both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & aetas aduenerit*, as *Chrysostome* adviseth, let them not defer it, they perchance will marry themselves else, or doe worse. If *Newisanus* the Lawyer doe not impose, they may doe it by right; for as hee proues out of *Curtius* and some other *Civilians*, *Sylvia*, nup. lib. 2. numer. 30. & A maide past 25 yeares of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father by law must be compelled to giue her a competent dowry. Mistake me not in the meane time, or thinke that I do Apologize here for any headstrong unruly wanton furies. I doe approve that of *S. Ambrose* (Comment in *Genesis* 24. 51.) which he hath written touching *Rebecca's* spouls, A woman should giue unto her parents the choice of her husband, † lest she be reputed to be malapert and wanton, if she take upon her to make her owne choice, * for she should rather seeme to be desired by a man, then to desire a man her selfe. To those hard parents alone I retort that of *Curtius*, (in the behalfe of modest maids) that are too remisse and carelesse of their due time and riper yeares. For if they tarry longer to say truth, they are past date, and no body will respect them. A Woman with us in *Italy* (saith † *Aretines* *Lucretia*) 24. yeares of age, is old already, past the best, of no account. An old fellow, as *Lycistrata* confesseth in * *Aristophanes*, et si sit canus, cito puellam virginem ducat uxorem, and tis no newes for an old fellow to marry a young wench, but as he follows it, mulieris brevis occasio est, et si hoc non apprehenderit, memovult ducere uxorem, expectans vero sedet, who cares for an old maide? shee may set, &c. A virgin, as the Poet holds, lasciva & petulans puella virgo, is like a flowre, a Rose withered on a sudden.

h Quam modo nascentem rutilus conspexit Eous
Hanc rediens sero vespere vidit. unum.

h Ausonius
ed. 14.

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She that was erst a maid as fresh as May,
Is now an old Crone, time so steales away.
Let them take time then while they may, make advantage of youth, and as he prescribes, *Collige virgo rosas dum flos metus & nova pubes, Et memor esto avum sic properare tuum;* Faire maids goe gather Roses in the prime, And think that as a flowre so goes on time.
Let's all love, *dum vires anniq. firmat*, whiles we are in the flower of years, fit for love matters, and while time serves, for

P Soles occidere & redire possunt,
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.
¶ Sunnes that set may rise againe,
But if once we loose this light,
'Tis with us perpetuall night,

p Catullus.

q Translated
by M. B.
Iohnson.

Volat irrevocabile tempus, time past cannot be recal'd. But we need no such exhortation, we are all commonly too forward, yet if there be any escape, and all be not as it should, as *Diogenes* struck the father when the sonne swore, because he taught him no better, if a maid or young man miscarry, I think their parents oftentimes, Guardians, Overseers, Governours, neq. vos (saith * *Chrysostome*) a supplicio immunes evadatis, si non statim ad nuptias, &c. are in as much fault, and as severely to be punished as their children, in providing for them no sooner.

Now for such as have free liberty to bestow themselves, I could wish that good counsell of the Comickall old man were put in practice,

* Opulentiores pauperiore ut filias
Indotatas ducant uxores domum:
Et multo fiet civitas concordior,
Et invidia nos minore utemur, quam utimur.

* Plautus.

That rich men would marry poore maidens some,
And that without dowry, and so bring them home.
So would much concord be in our city,
Lesse envy should we have, much more pitty.

If they would care lesse for wealth, we should have much more content and quietnes in a common-wealth. Beauty, good bringing up, methinks, is a sufficient portion of it selfe, ---- † *dos est sua forma puellis*, and he doth well that will accept of such a wife. *Eubulides* in † *Aristaneus* married a poore mans child, *facie non illatabili*, of a merry countenance, and heavenly visage, in pitty of her estate and that quickly. *Acontius* comming to *Delos*, to sacrifice to *Diana*, fell in love with *Cydippe* a noble lasse, and wanting meanes to get her love, flung a golden apple into her lap, with this inscription upon it,

Iuro tibi sanè per mystica sacra Diana,
Me tibi venturam comitem, sponsamq. futurum,
I swear by all the rites of Diana,
He come and be thy husband if I may.

She considered of it, and upon some small enquiry of his person and estate was married unto him,

Blessed

She

Blessed is the wooing,
That is not long a doing,

As the saying is, when the parties are sufficiently knowne to each other what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing up, like her person, let her meanes be what they will, take her without any more adoe, q *Dido* and *Aeneas* were accidentally driven by a storme both into one cave, they made a match upon it; *Masimissa* was married to that faire captaine *Sophomus* King *Scyphax* wife, the same day that he saw her first, to prevent *Scipio* and *Lelius*, least they should determine otherwise of her. If thou lovest the party doe as much: good education and beauty is a competent dowry, stand not upon mony. *Erant olim aures homines* (saith *Theocritus*) & *adaman-tes redamabant*, in the golden world men did so, (in the raigne of *Ogy-ges* belike, before staggering *Ninus* began to domineere) if all be true that is reported: and some few now a daies will doe as much, here and there one; 'tis well done me thinkes, and all happinesse befall them for so doing. *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gave her no portion but her bringing up, *oculto forma praesidio*; out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred by some friends to *Constantinople* to serve *Pulcheria* the Emperours sister, of whom she was baptized and called *Eudocia*. *Theodosius* the Emperour in short space took notice of her excellent beauty and good parts, and a little after, upon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. *Rodophe* was the fairest lady in her daies in all *Aegypt*, she went to wash her, and by chance (her maidesmean while looking but carelessly to her clothes) an Eagle stole away one of her shooes, and laid it in *Psammeticus* the King of *Aegypt* lap at *Memphis*: he wondred at the excellency of the shooe and pretty foot, but more *Aquila factum*, at the manner of the bringing of it: and caused forthwith proclamation to be made, that she that owned that shooe should come presently to his court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as have meanes, that will either doe (as he did) themselves, or so for love, &c. marry their children. If he be rich, let him take such a one as wants, if she be virtuously given, for as *Syracides* cap. 7. ver. 19. adviseth, *Forgoe not a wife and good woman, for her grace is above gold*. If she have fortunes of her own, let her make a man. *Danaus* of *Lacedaemon* had a many daughters to bestow, and meanes enough for them all, hee never stood enquiring after great matches, as others use to doe, but * sent for a company of brave young gallants home to his house, and bid his daughters choose every one one, whom she liked best, and take him for her husband, without any more adoe. This act of his was much approved in those times. I but in this yron age of ours we respect riches alone, (for a maid must buy her husband now, with a great dowrie if she will have him) covetousnesse and filthy lucre marres all good matches, or some such by-respects.

Charles

Charles a *Servian* Prince (as *Nicephorus Gregoras Rom. hist. lib. 6.* relates it,) was an earnest suitor to *Eudocia* the Emperour's sister, though her brother much desired it, yet she could not abide him, for he had three former wives, all bawly abused; but the Emperour still, *Cralis amicitiarum magni faciens*, because he was a great prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter *Simonida* to him, a little girl five years of age (she being forty five,) and five * years elder then the Emperour himselfe: Such disproportionable and unlikely matches can wealth and a faire fortune make. And yet not that alone, 'tis not only mony, but sometime vainglory, pride, ambition, doe as much harme as wretched covetousnesse it selfe in another extreame. If a yeoman have one sole daughter, he must over-match her, above her birth and calling to a gentleman forsooth, because of her great portion, too good for one of her own ranke, as hee supposeth: A gentlemans daughter and heire must be married to a Knight Barons eldest sonne at least; and a Knights only daughter to a Baron himselfe, or an Earle, and so upwards, her great dowre deserves it. And thus striving for more honour to their wealth, they undoe their children, many discontentments follow, and oftentimes they ruinate their families. * *Paulus Iovius* gives instance in *Galeatius* the 2. that Heroicall Duke of *Atellan*, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnas & ferè exitiales quasi vit*; He married his eldest sonne *Iohn Galeasius* to *Isabella* the King of *France* his sister; but she was *socero tam gravis, ut ducentis millibus aureorum constituerit*, her entertainment at *Millan* was so costly that it almost undid him. His daughter *Violanta* was married to *Lionel* Duke of *Clarence* the youngest sonne to *Edward* the third King of *England*, but, *ad eius adventum tanta opes tam admirabili liberalitate profusa sunt, ut opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence that a Kings purse was scarce able to beare it; for besides many rich presents of horses, armes, plate, mony, jewels, &c. he made one dinner for him and his company, in which were 32. messes and as much provision left, *ut relata à mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men: But a little after *Lionel* died, *nova nuptia & intempestivis Conviviis operam dans*, &c. and to the Dukes great losse, the solemnity was ended. So cantilles, honours, ambition, make many brave, but unfortunate matches, of all sides for by respects, (though both crased in body and minde, most unwilling, averse, and often unfit,) so love is banished, and we feele the smart of it in the end. But I am too lavish peradventure in this subject.

Another lett or hinderance is strict and severe discipline, lawes and rigorous customes that forbid men to marry at set times, and in some places: As Prentises, Servants, Collegiats, States of lives in copy holds, or in some base inferior offices, *Velle licet* in such cases, *potiri non licet* as *Apuleius* he said. They see but as prisoners through a grate, they cover and catch, but *Tantalus à labris* &c. Their love is lost, and vaine it is in such an estate to attempt. † *Gravissimum est adamare nec potiri*, 'tis a grievous negat.

thing to love and not enjoy. They may indeed, I deny not, marry if they will,

Eccc

will,

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will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a wolfe by the eares, they must either burne or starve. 'Tis *Cornutum sopsisma*, hard to resolve, if they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they do not marry, in this heroicall passion they furiously rage, are tormented, and torne in peeces by their predominate affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his tract *de Divortio*, because God hath so called him to a single life, in taking away the means of marriage: * *Paul* would have gone from *Mysia* to *Bythinia*, but the spirit suffered him not, and thou wouldest peradventure be a married man with all thy will, but that protecting angell holds it not fit. The divell too some times may divert by his ill suggestions, and marre many good matches, as the same † *Paul* was willing to see the *Romanes*, but hindred of *Satan* he could not. There be those that think they are necessitated by Fate, their starres have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way: I know what *Astrologers* say in this behalfe, what *Prology quadriparsit Tract. 4. cap. 4. Skoner lib. 1. cap. 12.* what *Leovitius* genitur. ex. rpl. 1. which *Sextus ab Heminga* takes to be the Horoscope of *Hieronymus*: *Wolfius*, what *Pezelius*, *Originaus* & *Leovitius* his illustrator *Garcus* cap. 12. what *Iunctine*, *Pontanus*, *Campanella*, what the rest, (to omit those *Arabian* conjectures à parte *Conjugii*, à parte *lascivia*, triplicitates *veneris*, &c. and those resolutions upon a question, *an amica possit tur*, &c.) determine in this behalfe, viz. *an sit natus conjugem habiturus, facile an difficulter sit sponsam impetraturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum* both in mens and womens genitures, by the examination of the Seaventh house, the *Almutes*, *Lords* and *Planets* there, a^o & C^a &c. by particular *Aphorismes*, *Si dominus 7^{ma} in 7^{ma} vel secunda nobilem decernit uxorem, servam aut ignobilem si duodecimâ. Si Venus in 12^{ma} &c.* with many such, too tedious to relate. Yet let no man be troubled or finde himselfe grieved with such prædictions, as *Hier. Wolfius* well saith in his *Astrologically* dialogue, *non sunt pratoriana decreta*, they be but conjectures, the *Starres* encline, but not enforce,

Sydera corporibus præsent cælestia nostris,

Sunt ea de vili Condita namq; luto:

Cogere sed nequeunt animum ratione frucentem,

Quippe sub imperio solius ipse deus est.

wisdome, diligence, discretion may mitigate if not quite alter such decrees, *Fortuna sua à cuiusq; fingitur moribus*, * *Qui cauti*, prudentes, voti compotes, &c. let no man then be terrified or molested with such *Astrologically* *Aphorismes*, or be much moved either to vaine hope or feare, from such prædictions, but let every man follow his owne free will in this case, and doe as he sees cause. Better it is indeed to marry then burn, for their soules health, but for their present fortunes, by some other meanes to pacify themselves, and divert the streame of this fiery torrent, to continue as they are, * *reft satisfied, lugentes virginisatis florem sic a-*

† *Continentia domum ex fide postuler quia certum sit a-*
um vocari ad
celibatum cui
demus &c.
* *Ad. 16. 7.*
† *Rom. 1. 13.*

† *Præfix. gen.*
Leonitii.

* *Jdem wolf-*
us dial.

k That is
make the best
of it, and take
his loss as it
falls.

ruisse, deploring their misery with that Eunuch in *Libaninus*, since there is no helpe or remedy, and with *Jepthe's* daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monks and Friers, and such as live in religious Orders, but far more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

* *Votoq; suo sua formare pugnat,*

What Merits and Indul-

gences they heap unto themselves by it, what commodities, I know not, but I am sure, from such rash vowes, and inhumane manner of life proceed many inconveniences, many diseases, many vices, mastupration, satyriasis, priapismus, melancholy, madnesse, fornication, adultery, buggery, sodomy, theft, murder, and all manner of mischiefs: read but *Bales Catalogue of Sodomites*, at the visitation of Abbies here in *England*, *Henry Stephan* his Apol. for *Herodotus*, that which *Vlricus* writes in one of his Epistles, *that Pope Gregory when he saw 600. skulls and bones of infants taken out of a fish pond neere a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himselfe by repentance.* Read many such, and then aske what is to be done, is this vow to be broke or not? No, saith *Bellarmino*, cap. 38. lib. de *Monach. melius est scortari & uri quam de voto calibatus ad nuptias transire*, better burne or fly out then to break thy vow. And *Coster* in his *Enchirid. de calibat. sacerdotum*, saith it is absolutely *gravius peccatum*, a greater sinne for a Priest to marry, then to keep a concubine at home. *Gregory de Valence*, cap. 6. de *calibat.* maintaines the same, as those *Essci* and *Montanists* of old. Inomuch that many Voraries, out of a false perswasion of merit and holinesse in this kinde, will sooner dye then marry, though it be to the saving of their lives. Anno 1419. *Pius 2.* Pope, *James Rossa* Nephew to the King of *Portugall*, & then elect Archbishop of *Lisbone*, being very sick at *Florence*, when his Physicians told him, that his disease was such, he must either lye with a wench, marry, or dye, chcerefully chose to dye; Now they commended him for it: But *S. Paul* teacheth otherwise, *Better marry then burne*, & as *S. Hierome* gravely delivers it, *Alia sunt leges Cesarum, alia Christi, aliud Papinianus, aliud Paulus noster præcipit*, there's a difference betwixt Gods ordinances, and mens lawes: and therefore *Cyprian Epist. 8.* boldly denounceth, *impium est, adulterum est, sacrilegum est, quodcunq; humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after their own faries to crosse Gods lawes. † *Georgius Wicelius* one of their own arch Divines (*Inspecit. eccles. pag. 18.*) exclames against it, and all such rash monasticall vowes, and would haue such persons seriously to consider what they doe, whom they admit *ne in posterum quarantur de inanibus stupriis*, lest they repent it at last. For either as he follows it, you must allow them Concubines or suffer them to marry, for scarce shall you finde three Priests of three thousand, *qui per ætatem non ament*, that are not troubled with burning lust. Wherefore I conclude, It is an unnaturall and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

¶ *Ecce 2*

¶ *The*

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† *Ovid. 1. met.*
† *Mercurialis de Priapismo.*
in *Memorabili*
le quod *Vlricus*
epistola refert
Gregorium
quoniam ex pif-
cina quadam
allata plus
quam sex mil-
le infantum
capita videret
set ingemisse
de decretum
de calibatu
tantam eadē
causam confes-
sa contigisse
illud penite-
tie fructu pur-
gasse. *Kennii*
fuit ex concil.
Trident. part.
3. de calibatu
sacerdotum.
n Si nubat,
quam si domi
concubinam a-
lat.
o *Alphonfus*
Cicconius lib.
de *gest. ponti-*
ficum.
p *Cum medici*
suaderent ut
aut nuberet
aut coitu ute-
retur, sic mor-
tem vitari pos-
se, mortem pos-
tius irreprehen-
sus expellavit
&c.
† *Epist. 30.*
† *Vide vitam*
eius edit. 1623
by *D. T. Iarues*

* Nil ait esse prius, melius nil cælibe vitæ,
and ready with Hippolitus to abjure all women, * Detestor omnes, horreo,
fugio, execror, &c. But, Hippolite nescis quod fugis vitæ bonum,

Hippolite nescis — alas poore Hippolitus thou know'st
not what thou faist, 'tis otherwise Hippolitus. † Some make a doubt, an
uxor literato sit ducenda, whether a Scholar should marry, if she be faire
she will bring him back from his grammer to his home-booke, or else
with kissing and dalliance she will hinder his study; if foule with scold-
ing, he cannot well intend to both, as Philippus Beroaldus that great Ro-
manian Doctor, once writ, *impediri enim studia literarum, &c.* but hee re-
canted at last, and in a solemne sort with true conceived words hee did
aske the world and all women forgiveness. But you shall have the story
as he relates himselfe, in his Commentaries on the sixth of Apuleius: For
a long time I lived a single life, & ab uxore ducenda semper abhorruī, nec
quicquam libero lecto censui jucundius, I could not abide marriage, but
as a rambler, erraticus ac volaticus amator (to use his own words) per
multiplices amores discurrebam, I tooke a snatch where I could get it, nay
more, I railed at marriage downe right, and in a publike auditory when
I did interpret that sixth Satyre of Juvenal, out of Plutarch, and Seneca, I
did heap up all the dicitrics I could against women; but now recant with
Stefichorus, *Palinodiam cano, nec paritet censerī in ordine maritorum*, I
aproue of marriage, I am glad I am a married man, I am heartily glad
I haue a wife, so sweet a wife, so noble a wife, so young, so chaste a wife,
so loving a wife, and I doe wish and desire all other men to marry; and
especially Scholars, that as of old Martia did by Hortensius, Terentia
by Tullius, Calphurnia to Plinius, Pudentilla to Apuleius, * hold the can-
dle whilst their husbands did meditate and write, so theirs may doe to
them, and as my deare Camilla doth to me. Let other men bee auerle,
raile then and scoffe at women, and say what they can to the contrary, *uir
sine uxore malorum expertus est, &c.* a single man is an happy man, &c. but
this is a toy.

* Nec dulces amores sperne puer, neq. tu choreas;
these men are too distrustfull and much to blame, to use such speeches,

* Parcite paucorum diffundere crimen in omnes,
They must not condemne all for some. As there be many bad, there bee
some good wiues; as some be vitious, some be vertuous: read what Salo-
mon hath said in their praises, *Prov 31.* and *Syracides cap. 26. & 30.* blessed
is the man that hath a vertuous wife, for the number of his daies shall bee
double. A vertuous woman reioyceth her husband, and she shall fulfill the
yeares of his life in peace. A good wife is a good portion, (*& 36. 24.*) an
help, a pillar of rest, columna quietus,

* Qui capit uxorem, fratrem capit atq. sororem. Et 30,
he that hath no wife wandereth to and fro mourning. Minuuntur atra con-
iuge curæ, women are the sole, only joy, and comfort of a mans life, borne
ad usum & lusum hominum, † Firmamenta familiae,
p Delitia humani generis, solatia vitæ,
Blanditia noctis, placidissima cura diei,
Vota virum, iuuenum spes, &c.

† Habet uxore
ex animi con-
suetudine Cami-
llam Pulcriti
Iurisperiti
filiam.
* Legentibus
et meditantibus
candelas
et candelas
erunt tunc de-
runt.

† Habet uxore
ex animi con-
suetudine Cami-
llam Pulcriti
Iurisperiti
filiam.
* Legentibus
et meditantibus
candelas
et candelas
erunt tunc de-
runt.

A wife is a young mans Mistress, a middle ages companion, an old mans
nurse: *Particeps laborum & tristitum*, A prop, an helpe, &c.

† Optima viri possessio est uxor beneuola,
Mitigans iram & auertens animam eius a tristitia,
Mansbest possession is a loving wife,
She tempers anger and diuers all strife.

There is no joy, no comfort, no sweetnesse, no pleasure in the world,
like to that of a good wife,

Quam cum chara domi coniux, fidusq. maritus
Vnanimes degunt —

faith our latin Homer,
she is still the same in sicknesse and in health, his eye, his hand, his bo-
some friend, his partner at all times, his other selfe, not to be separated
by any calamity, but ready to share all sorrow, discontent, and as the In-
dian women doe, live and dye with him, nay more to dye presently for
him. *Admetus* King of *Thessaly* when he lay upon his death bed, was told
by *Apollo's* oracle, that if he could get any body to dye for him, he should
live longer yet, but when all refused, his parents *et si decrepiti*, friends
and followers forooke him, *Alcestes* his wife though young, most wil-
lingly undertook it, what more can be desired or expected? And al-
though on the other side there be an infinite number of bad husbands (I
should raile downe right against some of them) able to discourage any
woman, yet there be some good ones againe, and those most obseruant
of marriage rites. An honest country fellow (as *Fulgosus* relates it) in
the kingdome of *Naples*, * at plough by the Sea side, saw his wife carri-
ed away by *Mauritanian* pirates, he ranne after in all hast, up to the chin
of the ship to deliver his wife, or if he must not have her restored, to let
him follow as a prisoner, for he was resolved to be a galli-slave, his
drudge, willing to endure any misery, so that he might but enjoy his
deare wife. The *Moors* seeing the mans constancy and relating the
whole matter to their governour at *Tunnis*, let them both free, and gave
them an honest pension to maintain themselves during their lives. I
could tell many stories to this effect; but put case it often prove other-
wise, because marriage is troublesome, wholly therefore to avoid it, is no
argument; * he that will avoid trouble must avoid the world (*Eusebius pra-*
par. Evangel. 5. cap. 50.) Some trouble there is in marriage I deny not,
Et si grave sit matrimonium, faith *Erasmus*, edulcatur tamen multu, &c. d. Tis a
yet there be many things to sweeten it, a pleasant wife, placens uxor, the
pretty children dulces nati, delitia filiorum hominum, the chiefe delight
of the sonnes of men *Eccles. 2. 8.* &c. And howsoever though it were all
troubles, * utilitatis publica causa devorandum, grave quid libenter sube-
undum, it must willingly be undergone for publike goods sake,

* Audite populus hac, inquit *Susarion*,
Male sunt mulieres, veruntamen O populares,
Hoc sine malo domum inhabitare non licet.
Heare me O my countrymen, faith *Susarion*,
Women are naught, yet no life without one.
† Malum est mulier, sed necessarium malum,

† Erasmi.

* Cum iuxta
mare agrum
coleret. Omnis
enim miserie
inmemorem,
conjugali a-
mar cum sece-
rat Non sine
ingenti adu-
ratione, tanta
boniis cha-
ritate moris
rex liberos es-
se iussit, &c.
c. Qui vult
vitare mole-
stias vitet
mundum.
d. Tis a
pretty
children
dulces nati,
delitia
filiorum
hominum,
the chiefe
delight
of the
sonnes
of men
Eccles. 2. 8.
&c. And
howsoever
though it
were all
troubles,
* utilitatis
publica
causa
devorandum,
grave
quid
libenter
sube-
undum,
it must
willingly
be undergone
for
publike
goods
sake,
† Erasmi.
c. Erasmi.
* E. Stobae.

† Alexander,

they

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they are necessary evils and for our owne ends we must make use of them, to have issue, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church. For to what end is a man borne? why lives he, but to increate the world, and how shall he doe that well, if he doe not marry? *Matrimonium humano generi immortalitatem tribuit*, saith *Nevisanus*, Matrimony makes us immortall, and according to *Tacitus*, 'tis *firmissimum imperii munimentum*, the sole and chiefe prop of an Empire.

Indigne vivit per quem non vivit & alter,

† which

Paltingentius.

† Erasmus lib. 7.

cap. 23.

† Nevisanus.

† Nevisanus.

† Nevisanus.

† Nevisanus.

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† Nevisanus.

† Nevisanus.

† Nevisanus.

† Nevisanus.

Pelopidas objected to *Epaminondas*, he was an unworthy member of a common-wealth, that left not a child after him to defend it, & as *Trifmegistus* to his sonne *Tatius*, have no commerce with a single man: Holding belike that a Batchelor could not live honestly as he should, and with *Georgius Wicelius*, a great Divine and holy man, who of late by 26. arguments commends marriage as a thing most necessary for all kind of persons, most laudable and fit to be embraced and is perswaded with all, that no man can live and dye religiously, and as he ought without a wife, *persuassus neminem posse neq. pie vivere, neq. bene mori citra uxore*, he is false, an enemy to the common-wealth, injurious to himselfe, destructive to the world, an apostate to nature, a rebell against heaven and earth. Let our wilfull, obstinate, and stale Batchelors ruminat of this, *If we could live without wives, as Marcellus Numidicus said in Agellius, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their own private pleasure or estate.* It were an happy thing, as wife *† Euripides* hath it, if we could buy children with gold and silver, and be so provided, *sine mulierum congressu*, without womens company, but that may not be,

* *Orbis jacebit squalido turpis sin,*
Vanum sine ullis classibus stabit mare,
Alesq. celo deerit & sylvis fera,

Earth, Aire, Sea, Land eversoone would come to naught,
The World it selfe should be to ruine brought.

necessity therefore compells us to marry.

But what doe I trouble my selfe, to finde arguments to perswade to, or commend marriage, behold a brieve abstract of all that which I have said, and much more, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in twelve motives, to mitigate the miseries of marriage, by * *Jacobus de Voragine*,

1 *Res est habes qua tueatur & augeat.*

2 *Non est habes qua querat.*

3 *Secunde res sunt? felicitas duplicatur.*

4 *Adverse sunt? Consolatur, adsidet, onus participat ut tolerabile fiat.*

5 *Domus est solitudinis tedium pellit.*

6 *Foras? Discedentem visu prosequitur, absentem desiderat, redeuntem leta excipit.*

7 *Nihil jucundum absq. societate? Nulla societas matrimonio suavior.*

8 *Vinculum conjugalis charitatis adamantinum.*

9 *Acresce t dulcis affinium turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*

10 *Plebsa sis prole parens.*

11 *Lex Mosis sterilitatem matrimonii execratur, quanto amplius Calibatum.*

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12 *Si natura penam non effugis, ne voluntas quidem effugiet.*

1 Hast thou meanes? thou hast one to keep and increase it.

2 Hast none? thou hast one to helpe to get it.

3 Art in prosperity? thine happinesse is doubled.

4 Art in adversity? shee'le comfort, assist, bear a part of thy burden to make it more tolerable.

5 Art at home? shee'le drive away melancholy,

6 Art abroad? shee looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy returne.

7 There's nothing delightfome without society, no society so sweet as Matrimony.

8 The band of Conjugall love is adamantine.

9 The sweet company of kinsmen increaseth, the number of parents is doubled, of brothers, sisters, nephews.

10 Thou art made a father by a faire and happy issue.

11 *Moses* Curseth the barrenesse of Matrimony, how much more a single life?

12 *It Nature* escape not punishment, surely thy Will shall not avoid it.

All this is true say you, and who knowes it not, but how easy a matter is it to answer these motives, and to make an *Anti-parodia* quite opposite unto it? To exercise my selfe I will Essay:

1 Hast thou meanes? thou hast one to spend it.

2 Hast none? thy beggery is increased.

3 Art in prosperity? thy happinesse is ended.

4 Art in adversity? like *Iob's* wife shee'le aggravate thy misery, vex thee soule, make thy burden intollerable.

5 Art at home? shee'le scold thee out of doores.

6 Art abroad? If thou be wise keep thee so, shee'le perhaps graft hornes in thine absence, scowle on thee comming home.

7 Nothing gives more content then solitarinesse, no solitarinesse like this of a single life.

8 The band of marriage is adamantine, no hope of loosing it, thou art undone.

9 Thy number increaseth, thou shalt be devoured by thy wives friends.

10 Thou art made a Cornuto by an unchast wife, and shalt bring up other folkes Children in stead of thine owne.

11 *Paul* commends marriage, yet he preferres a single life.

12 Is marriage honorable? What an immortall crowne belongs to virginity?

So *Siracides* himselfe, speaks as much as may be, for and against women, so doth almost every philosopher plead *pro* and *con*, every poet thus argues the case (though what cares *vulgus hominum* what they say?) so can I conceive peradventure, and so canst thou: when all is said,

Fff

yet

583 yet since some be good, some bad, let's put it to the venture. I conclude therefore with *Seneca*,

cur Toro viduo jaces?

Tristem juvenem solvo: nam luxur ape,

Effunde habenas, optimos vite dies

Effluere prohibe.

Why dost thou lye alone, let thy youth and best daies so passe away? Marry whilst thou maist, *donec viventi canities abest morosa*, whilst thou art yet able, yet lusty,

Ovid.

† *Elige cui dicas tu mihi sola places,*

make thy choice, and that freely forthwith, make no delay, but take thy fortune as it falls. 'Tis true,

Euripides.

—† *calamitosus est qui incidit*

In malam uxorem, felix qui in bonam,

'Tis an hazard both waies I confesse, to live single or to marry,

† *Nam & uxorem ducere, & non ducere malum est,*

† *E greco versu lib. 7. cap. 7.*

it may be bad, it may be good, as it is a crosse and calamity on the one side, so 'tis a sweet delight, an incomparable happinesse, a blessed estate, a most unspeakable benefit, a sole content on the other, 'tis all in the prooffe. Be not then so wayward, so covetous, so distrustfull, so curious and nice, but let's all marry, *mutuos foventes amplexus; Take me to thee, and thee to me, to morrow is St Valentines day*, let's keep it Holiday for Cupids sake, for that great God Loves sake, for Hymens sake, and celebrate * *Venus Vigil* with our Ancestors for company together, singing as they did,

Cras amet qui nunquam amavit, qui id, amavit, cras amet.

Ver novum, veriam canorum, ver natus orbis est,

Vere concordant amores, vere nubunt alites,

Et nemus coma resolvit &c.

Cras amet, &c.

k Domus non potest consistere sine uxore. Nevisanus lib. 3. num. 18. l Nemo in severissima stolorum familia qui non barbam quod supercilium amplexibus uxoris submisit, aut in ipsa parte a reliqua differt. Hic Primus. t Quid liberum bonum ualculu videre debet quam bellum uxorem

Let him that is averse from marriage read more in *Barbarus de re uxori. lib. 1. cap. 1. Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1. k Nevisanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus tractus in laudem matrimonii, &c.* and I doubt not but in the end he will rest satisfied, recant with *Beroaldus*, doe penance for his former folly, singing some penitentiall ditties, desire to be reconciled to the Deity of this great God Love, goe a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest: There will not be found, I hope, *1 No not in that severe family of Stoicks, who shall refuse to submit his grave beard, and supercilious looks to the clipping of a wife, or disagree from his fellowes in this point. For what more willingly (as Varro holds) can a proper man see then a faire wife, a sweet wife, a loving wife: can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?*

Since then this of marriage, is the last and best refuge, and cure of Heroicall love, all doubts are cleared, and impediments removed; I say againe, what remains, but that according to both their desires, they bee happily joyned, since it cannot otherwise be helped. God send us all good

good wiues, every man his wish in this kinde, and me mine!

* And God that afflicts man in his youth, to punish.

Send him his Love that hath it so beere bought.

If all parties be pleased, aske their Banes, 'tis a match. * *Fruisur Rhodanthæ sponsa, sponso Dosicle, Rhodanthæ and Dosicles shall goe together, Clitiphon and Leucippe, Theagines and Chariclia, Poliarcbus hath his Argenis, Lyfander Calista, (to make up the maske) Potiturq, sua puer Iphis Ianthi.*

* And Troilus in lust and in quiet,

As with Creseid, his own heart sweet.

And although they have hardly past the pikes, through many difficulties and delayes brought the match about, yet let them take this of * *Aristhenes* (that so marry) for their comfort: † *After many troubles and cares, the marriages of Lovers are more sweet and pleasant.* As wee commonly conclude a Comedy with a wedding, and shaking of hands, lets shut up our discourse, and end all with an † *Epithalamium.*

Feliciter nuptis, God giue them joy together. † *Hymen o Hymenee, Hymen ades o Hymenae! Bonum factum*, 'Tis well done, *Haudequidem si ve mente reor, si ve numine Divum*, 'tis an happy conjunction, a fortunate match, an even couple,

Ambo animis, ambo præstantes viribus, ambo

Florentes annis.

they both excell in gifts of body and minde, are both equall in yeares, youth, vigor, alacrity, she as faire and lovely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,

—† *ludite ut lubet & brevi*

Liberos date.

Then modestly goe sport and play,

And let's have every yeare a boy.

† *Goe giue a sweet smell as incense, and bring forth flowres as the Lilly: that we may say hereafter,*

Scitis Mecastor natus est Pamphilo puer.

In the meane time I say,

† *Ite, agite o juvenes, non murmura vestra columba*

Brachia non hederæ, neq, vincant oscula conchæ.

O gentle youths goe sport your selves betimes,

Let not the Doves outpasse your murmurings,

Or Ivy clasping armes, or oyster kissings.

And in the morne betime, as those † *Lacedamonian Lasses* saluted *Helena* and *Menelaus*, singing at their windowes, and wishing good successe, doe we at yours:

Salve o sponsa, salve felix, det vobis Latona

Felicem Sobolem, Venus dea det equalem amorem

Inter vos mutuo; Saturnus durabiles divitias,

Dormite in pectora mutuo amorem inspirantes,

Et desiderium!

Good morrow Master Bridegroom, and Mistris Bride,

Many fayre lovely Bernes to you betide!

Let *Venus* to you munnall love procure,

Ffff 2

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† *Chaucer.*

† *Conclusio.*

Troed. Poet.

mi. 9 l. Amor.

in Ovid.

† *Epith. 4. l.*

Jucundiores

multo & juv.

viores longe

post molestias

turbas amant.

tum nuptia.

† *Olim memi-*

nisse iurabit.

o Quid expec-

tata, intus si

ut nuptie,

the maulick,

guets, and all

the good

cheere is

within.

* The con-

clusion of

Chaucers Po-

em of Troilus

and Creseid.

p *Caullus.*

q *Caullus.*

† *Secundus*

syllvar. lib.

lam utigo tha

latum subitib

unde ne cirgo

redest, marite

cura.

† *Ecclus. 39.*

† *Galen Epi-*

thal.

* *O nothem*

quater & qua-

ter beatam.

† *Theocritus*

eidyl. 18.

Let

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Let *Saturne* give you riches to endure.
Long may you sleep in one anothers armes,
Inspiring sweet desire, and free from harmes.

Evenall your liues long,

¶ *Contingat vobis turturum concordia,
Cornicula vivacitas* —

The loue of Turtles hap to you,
And Ravens yeares still to renew.

Let the *Muses* sing (as he said;) the *Graces* dance, not at their weddings
onely but all their daies long; so couple their hearts, that no irksomeneffe or
anger ever befall them: Let him never call her other name then my ioy,
my light, or she call him otherwise then sweet-heart. To this happineffe of
theirs, let not old age any whit detract, but as their yeares, so let their mutu-
all loue and comfort increase. And when they depart this life,

† *concordes quoniam vixere tot annos,
Auferat hora duos eadem, nec coniugis usquam
Busta sua videat, nec sit tumultandus ab illa.*

Because they haue so sweetly liv'd together,
Let not one dye a day before the other,
He bury her, the him, with even fate,
One houre their soules let jointly separte.

*Fortunati ambo si quid mea carmina possunt,
Nulla dies unquam memori vos eximet arvo.*

Atq; hæc de amore dixisse sufficiat, *sub correctione*, † quod ait ille cu-
in *sq;* melius sentientis. Plura qui volet de remediis amoris, legat *Iasonem*
Pratensem, *Arnoldum*, *Montanum*, *Savonarolum*, *Langium*, *Valescum*, *Cri-*
misonum, *Alexandrum Benedictum*, *Laurentium*, *Valleriolam*, & *Poetis Na-*
sonem, & nostratibus *Chaucerum*, &c. with whom I conclude,

† For my words here and every part,
I speak hem all under correction,
Of you that feeling haue in loues art,
And put it all in your discretion,
To intreat or make diminution
Of my language, that I you beseech
But now to purpose of my rather speech.

¶ *Erasm. Epi-
thal. P. & Egi-
dy. Nec saluens
modo sed duo o
charissima pe-
ctora indiso-
lubili mutua
benevolentia
modo copulant
ut nihil unqu-
eas incendere
possit ira vel
radit. Illa per-
petuo nihil au-
diat nisi mea
lux: Ille vicif-
sua nihil nisi
anime mi: At-
q; hinc iucun-
ditati ne fene-
stris detrahatur
imo potius ali-
quid adauge-
at.*

¶ *Romanus
de linca a-
moris.*

¶ *Book 3, book
of Trilus &
Cresid.*

SECT.

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SECT. 3.

MEMB. I. SUBSECT. I.

JEALOUSY.

*Jealousie, its Equivocations, Name, Definition, Extent, severall kinds; of
Princes, Parents, Friends. In Beasts, Men: before marriage, as
Corrivals; or after, as in this place.*



*Aleius in Taranta cap. de Melanchol. Elian Montanus, Fe-
lix Platerus, Gusanerius*, put *jealousie* for a cause of Melan-
choly, others for a Symptome, because melancholy per-
sons amongst these passions and perturbations of the
minde, are most obnoxious to it. But me thinks for the
latitude it hath, and that prerogative above other ordinary symptoms,
it ought to bee treated of as a Species apart, being of so great and emi-
nent note, so furious a passion, and almost of as great extent as Love it
selfe, as *Benedetto Varchi* holds, *No love without a mixture of Jealousie,*
qui non zelat, non amat. For these causes I will dilate, and treat of it by it
selfe, as a bastard branch or kinde of Love Melancholy, which, as *He-*
roicall Love goeth commonly before marriage, doth usually follow,
torture, and crucifie in like sort, deserves therefore to be rectified alike,
requires as much care and indutry, in setting out the severall causes of
it, prognosticks and cures. Which I have more willingly done, that he
that is or hath bene jealous, may see his errour as in a glasse; he that is
not, may learne to detest, avoid it himselfe, and dispossesse others that
are any way affected with it.

Jealousie is described and defined to be *a certaine suspicion which the
lover hath of the party he chiefly loveth, lest he or she should bee enamoured of
another: or any eager desire to enjoy some beauty alone, to have it pro-
per to himselfe onely: a feare or doubt, lest any forrainger should par-
ticipate or share with him in his love.* Or (as *Scaliger* addes) *a feare of
losing her favour, whom he so earnestly affects.* *Cardan* calls it, *a m Zeale for
love, and a kinde of envie lest any man should beguile us.* *Ludovicus Vives* de-
fines it in the very same words, or little differing in sense.

There be many other *Jealousies*, but improperly so called ail; as that
of Parents, Tutors, Guardians over their children, friends whom they
love, or such as are left to their wardship or protection.

Storax non rediit hac nocte à cænâ *Æschinus*,

Neque servulorum quispiam qui adversum iterant?

As the old man in the Comædy cried out in passion, and from a solli-
citus feare and care he had of his adopted sonne, *not of beauty, but lest
they should miscarry, doe amisse, or any way discredit, disgrace* (as *Vives*
notes) *or endanger themselves and us.* *P. Ægeus* was so solicitous for his
sonne *Teseus*, (when hee went to fight with the *Minotaur*) of his

G g g g

successe,

¶ In his Ora-
tion of Jealou-
sie, put out by
Er. Sanfarian.

¶ *Benedetto
Varchi.
Exercit. 317
Cum mecum
ne amate rei
exturbemus
possessione.
n. Zelus de for-
ma est inviden-
tie specics ne
quid forma quæ
amamus frua-
tur.
n. 3. de Anima.
o R. de Anima.
Tangitur zelo-
typia de pupilla
liberis charisq;
cure nostra com-
credita non de
forma, sed ne
male sit iis, ame
ne nobis subque
parent ignomi-
niam.
p. Plutarch.*

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o R. T. not in
blazon, Icalouſie.

petuall imprisonment, as that of Robert Duke of Normandy, in the daies of Henry the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word ("as he said) three things cause Icalouſie, a mighty state, a rich treasure, a faire wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy under the reigne of our fortunate Prince. o His fortune hath indebted him to none,

o Daniel in his
Prouerbes to
the King.

But to all his people vnuerſally,
And not to them but for their love alone,
Which they account as placed worthily.
He is soſet, he hath no cause to be
Icalous, or dreaſfull of diſloyalty,
The pedestal whereon his greatnesse stands,
Is held of all our hearts, and all our hands.

But I rove, I confesse. These æquiuocations, Icalouſies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brooke no corriuall, or endure any participation: and this Icalouſie belongs as well to bruite beasts, as men. Some creatures, saith P. Virg. Swans, Doves, Cocks, Bulls, &c. are Icalous as well as men, and as much moved, for feare of communion.

p. 3. de anima
cap. de zel. Ani-
malia quedam
zelotypia tan-
guntur ut colu-
res, columbe,
galli, tauri, &c.
ub metum com-
munionis.
q. Seneca.

q Grege pro toto bella iuuenet,
Si conjugio timuere suo,
Poſcunt timidi prælia cervi,
Et mugitus dant concepti ſigna furoris.
In Venus cause what mighty battles make
Your raving Bulls, and stirs for their herds sake:
And Harts and Buckes that are so timorous,
Will fight and roare, if once they be but Icalous.

In Bulls, Horses, Goats, this is most apparently discerned, Bulls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith † Oppian: which Stephanus Bathorius, late king of Poland used as an Imprese, with that Motto, *Regnum non capit duos*. R. T. in his blazon of Icalouſie, telleth a story of a Swan about Windſore, that finding a strange Cocke with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his henne, a certaine truth, he saith, done upon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*, for my part, I doe beleeve it may be true, for Swannes have ever beene branded with that Epithite of Icalouſie.

q. Lib. 1. de
gel.

o Chaucer in his
assembly of
fowles
[Alderous, L.
Lib. 1. c. 1.
o Sibthorp
circas nece-
reas solitudines
amat quoſolus
ſola pinnas
juuat.

The Icalous Swanne against his death that singeth,
And eke the Swile that of death bode bringeth.

Some say as much of Elephants, that they are more Icalous than any other creatures whatsoever; and those old Egyptians, as † Pierius informeth us, expresse in their Hieroglyphickes, the passion of Icalouſie by a Camel, "because that fearing the worst still about matters of Venery, he loves solitudes, that hee may enjoy his pleasure alone, & in

quis-

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quoſcunque obſcios inſurgit, zelotypia ſtimulis agitur, he will quarrell and fight with whoſoever come next, man or beast, in his Icalous fits. I have read as much of † Crocodiles, and if Peter Martyrs authority bee authenticke, *legat. Babylonica lib. 3.* you shall have a strange tale to that purpose confidently related. Another story of the Icalouſie of dogs, see in Hieron. Fabricius Tract. 3. cap. 5. de loquelis animalium.

o Crocodili ze-
lotype & uxo-
rum diſcordia
m. 6. c. 1.

But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appeare amongst Batchelors, we commonly call them rivals or corrivalls, a metaphor derived from a River, *rivales* à † *rivo*, for as a river, saith Acron in *Hor. art. Poet.* and *Donst. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enjoy her; & thence comes this emulation, which breaks out many times into tempestuous stormes, and produceth lamentable effects, murder it selfe, with much cruelty, many single combats. They cannot endure the least injury done unto them before their mistress, and in her defence, will bite off one anothers noles; they are most impatient of any flout, disgrace, least emulation or participation in that kind. † *Lacrat lacertum Lergi mordax Memnius*, the Roman (as Tully tells the story of *oratore lib. 2.*) being corriv. il with *Largus* at *Terracina*, bit him by the arme, which fact of his was so famous, that it afterwards grew to a proverb in those parts. † *Phedria* could not abide his corrivall *Thraſo*, for when *Parmeno* demanded, *numquid aliud imperas?* whether he would command him any more service: *No more*, saith he) but to speake in his behalfe, and to drive away his corrivall if hee could. *Conſtantinus* in the eleventh booke of his husbandry, cap. 11. hath a pleasant tale of the Pine tree, she was once a faire maid, whom *Pineus* and *Boreas* two corrivalls, dearly fought; but Icalous *Boreas* broke her necke, &c. And in his 18 chapter he telleth another tale of † *Mars*, that in his Icalouſie slew *Adonis*. *Petronius* callieth this passion *amantium furiosam emulationem*, a furious emulation, and their symptoms are wel expresse by Sir I. ffery Chaucer in his *Canterbury tale*. It will make the nearest and dearest friends fall out; they will endure all other things to bee common goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, injuries in another kinde; but as *Propertius* well describes it in an Elegy of his, in this they will suffer nothing, have no corrivalls.

o Quid dividit
istam communem
indivisi-
bilem?

o *Thraſus* dicit,
numquid aliud
imperas?

o *Ter. Eun. aff.*
1. c. 1. *Manus*
negrum ornato
ceruis. & ista
emulatio, quæ
petris, ab eis
pellit.

o *Petrus puella*
quendam juv.
et
o *Mars zeloty-*
pe ad viduam
interſect.

Tu mihi vel ferro pectus, vel perde veneno,
A dominâ tantum te modo tolle mei:
Te ſociam vitæ, te corporis eſſe licebit,
Te Dominum admitto rebus amice meis.
Læſo te ſolum, læſo te deprecor uno,
Rivalem paſſum non ego ferre lovem.
Scab me with ſword, or poiſon ſtrong
Give me to worke my hane;
So thou court not my laſſe, ſo thou
From miſtreſſe mine refraine.
Command my ſelfe, my body, purſe,

R. T.

Gggg 3

As

As thine owne goods take all,
And as my ever dearest friend,
I ever use thee shall.
O spare my Love, to have alone
Her to my selfe I crave,
Nay, *Love* him selfe Ile not endure
My Rivall for to have.

This Iealousie which I am to treat of, is that which belongs to married men, in respect of their owne wives; to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the world, if they live quietly and lovingly together, so if they disagree or be jealous, those bitter pills of sorrow and griefe, disastrous mischieves, mischances, tortures, gripings, discontents, are not to be separated from them. A most violent passion it is where it taketh place, an unspeakable torment, a hellish torture, an infernall plague, as *Ariosto* calls it, *A fury, a continuall fever, full of suspicion, feare, and sorrow, a martyrdom, a mirib. marring monster.* The sorrow and griefe of heart of one woman jealous of another, is heavier than death, *Eccles. 28. 6.* as *Peninnah* did *Hannah*, vex her and upbraid her sore. 'Tis a maine vexation, a most intolerable burden, a confive to all content, a frenzy, a madnesse it selfe, as *Benedetto Varchi* proves out of that select Sonnet of *Giovanni de la Casa*, that reverend Lord, as he files him.

SUBJECT. 2.

Causes of Iealousie. Who are most apt. Idlenesse, Melancholy, Impotency, long absence, beautie, wantonnesse, naught themselves. Allurements from time, place, persons, bad usage, causes.



Strolgers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope* will give a probable conjecture whether he will be jealous or no, & at what time, by direction of the significators to their severall promissors: their Aphorismes are to be read in *Albubator*, *Pontanus*, *Schoner*, *Iunctini*, &c. *Bodine* c. 5. meth. hist. ascribes a great cause to the country or clime, and discourseth largely there of this subject, saying that southerne men are more hot, lascivious, and jealous, than such as live in the North, they can hardly containe themselves in those hotter climes, but are most subject to prodigious lusts. *Leo* Asertelleth incredible things almost, of the lust and Iealousie of his country men of *Africk*, and especially such as live about *Carthage*, and so doth every Geographer of them in *Asia*, *Turky*, *Spaniards*, *Italians*. *Germany* hath not so many drunkards, *England* tobaccoists, *France* dancers, *Holland* mariners, as *Italy* alone hath jealous husbands. And in *Italy* some account them of *Piacenza* more jealous than the rest. In *Germany*, *France*, *Brittain*, *Scandia*, *Poland*, *Muscovie*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I doe much wonder at, in his *Topography* of *Lapland*, and *Herbststein* of *Russia*, against the

b Mulierum conditio misera, nullam in se habent credunt nisi in no concupiscentia.

the streame of all other Geographers, would fasten it upon those Northerne inhabitants. *Altomarus Poggius*, and *Munster* in his description of *Baden*, reports that men and women of all sorts go commonly into the Bathes together, without all suspicion, the name of Iealousie (saith *Munster*) is not so much as once heard of among them. In *England* the women kisse him they drink to, and are kisse againe of those they pledge. The virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmlesse liberty, & lodge together abroad without suspicion, which rash *Sanforinus* an *Italian* makes a great signe of unchastity. In *France*, upon small acquaintance it is usuall to court other mens wives, to come to their houses, and accompany them arm in arme in the streets, without imputation. In the most Northerne Countries young men and maids familiarly dance together, men and their wives, & women only excepted, *Italians* may not abide. The *Greeks* on the other side have their private bathes for men and women, where they must not come neere, not so much as see one another: and as *Bodine* observes lib. 5. de repub. the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be neere men, so much as in the Church, but with a partition betwene. Hee telleth moreover, how that when he was *Embassadour* in *England*, he heard *Mendoza* the *Spanish* Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together: but *Dale* the Master of the Requests told him againe, that it was indeede a filthy custome in *Spain*, where they could not containe themselves from lascivious thoughts in their holy places, but not with us. *Baronius* in his *Annals* out of *Eusebius* taxeth *Licinius* the Emperour for a decree of his made to this effect, *Iubens ne viri simul cum mulieribus in Ecclesia interessent*, for being prodigiously naught him selfe, *aliorum naturam ex sua vitiosa mente spectavit*, he so esteemed others. But we are farre from any such strange conceits, and will permit our wives and daughters to go to the taverne with a friend as *Aubanus* saith, *modo absit lascivia*, and suspect nothing, to kisse coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a paradise for women, an hell for horses, *Italy* a paradise of horses, hell for women, as the diverbe goes. Some make a question whether this headstrong passion rage more in women than men, as *Montagne* l. 3. But sure it is more outrageous in women, as all other melancholy is, by reason of the weaknesse of their sex. *Scaliger Poet. lib. cap. 13.* concludes against women. Besides their inconstancy, treachery, suspicion, dissimulation, superstition, pride, (for all women are by nature proud) desire of sovereignty, if they be great women, (hee gives instance in *Iuno*) bitternesse and Iealousie are the most remarkable affections.

Sed neque fulvus aper media tam fulvus in ira est,
Fulmineo rapidos dum rotas ore canes.

Nec Leo, &c. —

Tyger, Bore, Beare, Viper, Lionesse,
A womans fury cannot expresse.

Some say red headed women, pale coloured, black eyed, and of a shrill voice,

1. I. Merit. Part. 3. cap. 2. 2. B. equus. 3. S. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. I. mulieres praequam quod sunt infide, suspitaces, inconstantes, infidiae, simlatrices, superstitiosae, & si potentes, intolerabiles amore zelotypae sunt. Ovid. 2. de art. h. Barro. R. T.

97 et. Adelpb.
AB. 1. / ce. 1.

9 Vxor si cessas amare te cogitat

Aus iete amari aut potare, aut animo obsequi,

Et tibi bevè esse soli, quam sibi sit malè.

If thou be absent long, thy wife then thinks,

Th'art drunke at ease, or with some prettie minks,

'Tis well with thee, or else beloved of some,

Whil'ft the poore soule doth fare full ill at home.

Hippocrates the Physitian had a smacke of this disease; for when he was to goe from home as farre as *Abdera*, and some other remote cities of *Greece*, he writ to his friend *Dionysius* (if at least those ^r Epistles be his) ^r so oversee his wife in his absence, (as *Apollo* set a Raven to watch his *Coronis*) although shee lived in his house with her father and mother, whom hee knew would have a care of her; yet that would not satisfie his jealousie, hee would have his speciall friend *Dionysius*, to dwell in his house with her, all the time of his peregrination, and to observe her behaviour, how shee carried her selfe in her husbands absence, and that shee did not loost after other men.

c For a woman had need to have an overseer to keep her honest ; they are bad by nature, and lightly given all, and if they bee not curbed in time, as an unpruned tree, they will bee full of wild branches, and degenerate of a sudden. Especially in their husbands absence ; though one *Lucretia* were trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold ; and no question there bee too many of her conditions. If their husbands tarry too long abroad upon unnecessary businesse, well they may suspect ; or if they run one way, their wives at home will fly out another, *Quid pro quo*. Or if present, and give them not that content which they ought,

Primum ingrata, mox inuisa noctes qua per somnum transiguntur, they cannot endure to lye alone, or to fast long. * *Peter Godefridus* in his second booke of love, and sixth chapter, hath a story out of *S^t Anthonies* life of a Gentleman, who by that good mans advise would not meddle

life, of a Gentleman, who by that good mans aduise, would not meddle with his wife in the passion weeke, but for his paines thees set a paire of hornes on his head. Such another he hath out of *Abstemius*, one perswaded a new married man, y^e to forbear the three first nights, and he should all his life time after be fortunate in cattle, but his impatient wife would not tarrie so long: well he might speed in cattle, but not in children. Such a tale hath *Hesiodus* of an impotent and slack scholler, a meere student and a friend of his, that seeing by chance a fine damefell sing and dance, would needs marry her, the match was soone made, for hee was young and rich *genis gratus, corpore glabellus, arte multiscius, & fortuna opulentus*, like that *Apollo* in † *Apuleius*. The first night, having liberally taken his liquor (as in that countrey they do) my fine scholler was so fuffed, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the faire morne with purple hue gan shine, hee made an excuse, I know not what, out of *Hippocrates Cons.*, &c. and for that time it went currat, but when as afterward he did not play the man as he should doe, thees fell in league with a good fellow, and whilst hee

r Fab. Catuo.
Ravennate in-
serpente.

terprete.
*¶ Dum rediero
domum meam
habitabit, & ta-
cet cum parenti-
bus habitet hac
ita peregrina-
tione, eam tamē
& ejus mores
observabis: uti
absentia viri
sui probe degat,
nec alios viros
cogitet aut
cogites.*

i Fœmina sem-
 per custode eger
 qui se pudicam
 contineat, suap-
 te enim natura
 nequitias infi-
 sas habet, quas
 nisi in dies com-
 primas, ut arbo-
 res stiones emit-
 tunt. &c.

u Heinfuss.

x Uxor cuius-
dam nobilis quā
debitum mari-
tale sacro pa-
ris hebdomada
non obtineret,
alterum adu-

y Ne tribus
 prioribus nocti-
 bus rembahe-
 ret oum ca, ut
 esset in pecori-
 bus fortunatus,
 ab uxore mora
 impatiente etc.

** Teram noctem
bene & pudicè
nemini mole, P^{us}
dormiendo tran-
segit. mane au-
tem quum nullus
consciis jac-
toris sibi ef-
fet. & inertia*

juden
biers
bier

fact

late up late at his study about those Criticismes, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her stil what hee had done, shee did not much regard what he said, &c. ^a *Shee would have another matter mended much rather, which he did not perceive was corrupt*: thus he continued at his study late, shee at her sport, *alibi enim festivas noctes agitabat*, hateing all schollers for his sake, till at length hee beganne to suspect, and turned a little yellow, as well hee might, for it was his owne fault, and if men bee jealous in such cases (^b as oft it falls out) the mends is in their owne hands, they must thanke themselves. Who will pittie them, saith *Neander*, or bee much offended with such wives, *si decepta prius viros decipiant, & corruptos reddant*, if they deceive those that cosened them first. A Lawyers wife in *Aristianus*, because her husband was negligent in his businesse, *quando lecto danda opera*, threatned to cornute him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to heare; *If he follow other mens matters and leave his owne, Ile have an Orator shall plead my cause*, I care not if hee know it.

A fourth eminent cause of jealousie may bee this, when hee that is deformed, and as *Pindarus* of *Vulcan*, *sine gratia natus*, his fate, ragged yet vertuously given, will marry some fair nice peece, or light hufwife, hee begins to misdoubt (as well hee may) shee doth not affect him.

Et esse cum forma magna pudicitiae, Beautie and honesty have ever been at odds. *Abraham* was jealous of his wife because shee was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith *Philostratus*, *ne macharetur, sandalis scilicet deferente*, That he might hear by them when shee stirred, which *Mars indignè ferre*, * was not well pleased with. Good cause had *Vulcan* to doe as hee did, for she was no honestier than shee should bee. Your fine faces have commonly this fault, and it is hard to finde, saith *Francis Philelpbus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchast. *Can she be fair and honest too?* † *Sæpe etenim oculis pictâ sese Hydra sub herbâ;*

*Sub specie forme, incauto se sepè marito
Nequam animus vendit.* —

He that marries a wife that is snowe fair alone, let him look faith *Barbarus* for no better successe than *Vulcan* had with *Venus*, or *Claudius* with *Messalins*. And 'tis impossible almost in such cases the wife should contain, or the good man not be jealous; for when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, & she most absolutely fair and able on the other side, if shee bee not very vertuously given, how can she love him? and although she be not fair, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to looke on her and not lust, not to covet, and if he be in company with her, not to lay seige to her honestie: or else out of a deepe apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousie but distrust) he suspects she cannot affect him, or be not so kinde and loving as she should. she certainly loves some other man better than himselfe.

H h h h 2

Nevissanus

a Alterius loci
 emendationem
 serio optabam.
 quem corruptum
 esse ille non in-
 venit.
 b Sacri anothec
 celestis in Me-
 tandis de loco-
 feris his sunt

* Lib. 2. Ep. 3.
S. pergit alienis
neg. tū operam
dare, pū negl-
gens, erit alius
improbrator qui
reū p. cam agit

c Ovid. rara est
concordia forme
atque pudicitie
† Epiſt.
* Quod ſtride-
ret ejus calce-
mentum.

† Нот.спіст. 15.

De re uxoria
lib. 1. cap. 5.

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= *Nervianus lib. 4. num. 72.* Will have barrenesse to bee a maine

c Cum fertiles
sunt, ex murari-
one viri, pu-
rant concipere.

cause of sealloufie. If her husband cannot play the man, some other shal,
they will leave no remedies unassaid, and thereupon the good man
grows jealous, I could give an instance, but be it as it is.

I finde this reason given by some men, because they have been for-
merly naught themselves, they thinke they may be so served by others,
they turned up trumpe, before the Cards were shuffled; they shall have
therefore *legem talionis*, like for like.

† Tibullus eleg.
6.

Ipse miser docuit, quo posset ludere pacto

Custodes, eheu nunc premor arte mea,

Wretch as I was, I taught her bad to bee,

And now mine owne fly tricks are put upon mee.

Malamens, malus animus, as the saying is, ill dispositions cause ill sus-
pitions.

2 Withers Sat.

2 There is none jealous I durst pawne my life,

But he that hath defild anothers wife,

And for that he himselfe hath gone astray,

He straightway thinks his wife will tread that way.

To these two above named causes, or incendiaries of this rage, I may
very well annex those circumstances of time, place, persons, by which
it ebbs and flowes, the fewell of this furie, as *Vives* truly observes;
and such like accidents or occasions, proceeding from the parties
themselves, or others, which much aggravate and intend this suspicious
humour. For many men are so lasciviously given, either out of a de-
praved nature, or too much liberty, which they doe assume unto them-
selves, by reason of their greatnesse, in that they are noble men, (for
licentia peccandi, & multitudo peccantium are great motives) though their
owne wives bee never so faire, noble, vertuous, honest, wise, able and
well given, they must have change.

h. 3. de Anima.
Crescit ad de-
crescentem et op-
ta cum persona,
loci, temporis,
lum, negotiis.

1 Marullus.

Qui cum legitimi junguntur fœdere lecti,

Virtute egregiis, facieq; domoq; puellis,

Scorta tamen, fœdasq; lupas in fornice quarunt,

Et per adulterium nova carpere gaudia tentant:

Who being match'd to wives most vertuous,

Noble, and faire, fly out lascivious,

Quod licet ingratum est, that which is ordinary, is unpleasant. *Nero* (saith
Tacitus) abhorred *Octavia* his owne wife, a noble vertuous Lady, and
loved *Acte* a base queane in respect. *Cerintus* rejected *Sulpitia*, a
noble mans daughter, and courted a poore fervant maide.

† Tibullus Epig.

tanta est aliena in messe voluptas,

for that *stolne waters* be more pleasant: or as *Vitellius* the Emperour was
wont to say, *Incundiores amores, qui cum periculo habentur*, like stolne Ve-
nison, still the sweetest is that love, which is most difficultly attained;
they like better to hunt by stealth in another mans walke, then to have
the fairest course that may bee at game of their owne.

† Propert eleg. 2

Aspice ut in caelo modo sol modo luna ministret,

Sic etiam nobis una puella parum est.

As

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As Sunne and Moone in Heaven change their course,

So they change loves though often to the worie:

Or that some faire object so forcibly moves them, they cannot contain
themselves, bee it heard or seene they will bee at it. * *Nessus* the Cen-
taure, was by agreement to carry *Hercules* and his wife over the river
Euenus, no sooner had he set *Dianira* on the other side, but hee would
have offered violence unto her, leaving *Hercules* to swimme over as he
could; and though her husband was a spectator, yet would he not de-
fist till *Hercules* with a poysoned arrow shot him to death. *Neptune* saw
by chance that *The Julian Tyro*, *Eunippius* wife, he forthwith in the fury
of his lust, counterfeited her husbands habit, and made him cuckold.
Tarquine heard *Collatine* commend his wife, & was so far enrag'd, that
in midst of the night to her he went. *Theusus* stole *Ariadne*, & rapist
that *Tracian* *Anixa*, *Antiope*, and now being old, *Helena* a girle not
yet ready for an husband. Great men are most part thus affected all, as
a horse they neigh, saith *m* *Jeremiah*, after their neighbours wives,

* Ovid lib. 8.
met. Iulianus
Strabo quum
crevit inbrum
legentibus.
Dianiram sus-
cepit. Herculem
panditque ju-
let.
Luc. antom. 4.

Plurarch.

m. Cap. 5. 8.

ut visa pullus admittit equa: And if they be in compa-
ny with other women, though in their own wives presence, they must
bee courting and dallying with them. *Iuno* in *Lucian* complains of
Jupiter that he was still kissing *Canymede* before her face, which did not
a little offend her: And besides hee was a counterfeit *Amphyryo*, a
bull, a swan, a golden shower, and plaid many such bad pranks, too
long, too shamefull to relate.

Or that they care little for their owne Ladies, and feare no Lawes,
they dare freely keepe whores at their wives noses. 'Tis too frequent
with noble men to be dishonest, *Pietas, probitas, fides, privata bona sunt*, as
he said long since, piety, chastity, and such like vertues are for privat
men: not to be much looked after in great Courts: And which *Sucto-
nius* of the good Princes of his time, they might be all engraven in one
ring, wee may truly hold of chaste potentates of our age. For great
personages will familiarly run out in this kinde, and yeeld occasion of
offence. *Montaigne* in his essayes, gives instance in *Cesar*, *Mahomet*
the Turke, that sacked *Constantinople*, and *Ladislaus* King of *Naples*, that
besieged *Florence*: great men, and great souldiers, are commonly great
&c. *probatum est*, they are good doers. *Mars* and *Venus* are equally bal-
lanced in their actions.

n. Seneca.

o Lib. 2 cap 23

† Militis in galea nidum fecere columbe,

Apparet Marti quam sit amica Venus.

A dove within a head-piece made her nest,

'Twixt *Mars* and *Venus* see an interest.

† Petronius
Catal.

Especially if they be bald, for bald men have ever been suspicious (read
more in *Aristotle*. Sect. 4. prob. 19.) as *Galba*, *Osbo*, *Domitian*, and re-
markable *Cesar* amongst the rest. * *Urbani servare uxores, machum cal-
vum adducimus*, besides, this bald *Cesar*, saith *Cassio* in *Sueton*, was om-
nium mulierum vir; he made love to *Ennot* Queene of *Mauritania*, to
Cleopatra, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabi-
nius*, to *Terullia* of *Crassus*, and to *Motia* Pompei's wife, and I know not
how many besides: And well hee might, for if all bee true that I have

* Sueton.

H h h 3

read,

read, he had a licence to lye with whom he list. *Inter alios bonos Caesari decretos* (as *Sueton cap. 52. de Iulio, and Dion lib. 44.* relate) *jus illi datum, cum quibuscunq; faminis se jungendi.* Every private Historie will yeeld such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this. *Priamus* had 50 sonnes, but 17 alone lawfully begotten. *Philippus bonus* left 14 bastards. *Laurence Medices* a good Prince and a wife, but, saith *Machiavel*, prodigiously lascivious. None so valiant as *Castrucius Castrucanus*, but as the said Authour hath it, none so incontinent as he was. And 'tis not only predominant in *Grandies* this fault; but if you will take a great mans testimony, 'tis familiar with every base souldier in *France*, (and elsewhere I thinke) *This vice* (*saith mine Author) *is so common with us in France, that he is of no accompt, a meere coward, not worthy the name of a souldier, that is not a notorious whoremaster.* In *Italy* hee is not a gentleman, that besides his wife hath not a Courtesan and a mistres. 'Tis no mervaille then, if poore women in such cases bee jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used, their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wives to weare their jewels, how shall a poore woman in such a case moderate her passion?

† *Quis tibi nunc Dido cernenti talia sensus?*

How on the other side shall a poore man containe himself from this ferall malady, when hee shall see so manifest signes of his wives inconstancy? when as like *Milo's* wife, shee dotes upon every young man she sees, or as * *Martials* *Sota*

Though her husband be proper and tall, faire and lovely to behold, able to give contentment to any one woman, yet she wil taste of the forbidden fruit: *Juvenal's Iberina* to an hair, she is as well pleased with one eye, as one man. If a young gallant come by chance into her presence, a *Fastidious Brisk*, that can weare his cloathes well in fashion, with a locke, gingling spur, a feather, that can cringe, and withall complement, court a Gentlewoman, shee raves upon him, *O what a lovely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demigod, how sweetly he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly hee did weare his cloathes,

† *Quam sese ore ferens, quam forti pectore & armis,*

how bravely did he discourse, ride, sing and dance, &c. and then shee begins to loath her husband, *repugmans osculamr*, to hate him and his filthie beard, his goatish complexion, as *Doris* said of *Poliphemus*, † *Totus qui sanien, totus ut hircus olet*, he is a rammy fulsome fellow, a goblin faced fellow, he smels, he stinks,

Et capas simul alliumq; ructat — *si quando ad thalamum, &c.* how like a dizard, a foole, an asse he looks, how like a clown hee behaves himselfe, 'shee will not come near him by her good will, but wholly rejects him, as *Venus* did her fuliginous *Vulcan*, at last,

Nec Deum hunc mensa, Dea nec dignata cubili est.

So did *Lucretia* a Lady of *Sena*, after shee had but scene *Enrialem*

p Pontus Heu-
ter vita ejus.
q Lib. 8. Flor.
bist Dux om-
nium optimus
& sapientiss-
mus sed in re
venerea prodi-
giosus.
r Vita Castru-
cii. Idem uxores
maritis abalie-
navit.
* Sefellus lib 2
de repub Gallo-
rum ita nunc
apud infimos
obtinuit hoc vi-
tium, ut nullius
fere pretiis, et
ignavis miles,
qui non in scor-
tatione maxime
excellat, & a-
dulterio.
† Virg. Æn. 4.
* Epig. 9 lib. 4.

† Virg. 4. Æn.

† Secundus 61.

(Æneid Silvius

Enrialem tota ferebatur, domum reverſa, &c. she would not hold her eyes off him in his presence,

* *tantum egregio decus emit ore.*

and in his absence could think of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et conjugalis negligens tori, viro
Præſente, acerbo nausæas fastidio.*

All against the Lawes of Matrimony,

She did abhorre her husbands *Phisnomy*.

and sought all opportunitie to see her sweet heart againe. Now when the good man shall observe his wife so lightly given, *to be so free and familiar with every gallant, her modesty and wantonnesse* (as *Camerarius* notes) it must needs yeeld matter of insuspition to him, when shee still pranks up her selfe beyond her meanes and fortunes, makes impertinent journeyes, unnecessary visitations, staies out so long, with such and such companions, so frequently goes to plaies, masks, feasts, and all publique meetings, shall use such immodest gestures, free speeches, and withall shew some distast of her own husband, how can he chuse, though hee were another *Socrates*, but be suspicious, and instantly jealous?

* *Socraticus tandem facies transcendere metas;*

More especially when he shall take notice of their more secret and sly tricks, which to coraure their husbands they commonly use; (*dum ludii, ludo hac te facit*) they pretend love, honour, chastity, and seeme to respect them before all men living, shew in shew, so cunningly can they dissemble, they will not so much as look upon another man, in his presence, † so chaste, so religious, and so devout, they cannot endure the name or sight of a queane, an harlot, out upon her? and in their outward carriage are most loving and officious, will kisse their husband, and hang about his neck, (deare husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if hee goe from home, weep, sigh, lament, and take upon them to be sick and swoone, (like *Iocundo's* wife in * *Aristo*; when her husband was to depart) and yet arrant, &c. they care not for him,

*Aye me the thought (quoth she) makes mee so fraid,
That scarce the breath abides in my brest,
Peace my sweet love and wife, Iocundo said,
And weeps as fast, and comforts her his best, &c.
All this might not assuage the womans paine,
Needs must I die before you come againe,
Or how to keep my life I can devise,
The dolefull daies and nights I shall sustaine,
From meat my mouth, from sleep will keep myne eyes, &c.
That very night that wins before the morrow,
Thus he had poisoned secretly to depart,
Iocundo's wife was sick, and swoon'd for sorrow,
Amid his arms, so beautie was her bourn.*

And yet for all these counterfeited teares and protestations, *Iocundo* comming backe in all haste for a Jewell he had forgot,

* Virg. 4. Æn.

† S. Grace St-
mon des.
r Cor. 2. ca. 38.
Oper. sobri-
milleria libert-
na & familia-
rius communi-
tatis cum om-
nibus timentia
& immodestia,
suffragia criminu
& suspitionis
materiam vitro
præbet.
u Voces libera-
oculorum collu-
quia, contrafla-
tiones partium
verecunda, mu-
tur immodestia,
&c. Henſim,
* Chelancer.

† What is here
said, is not pre-
judicial to ho-
nest women.

* Lib. 28. jc. 23

Hio

*Hu chaff and yoke-fellow he found
Toks with a knave, all honesty neglected,
Th'aulsterer sleeping verie sound,
Tels by his face was easily detected:
A beggars bras bred by him from his cradle,
And now was riding on his masters saddle.*

Thus can they cunningly counterfeit, as y^e *Platina* describes their customs, *kisse their husbands whom they had rather see hanging on a Gallows,* and *swear they love him dearer than their owne lives, whose soules they would not ransom for their litle dogges,*

similis si permutatio detur,

Morte viri cupiunt animam servare catella.

Many of them seeme to be precise and holy forsooth, and will goe to such a *Church*, to heare such a good man by all meanes, an excellent man, when 'tis for no other intent (as he follows it) then *to see and to be scene, to observe what fashions are in use, to meet some Fander, Bawd, Monke, Friar, or to eniue some good fellow.* For they perfwade themselves, as *a Nevisanus* shewes, *That it is neither sinne nor shame to lye with a Lord or a parish Priest, if hee bee a proper man:* *and though shee kneele often, and pray devoutly, 'tis (saith Platina) not for her husbands welfare, or childrens good, or any friend, but for her sweet-hearts returne, her Fanders health.* If her husband would have her goe, shee faines her selfe sicke, *Et simulat subito condoluisse caput:* her head akes, and shee cannot stirre: but if her Paramour ask as much, she is for him in all seasons, at all houres of the night. *d* In the Kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so lubtile, that with a certaine drinke they give them, to drive away cares, as they say, *they will make them sleepe for 24 houres, or so intoxicate them, that they can remember naught of what they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as *† Augusta, Livia, non nisi plena navi vectorem tollebat.* But as hee said,

† No pen could write, no tongue attaine to tell,

By force of eloquence, or helpe of Art,

Of womens treacheries the hundred part.

Both, to say truth, are often faulty, Men & Women give just occasions in this humour of discontent, aggravate and yeeld matter of suspicion: but most part the chiefe causes proceed from other adventitious accidents and circumstances, though the parties be free, and both wel given themselves. The indiscreet carriage of some lascivious gallant, *et contra* of some light woman, by his often frequenting of an house, bold unfeemely gestures, may make a breach, & by his over familiarity, if he be inclined to yellowness, colour him quite out. If he be poore, basely borne, saith *Benedictus Varchi*, and otherwise unhandfome; hee suspects him the lesse; but if a proper man, such as was *Alcibiades* in Greece, and *Castrucius Castreianus* in Italy, well descended, commendable for his

good

y Dial amor.
Pendet jallax
et blandacircu
ofcula maritus,
quem in cruce si
feriposset, deof-
culari velut. li-
lius vitam cha-
riorem esse sua
jurejurando af-
firmat: quem
certe non redi-
mere anima ca-
telli spofset.
z Adeunt tem-
plum ut rem di-
vinam audiant,
ut ipse simu-
lant, sed velut
Monachum fra-
trem, vel adul-
terum lingua.
oculis ad libidi-
nem provocent.
a Lib. 4. num 8.
Ipsa si per sua-
dent quod adul-
terium cu Prin-
cipe vel cum
Praefule, non est
pudor nec pec-
catum.
b Dum rogat,
non pro salute
mariti, sed cog-
nati vota susci-
pit, sed pro redi-
tu mechi hab-
et, pro valeru-
dine tenonisi si
agrotet.
c Tibullus.
d Gortardus
Artibus descrip-
Indie Orient.
Lincbojica.
e Garcias ab
Horto hist lib 2
cap 24. Dicitur
herbam vocat
et describit.
Tam prodictees
sunt a. l. teneri
malitres ut vi-
ros inebriant
per 24 horas,
liquor quidam,
ut nihil inde
ant. recordentur, at dormiant, et post torientur, ad se reserunt, &c. Aristot. f Lib 23. p. 75.

good parts, he taketh on the more, and watcheth his doings. *† Theodosius* the Emperour gave his wife *Eudoxia* a golden apple when he was a suitor to her, which she long after bestowed upon a young Gallant in the Court, of her especial acquaintance. The Emperour espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbore to accompany her any more. * A rich merchant had a faire wife, according to his custome he went to travell, in his absence a good fellow tempted his wife, she denied him, yet he dying a little after, gave her a legacy for the love he bore her. At his returne her jealous husband because she had got more by land than hee had done at Sea, turned her away upon suspicion.

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect?

Faire opportunitie can winne the coyest she that is,

So wisely he takes time, as he'll be sure he will not misse:

Then he that loves her gamesome weane, and tempers toys with art,

Brings low that swimmeth in her eyes to dive into her heart.

As at Playes, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himselfe with an amphibologicall speech, as that merry companion in the * *Satyrist* did to his *Glycerium*, *adfidens & intericrem palmam amabiliter concutiens,*

Quod meus hortus habet sumas impune licebit,

Si dederis nobis quod tuus hortus habet, with many such, &c.

and then as he saith,

She may no while in chastity abide,

What is afraid on every side.

For after a great feast, *g Vino sape suam nescit amica virum.*

Noah (saith *† Hierome*) shewed his nakednesse in his drunkennesse, which for six hundred years he had covered in sobernesse. *Lot* lay with his daughters in his drinke, as *Cyveras* with *Mirra*,

** quidem Venus ebria curat?*

The most continent may be overcome, or if otherwise they keepe bad company, they that are modest of themselves, and dare not offend, confirmed by others, grow impudent, and confident, and get amill habet.

** Alia quaestus gratia matrimonium corrumpit,*

Alta peccans multas vult morbi habere socias.

Or if they dwell in suspected places, as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and solliciters, idle persons that frequent their companies, it may give just cause of suspicion. *Martial* of old enveighed against them, that counterfeited a disease to goe to the Bath, for so many times

relicto

Coniuge Penelope venit, abit Helene.

Aeneas Sylvius puts in a caveat against Princes Courts, because there be so many brave suiters to tempt,

Iiii

&c.

† Lippus Polit.

** Seneca lib. 2.
controv. 8.*

** Bodicher. Sar.*

Clauser.

*g Tibullus.
† Epist 85. ad
Oceanum. Ad
unus hora e-
brietatem nudat
femora, qua per
sexcentos annos
sobrietate con-
texerat.
* Luc. Sar. 12.
h Nihil audens
primo, post ab a-
liis confirmate,
audaces et con-
fidentes sunt.
† Bi semel vero-
candiae limites
transierint
* Euripides.
† 1. 63.*


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De miser. Curialium. Auratium cum ea invenies, aut isse ad alium repeties.
i Cap. 18. de Virg.

&c. † If you leave her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them. ⁱ Kornmannus makes a doubting jest in his lascivious Countrey, *Virginis illibata censetur ne castitas ad quam frequenter accedant scholares?* And Baldus the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsuntur ei dicere, pater noster*, When a Scholler talks with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier climbe up by a ladder at midnight into a Virgins or Widowes chamber window, I shall hardly thinke he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

MEMB. 2. SUBSECT. I.

Symptomes of jealousy, feare, sorrow, suspicion, strange actions, gestures, outrages, locking up, oaths, trials, lawes, &c.

 All passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides *Feare* and *Sorrow*, which is common to all Melancholy, anxiety of minde, suspicion, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as * *Chrysostome* observes, and though they be rich, keepe sumptuous tables, bee nobly allyed, yet *miserissimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspicious. Jealousie, saith * *Vives*, begets *unquietnesse in the minde, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe* (as all melancholy men doe in other matters) *with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster, he pries into every corner, follows close, observes to an haire*. 'Tis proper to Jealousie so to doe,

Pale hag, infernall fury, pleasures smart,

Envies observer, prying in every part.

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gawly looks, broken pace, interrupt, precipitate, halfe-turnes. He will sometimes sigh, weepe, sob for anger,

Nempe suos imbres etiam ista sonitrua fundunt,

I sweare and bely, slander any man, curse, threaten, braule, scold, fight, and sometimes againe flatter, and speak faire, ask forgiveness, kisse and coll, condemne his rashnesse and folly, vow, protest and sweare he will never doe so againe, and then estloones, impatient as he is, rave, roare, and

* Hom. 38. in c. 27. Gen. Eri magnis afflictus, aut divitiis, &c.
k. 3. de Anima. Omnes vires, aurat, omni & suos capat & amplius apud se cum iniquis, & de singulis calumnia.
Maxime suspiciosi, & ad peiora credendum proclives.

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and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doores, send her home, hee will bee divorced forthwith, she is a whore, &c. by and by with all submisse complement intreat her faire, and bring her in againe, he loves her dearly, she is his sweet, most kinde and loving wife, he will not change, not leave her for a kingdome, so he continues off and on, as the toy takes him, the object moves him, but most part brauling, fretting, unquiet he is, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, nearest and dearest friends. He thinks with those Italians,

*Chi non tocca parentado,
Tocca mai erado.*

And through feare, conceives unto himselfe things almost incredible & impossible to be effected. As an Hearn when she fishes, still prying on all sides, or as a Cat doth a Mouse, his eye is never off hers, he glotes on him, on her, accurately observing on whom she lookes, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, madding, gazing, listning, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drinke twice to such a man? why did she offer to kisse, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

Omnia me terrent, timidus sum, ignosce timori,

Et miser in tunica suspicor esse virum.

Me ladi si multa tibi dabit oscula mater,

Me soror, & cum qua dormit amica simul.

Each thing affrights me, I doe feare,

Ah pardon me my feare,

I doubt a man is hid within

The cloathes that thou dost weare.

Is't not a man in womans apparel? is not some body in that great chest, or behinde the doore, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleepe? If a Mouse doe but stirre, or the winde blow, a casement clatter, that's the villaine, there he is; by his good will no man shall see her, salute her, speak with her, shee shall not goe forth of his sight, so much as to doe her needs. ^m *Non ita bovem Argus, &c.* Argus did not so keep his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as he keepes his wife. If a dear friend or neere kinsman come as a guest to his house, to visit him, hee will never let him be out of his owne sight and company, lest peradventure, &c. If the necessity of his business bee such that he must goe from home, he doth either locke her up, or commit her with a deale of injunctions and protestations, to some trusty friends, him and her he sets and bribes to oversee; one servant is set in his absence to watch another, and al to observe his wife, and yet al this will not serve, though his business be very urgent, he will when he is halfe way, come back againe in all post hast, rise from supper, or at midnight, and be gone, and sometimes leaves his business undone, and as a

^l *propetium.*

^m *Aeneas Silv.*

stranger court his owne wife in some disguised habit. Though there be no danger at all, no cause of suspition, she live in such a place, where *Mef-salina* her selfe could not be dishonest if she would, yet hee suspects her as much as if she were in a bawdy house, some Princes Court, or in a cōmon Inne, where al comers might have free access. He calls her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have beene committed in this kind, by women especially, that will run after their husbands into all places and companies, as ⁿ *Iovianus Pontanus* wife did by him, follow him whither soever he went, it matters not, or upon what businesse, raving like *Iuno* in the Tragœdy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomefius* in his third booke of the life and deeds of *Francis Ximenius*, sometime Archbishoppe of *Toledo*, hath a strange story of that incredible jealousy of *Isane* Queene of *Spaine*, wife to *K. Philip*, mother of *Ferdinand* and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wives jealousy, or had some great businesse, went into the Low countries; she was so impatient and melancholy upon his departure, that she would scarce eat her meat, or converse with any man; & though she were with child, the season of the yeare very bad, the winde against her, in all haste shee would to sea after him. Neither *Isabella* her Queene mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low countries, & kindly entertained by her husband, shee could not containe her selfe, ^o but in a rage ranne upon a yellow hair'd wench, with whom shee suspected her husband to bee nought, cut off her haire, did beat her blacke and blew, and so dragged her about. It is an ordinary thing for women in such cases to scrat the faces, slit the noses of such as they suspect; as *Henry* the seconds importune *Iuno* did by *Rosamond* at *Woodstock*: for she complaines in a † moderne Poet, she scarce spake,

*But flies with eager fury to my face,
Offering me most unwomanly disgrace.
Looke how a Tigresse, &c.
So fell she on me in outrageous wise,
As could Disdaine and Jealousie devise.*

Or if it be so they dare not or cannot execute any such tyrannicall injustice, they will miscall, raile and revile, beare them deadly hate and malice, as † *Tacitus* observes, *The hatred of a jealous woman is inseparable against such as she suspects.*

* *Nulla vis flamma, tumidique venti
Tanta, nec sili metuenda torti,
Quanta cum conjux vidusta tadis
Ardes & odit.*

Windes, weapons, flames make not such hurly burly,
As raving women turne all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius*. But women

o Rabie concep-
tâ, caesariem
atrasit puella;
mirabiliter in-
sultans jacem
vultibus sedula-
vit
† Daniel.

f Annot. lib. 12
principia mulie-
ru gelosypse
in aliis mulie-
res quas susce-
pit habet, odi-
um insepara-
bile.
* Seneca in
Medea.

women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poore wives. In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally over all those hot countries, * *Mulieres vestra terra vestra, arate sicut vultis*; *Mahomet* in his *Alcoran* gives this power to men, your wives are as your land, till them, use them, intreat them faire or foule, as you will your selves.

(† *Mecassor lege durâ virum mulieres,*) they locke them still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wives to be seene abroad,

— *nec campos liceat lustrare patentes.*

They must not so much as looke out. And if they bee great persons they have Eunuchs to keepe them, as the *Grand Seignior* among the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and Kings of *China*. Infantes masculos castrant innumeros ut regi servant, saith † *Riccus*, they geld innumerable infants to this purpose, the King of † *China* maintaines 10000 Eunuchs in his family to keepe his wives. The *Xeriffes* of *Barbary* keepe their *Curtizans* in such strict manner, that if any man come but in sight of them he dies for it; and if they chance to see a man, and doe not instantly cry out, though from their windowes, they must bee put to death. The *Turkes* have I know not how many blacke deformed Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from *Egypt*, deprived in their childhood of all their privities, and brought up in the *Seraglio* at *Constantinople* to keepe their wives; which are so penned up they may not conferre with any living man, or converse with younger women, have a Cucumber or Carret sent in to them for their diet, but sliced, for feare, &c. and to live and are left alone to their unchaste thoughts all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so covered that no man can see them, as the matrons were in old *Rome*, *lecticâ aut sellâ lectâ vectâ*, so † *Dion* and *Seneca* record, *Velata tota incedunt*, which † *Alexander ab Alexandro* relates of the *Parthians* lib. 5. cap. 24. which with *Andreas Tiraguellus* his Commentator, I rather thinke should bee understood of *Persians*. I have not yet said all, they doe not onely locke them up, sed & pudendis seras adhibent: heare what *Bembus* relates lib. 6. of his *Venetian History*, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani*, inquit, quorundam civitates adierunt, qui natu statim famini naturam consumunt, quoad urina exitus ne impediatur, easque quum adoleverint sic confusas in matrimonium collocant, ut sponsi prima cura sic conglutinatâ puellâ oras ferro interfecundere. In some parts of *Greece* at this day, like those old *Jewes*, they will not beleever their wives are honest, nisi pannum menstruaturn prima nocte videant: our Countreman † *Sandes* in his peregrination, saith it is severely observed in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, non credunt virginem esse nisi videant sanguineam mappam, si non, ad parentes pudore rejicitur. Those sheets are publicly shewed by their parents, and kept as

* *Alcoran* cap.
Bonius interprete
Ricardo præd.
cap. 8. Conju-
rationis.
† *Plautus*.

q Expediit in
Sinas lib. 3. c. 9.
† Decem Eunu-
chorum in illa
numerantur in
regia familia,
qui servant
uxores ejus.

† Lib. 57. ep. 8.
† *Seneca* a vi-
ris servant in
interioribus ab
eorum conspectu
immunes.

† Lib. 1. fol. 7.

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a signe of incorrupt virginity. The *Jewes* of old examined their maids *ex tenuis membrana*, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus lib. 12. cap. 16. Capivaccius lib. 4. cap. 11. de uteri affectibus*, *Vincens. Alfarus Genuensis quasit. med. cent. 4. Hieronymus Mercurialis consult. Ambros. Pareus, Julius Caesar Claudinus Respons. 4.* as that also de *ruptura venarum ut sanguis fluat*, copiously confute tis no sufficient eiaill, they contend. And yet others againe defend it, *Gaspar Baribellinus Instituit. Anat. lib. 1. cap. 31. Pinaus of Paris, Albertus Magnus de secret. mulier. cap. 9. & 10. &c.* and think they speake too much in fa-
 vour of women. * *Ludovicus Boncialus, lib. 2. cap. 2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicant, & si deflorata sint, astuta mulieres (inquat) nos fallunt in his.* Idem *Alfarius Crucius Genuensis iisdem ferè verbis.* Idem *Avicenna lib. 3. Fen. 20. tract. 1. cap. 47. † Rhafis Continent. lib. 24. Rodericus à Castro de nat. mul. lib. 1. cap. 3.* An old bau-
 dy nurse in † *Aristanetus*, (like that Spanish *Celestina*, † *que quinque mille virgines fecit mulieres, totidemque mulieres arte sua virgines*) when a faire maid of her acquaintance wept and made her moane to her, how shee had been deflowred, and now ready to be married, was afraid it would be perceived; comfortably replied, *Noli vereri filia, &c. Ecce not daughter, I'll teach thee a trick to helpe it. Sed hac extra callem.* To what end are all those Astrologically questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd trials in *Albertus Magnus*, *Bap. Porta, Mag. lib. 2. cap. 21. in Wecker lib. 5. de secret. by Stones, perfumes, to make them pisse, and confesse I know not what in their sleepe; some jealous braine was the first founder of them.* And to what passion may we ascribe those severe laws against jealousie, *Num. 5. 14. Adulterers Deut. c. 22. v. 22.* as amongst the *Hebrewes*, amongst the *Egyptians* (reade † *Bohemus l. 1. c. 5. de mor. gen. of the Carthaginians, cap. 6. of Turkes, l. 2. cap. 11.*) amongst the *Athenians* of old, *Italians* at this day, wherein they are to be severely punished, cut in peeces, burned, *vivi-comburio*, buried alive, with severall expurgations, &c. are they not as so many symptoms of incredible jealousie? wee may say the same of those vestall virgins that fetched water in a Sive, as *Tatia* did in *Rome*, anno ab urb. condita 800. before the Senators, and * *Æmilia, virgo innocens*, that ran over hot irons, as *Emma*, *Edward the Confessors* mother did, the King himselfe being a spectator, with the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illasa transit*, trod upon red hot coulthers, and had no harme: such another story we finde in *Regino lib. 2.* In *Aventinus* and *Sigonius* of *Charles the third & his wife Richarda*, An. 887. that was so purged with hot irons. *Pausanias* saith that he was once an eie-witnesse of such a miracle at *Diana's temple*, a maid without any harm at all walked upon burning coales. *Pius secund.* in his description of *Europe*, c. 46. relates as much, that it was commonly practised at *Diana's Temple*, for women to go barefoot over hot coales, to try their honesties; *Plinius, Solinus*, and many writers make mention of † *Feronias Temple*, and *Diomysius Halicarnassens, l. 3. of Memnon's statue*, which were

u *Disruptiones hymenis sepe sunt a propriis digitis vel ab alitis infirmis.*
 x Idem *Rhafis Arab. cont.*
 † *Quicet Pharmaceutum prescribit decetque.*
 * Ita clausæ pharmacis ut non possunt coitum exercere.
 † *Epist. 6. Mercero Inter.*
 † *Bartholus. Ludum illi temeræ tuam pudicitia floræ mentis machinis pro integro vendere. Ego docebo te, quæ mulier ante nuptias sponso reprobes virginem.*

y *Qui mulierem violasset virilia excecabant, & mille virgas dabant.*

* *Dion. Halic.*

z *Viridi gaudens Feronia luto.* Virg.

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were used to this purpose. *Tatius lib. 6. of Pan his Cave*, (much like old *St. Wilfrides* needle in *Yorkshire*) wherein they did use to try maids, whether they were honest: when *Lenciippe* went in, *suavisissimus exaudiri sonus capis. Austin. de civ. Dei lib. 10. c. 16.* relates many such examples, all which *Lavater de spectr. pars. 1. cap. 19.* contends to bee done by the illusion of Devils; though *Thomas quasit. 6. de potentiâ, &c.* ascribe it to good Angels. Some, saith *Austin*, compell their wives to sweare they be honest, as if perjury were a lesser sinne than adultery; some consult Oracles, as *Pharus* that blinde King of *Egypt*. Others reward, as those old *Romanes* used to doe; If a woman were contented with one man, *Coronâ pudicitie donabatur*, she had a crowne of chastity bestowed on her. When all this will not serve, saith *Alexander Gaguinus, cap. 5. descripti. Muscovia*, the *Muscovites*, if they suspect their wives, will beat them till they confesse, and if that will not availle, like those wilde *Irish*, bee divorced at their pleasures, or else knocke them on the heads, as the old † *Gauls* have done in former ages. Of this tyranny of Jealousie reade more in *Parthenius Eros. cap. 10. Camerarius cap. 53. hor. subcis. & cent. 2. cap. 34. Calias Epistles, Tho. Chaloner de repub. Ang. lib. 9. Ariosto lib. 3 i. stasse 1. Felix Platerus observat. lib. 1. &c.*

a *Ismene* was so tried by *Del. anas Wellin* which maids did swimme, unchast were drowned, *Enstatius lib. 8.*
 b *Contra mendac. ad confess. 21. cap.*
 c *Pharus Ægypti rex capitis oculis per decennium, oraculum consuluit de uxoris pudicitia.* Herod. Euterp.
 † *Cesar lib. 6. de bello Gall.* vite necisque in uxores habuerunt potestatem.

MEMB. 3.

Prognostickes of Jealousie, Despaire, Madnesse, to make away themselves and others.

If those which are jealous most part, if they be not otherwise relieved, *d proceed from suspicion to hatred, from hatred to frenzie, madnesse, injurie, murder and despaire.*

c *A plague by whose most damnable effect, Divers in deepe despaire to dye have sought, By which a man to madnesse neere is brought, As well with causelesse as with just suspect.*

In their madnes many times, saith † *Vives*, they make away themselves and others. Which induceth *Cyprian* to call it *Fœcundam & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitfull mischief, the seminary of offences, and fountaine of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of * *Cephalus* and *Procris*, & *Pharus* of *Egypt*, *Tercus*, *Aræus*, and *Thyestes*. h *Alexander Pharus* was murdered of his wife, ob *pellicatus suspitione*, Tully saith. *Antoninus Verus* was so made away by *Lucilla*, *Demeirius* the son of *Antigonus*, and *Nicanor*, by their wives. *Hercules* poisoned by *Deianira* i *Cecinna* murdered by *Vespasian*, *Iustina* a *Romane Lady* by her husband. k *Amestris*, *Xerxes* wife, because she found her husbands cloake in *Masissa* his house, cut off *Masissa* his wives paps, and gave them to the dogges, sicke her besides, and cut off her eares, lips, tongue, and slit the nose of *Artaynta* her daughter. Our late writers are full of such outrages.

profecit et aliarum frustra eas omnes (eâ excepta per quam curatus fuit) unum in locum coactas concremavit. Herode Euterp. h *Offic. lib. 2.* i *Aurelius Victor.* k *Herod. lib. 9. in Caliope. Masissa uxorem excarnificat, mammam illam præcindit, easque canibus abicit, filia naves præcidit, labra, linguam, &c.*

d *Animi dolores & zelotypia fœdus per se veniunt de nocentes reddunt.* *Acak.* comment. in *par. art. Galeni.*
 e *Ariosto lib. 3 i. stasse 6.*
 f *3. de anima, c. 3. de zelotypia.* transit in rabiem & odium, & sibi & aliis injurias sepe manus injiciunt.
 * *Higinus cap. 189. Ovid. &c.*
 g *Pharus Ægypti rex de cecitate oraculum consulit. visum ei redierunt accepit. si oculis abluisset tota mulieris quæ d. lorum vitrorum esset experte, uxoris urinam experius nihil*

l *Paulus*

Lib.1.Dum
formae curanda
intenta capillū
in sole pedes, a
marito per lu-
sum leviter per-
cussa jurgia
su,erviente
virga. Rūsu
suberto mi Lan-
drice dixit.
frontem vir-
torū pte, &c.
Martioconfe-
th,atromia, cū
Landrico mox
in ejus mortem,
conspirat, et
falsū inter ve-
nandum efficit.
m. Quē Goe-
uxorem habent
Goeriniū prin-
cipem quendam
virum quod ux-
ori suae oculos
adiecit, sa-
genti vulnere
deformavit in
facie et tibiā
abscidit unde
mutuae cedes.
n. E. quod in-
fans natus in-
volutus esset
panniculo cre-
debat cum filiū
fratris Fran-
cisci &c.
p. Zelopyia re-
gine regū mor-
tem acceleravit
paulo post, ut
Martianus me-
dicus mibi retu-
lit. Ita autem
attrabile inde
exagitata in la-
rebus se sublu-
cens praegravi-
tudinē animi reli-
quum tempus
consumpsit.
q. A zelopyia
gēdatus ad insaniam & desperationem. 1. Uxorem interemit, inde defferabundus ex alto se precipitavit.

¹ Paulus Aemilius in his History of France, hath a Tragical story of Chilpericus the first his death, made away by *Ferdegunde* his Queene. In a jealous humour he came from hunting, and stole behinde his wife, as she was dressing and combing her head in the sunne, gave her a fami- liar touch with his wand, which she mistaking for her lover said, *Al Landre, a good Knight should strike before, and not behinde*: but when she saw her selfe betrayed by his presence, she instantly took order to make him away. *Hierome Orosius* in the eleventh booke of the deeds of *Emanuel King of Portugall*, to this effect hath a tragical narration of one *Ferdinandus Chalderia*, that wounded *Gotherinus* a noble countyman of his at *Goa* in the East Indies, ^m and cut off one of his legges, for that hee looked as hee thought too familiarly upon his wife, which was afterwards a cause of many quarrels, and much bloodshed. *Guianerius cap. 36. de agri- tud. matr.* speaks of a filly jealous fellow, that seeing his childe new borne included in a kell, thought sure a ⁿ *Franciscan* that used to come to his house, was the father of it, it was so like the *Friers Coule*, and thereupon threatened the *Frier* to kill him: *Fulgofus* of a woman in *Narbone* that cut off her husbands privities in the night, because she thought he plaid false with her. The story of ^o *Ionnases Bassa*, and faire *Manto* his wife, is well knowne to such as have read the *Turkish History*, and that of *Ioane of Spaine*, of which I treated in my former section. Her jealousy, saith *Gomezius*, was cause of both their deaths: King *Philip* died for griefe a little after, as ^p *Martian* his Phyfician gave it out, and she for her part as- tere a melancholy discontented life, mispent in lurking-holes and corners, made an end of her miseries. *Felix Plater* in the first booke of his observations, hath many such instances, of a Phyfician of his acquaintance, ^q that was first mad through jealousy, and afterwards desperate: of a Merchant ^r that killed his wife in the same humour, and after precipitated himselfe: Of a Doctor of law that cut off his mans nose: of a Painters wife in *Basil Anno 1600*, that was mother of nine children, and had beene 27 yeares married, yet afterwards jealous, and so impatient that shee became de- sperate, and would neither eate nor drinke in her owne house, for feare her husband should poison her. 'Tis a common signe this, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in divers formes, and many such absurd symptomes will accompany, even madnesse it selfe. *Skenkius observat. lib. 4. cap. de Vter.* hath an example of a jealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through jealousy ran mad: of a Baker that gelded himselfe to try his wives honesty, &c. Such examples are too common.

MEMB.

MEMB. 4. SUBJECT. I.

Cure of Jealousie: by avoiding occasions, not to be idle: of good counsell: so to consemne it, not to watch or locke them up: so to dissemble it, &c.



Of all other melancholie, some doubt whether this ma- lady may be cured or no, they thinke 'tis like the ^c Gout, or *Suitzers*, whom we commonly call *Wallownes*, those hired fouldiers, if once they take possession of a Castle, they can never be got out.

Qui timet ut sua sit, ne quis sibi subtrahat illam, Ille Machaonia vix ope salvus erit.

^t This is that cruell wound against whose smart, No liquors force prevayles, or any plaister, No skill of starres, no depth of Magick art, Devised by that great cleark Zoroaster, A wound that so infects the soule and heart, As all our sense and reason it doth master; A wound whose pange and torment is so durable, As it may rightly called be incurable.

Yet what I have formerly said of other Melancholy, I will say againe, it may be cured or mitigated at least by some contrary passion; good counsell and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancients hold, ^u the nayles of it be pared before they grow too long. No better meanes to resist or repell it then by avoiding idleness, to be stil seriously busied about some matters of importance, to drive out those vaine fears, foolish fantasies and irkesome suspitions out of his head, and then to be perswaded by his judicious friends, to give ear to their good counsell and advice, and wisely to consider, how much he discredit himselfe, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a trumpeter of his own misery, divulgeth, macerates, grieves himselfe and others; what an argument of weaknesse it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious, for as ⁱ *Hierome* well hath it, *Odium sui facit, & ipse novissimè sibi odio est*, others hate him, and at last hee hates himselfe for it; how harebraine, a dis- ease mad and furious. If he will but heare them speake, no doubt hee may be cured. ^x *Ioane* Queene of *Spaine*, of whom I have formerly spoken, under pretence of changing aire, was sent to *Complu- tum*, or *Alcáza de las Heneras*, where *Ximenius* the Archbishop of *To- ledo* then lived, that by his good counsell (as for the present he was) shee might be eased. ^y For a disease of the soule, if concealed, tortures and overturnes it, and by no physicke can sooner be removed then by a discreet mans comfortable speeches. I will not here insert any consolatory senten- ces to this purpose, or forestall any mans invention, but leave it every one to dilate and amplifie as hee shall think fit in his owne judgement.

K k k k

let

^c Tollerare nodo-
sam nescit me-
dicina poda-
gram.

^r Ariosto lib. 3
staj. 5.

^u Veteres ma-
ture suadent
ungues amoria
esse radendos,
priusquam pro-
ducant se nimis.

ⁱ In Iovinianum

^x Gomezius lib.
3. de reb. gestis
Ximenii.

^y Vrit enim
precordia agri-
tudo animi com-
pressa, & in
angustias ad-
ducta mentem
subvertit, nec
alio medicamē-
ne facilius eri-
gitur, quam cor-
dari hominis
sermone.

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let him advise with *Siracides* cap. 9. 1. Be not jealous over the wife of thy brother; read that comfortable and pithie speech to this purpose of *Xime-nius* in the author himself, as it is recorded by *Gomelius*; consult with *Chaloner* lib. 9. de repub. Anglor; or *Calia* in her Epistles, &c. Only this I will adde, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so hainously to be taken; 'tis no such reall or capitall matter, that it should make so deep a wound. 'Tis a blow that hurts not, an insensible smart, grounded many times upon false suspicion alone, and so fostered by a sinister conceit. If she be not dishonest, hee troubles and macerates himself without a cause; or put case which is the worst, he be a cuckold, it cannot be helped, the more he stirres in it, the more he aggravates his owne misery. How much better were it in such a case to dissemble or contemne it: why should that be feared which cannot bee redressed, *multa tandem deposuerunt* (saith *Vives*) *quum flecti maritos non posse vident*, many women when they see there is no remedy, have been pacified; and shall men be more jealous then women? 'Tis some comfort in such a case to have companions,

Solamen miseris socios habuisse doloris; Who can say he is free?

Who can assure himselfe he is not one of *de preterito*, or leere himselfe *de futuro*? If it were his case alone it were hard, but being as it is almost a common calamity, 'tis not so grievously to be taken. If a man have a locke, which every mans key will open, as well as his owne, why should hee thinke to keepe it private to himselfe? In some countries they make nothing of it, *ne nobiles quidem*, saith *Leo Afer*, in manie parts of *Africke* (if shee bee past fourteene) ther's not a Noble man that marries a maid, or that hath a chaste wife; 'tis so common, as the Moone gives hornes once a moneth to the world, doe they to their husbands at least. And 'tis most part true which that *Caledonian Lady*, *Argetocoxus* a *Brittish* Prince his wife, told *Julia Augusta*, when she tooke her up for dishonesty, *Wee Brittaines are naught at least with some few choide men of the better sort, but you Romanes lye with every base knave, you are a company of common whores*. *Severus* the Emperour in his time made lawes for the restraint of this vice; and as *Dion Nicæus* relates in his life, *tria millia machorum*, three thousand cuckold makers, or *natura monetam adulterantes*, as *Philo* calls them, false coyners, and clip-pers of natures mony, were summoned into the Court at once. And yet,

Non omnem molitor quæ fluit unda videt, the Miller sees not all the water that goes by his mill: no doubt but as in our daies, these were of the commonalty all, the great ones were not so much as called in question for it. *Martials* Epigram I suppose might have been generally applied in those licentious times, *Omnia solus habes*, &c. thy goods, lands, mony, wits are thine owne, *Vxorera sed habes Candidæcum populo*; but neighbour *Candidus* your wife is common: Husband and Cuckold in that age it seemes were reciprocall termes; the Emperors themselves did weare *Actæons* badge; how many *Cæsars* might I reckon up together, & what a catalogue of cornuted Kings & Princes in every story? *Agamemnon*, *Menelaus*, *Philippus* of Greece, *Ptolomæus* of Egypt, *Lucullus*,

z 3. De anima.
a Lib. 3.
b Argetocoxi
Caledoni Re-
guli uxor, Julia
Augusta cum
ipam morderet
quod in bone se
versaretur,
respondet nos
cum optimis vi-
vis consuetudi-
nem habemus.
vos Romanos
autem oculis
passim homines
conspiciunt.

c Leges de ma-
chibus fecit, ex ci-
vibus plures in
jura vocati.

d L. 3. Epig. 26.

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Lucullus, *Cæsar*, *Pompeius*, *Cato*, *Augustus*, *Antonius*, *Antoninus*, &c. that wore faire plumes of Bulls feathers in their crests. The bravest souldi-ers & most heroical spirits could not avoid it. They have been active and passive in this businesse, they have either given or taken hornes. King *Arthur* whom we call one of the nine worthies, for all his great valour was unworthily served by *Mardred* one of his Round-table knights, and *Gaius*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine † author) *Heroismarum læsa majestati, si non historia veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of history to tell the truth: against his will, God knowes, did hee write it, and so doe I repeat it. I speake not of our times all this while, we have good, honest, vertuous men and women, whom fame, zeale, fear of God, religion and superstition contains, and yet for all that, we have too many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, & such persons you may as soone injoyne them to carry water in a Sive, as to keepe themselves honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a divorce, that is hard to be affected, *si non castè: amen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as cleare and as manifest as the nose in a mans face, yet it cannot bee evidently proved, or they likely taken in the fact, they will have a knave *Gallus* to watch, or with that *Roman* † *Sulpitia*, all made fast and sure,

Nec se Cadurcis destitutam fasciis,

Nudam Caleno concubentem videat.

She wil hardly be surpris'd by her husband, be he never so wary. Much better then to put it up, the more hee strives in it, the more he shall divulge his owne shame; make a vertue of necessity, and conceale it. Yea but the world takes notice of it, 'tis in every mans mouth, let them talke their pleasure, of whom speak they not in this fence? From the highest to the lowest they are thus censured all, there is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complaine, 'tis *quid pro quo*, she is bad, he is worse, *† Bethinke thy selfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thy selfe*. Thou rankest like a *Towne Bull*, & why art thou so incensed if she tread awry?

h Be it that some woman breake chaste wedlockes lawes,
And leaves her husband and becomes unchaste,
Yet commonly it is not without cause,
Shee sees her man in sinne her goods to waste,
Shee feels that hee his love from her withdrawes,
And hath on some perhaps lesse worthy plac's,
Who strikes with sword, the scabbard them may strike,
And sure love craveth love, like asketh like.

Ea semper studebit, saith *Nevisanus*, *pares reddere vices*, shee will quit it if she can. And therefore as well advileth *Siracides*, cap. 9. 1. teach her not an evill lesson against thy selfe, which as *Iansenius*, *Lyranus*, on this

c Affer, Arthur, parcerem libenter heroismarum læsa majestati, si non historia veritas aurem vellicaret. Leland.
† Lelandus asserit: Arthur,

† Epigram.

scogita an feceris aliud nunquam feceris an hoc tibi runc fieri dignum sit, o-vermalis indulgenti tibi, cur ab uxore exigis quod non ipse praestas? Plutar. g. Vaga libidine cum ipse quovis vaporis cur si vel modicum ab erret ipsa infestus.
h Ariosto li. 28. stasse 80.
i Sylva mup.
l 4. num. 72.

K k k k 2

text

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text and *Carthaginius* interpret, is no other wise to bee understood then that she doe thee not a mischief. I doe not excuse her in accusing thee, but if both be naught, mend thy selfe first; for as the old saying is, A good husband makes a good wife.

Yea but thou repliest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. *Sit amarulenta, sis imperiosa, prodiga, &c.* Let her scold, brawle, and spend I care not, *modò sis casta*, so thee be honest, I could easily beare it, but this I cannot, I may not, I will not, my faith, my fame, mine eye must not be touched, as the diverbe is,

Non patiuntur tantum fama, fides, oculus,

I say the fame of my wife, touch all, use all, take all but this. I acknowledge that of *Seneca* to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing without a companion, this only excepted, I say, *Tibi*. And why this? Even this which thou so much abhorrest, it may be for thy progenies good, better be any mans son then thine, to be begot of base *Trus*, poore *Scius*, or mean *Memius*, the towne swine hears, a shepherds sonne, and well is hee, that like *Hercules* hee hath any two fathers, for thou thy selfe hast peradventure more diseases then an horse, more infirmities of body and minde, a cankerd soule, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so?

—† *res agis ille tuus?* doth he so indeed? It may be thou art over suspicious, and without a cause as some are, if it bee *oſtimeſtris parius*, borne at eight months, or like him, and him they fondly suspect he got it; if she speake or laugh familiarly with such or such men, then presently she is naught with them; such is thy weaknesse: Whereas charity, or a well disposed minde, would interpret all unto the best. *S. Franci* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceiving it, that hee presently kneeled downe and thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall societie, friendship, but out of a sinister suspicion, presently locke them close, watch them, thinking by those means to prevent all such inconveniences, that's the way to help it; whereas by such trickes they doe aggravate the mischief. 'Tis but in vaine to watch that which will away.

m Nec custodiri si velis ulla potest,

Nec mentem servare potes, licet omnia serves,

Omnibus exclusis, intus adulter eris.

None can be kept resisting for her part, Though body bee kept close, within her heart Advourtie lurkes, to exclude it her's no art.

Argus with an hundred eyes cannot keep her, & *bunc annus sepe sefellit amor*, as in *Aristo*.

*If all our hearts were eyes, yet sure they said
We husbands of our wives should be betrayed.*

Hierome

*l Lemnius lib. 4.
Cap. 13. de
culp. mar. mir.*

*l Optimum
beneficium.*

† *Mart.*

*m Ovid amor.
lib. 3. eleg. 4.*

a Lib. 4. ff. 72.

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Hierome holds, *Vxor impudica servari non potest, pudica non debet, infide-
castos castitas est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many covet can hardlie be preserved, as *Saluberrimus* thinks. I am of *Aeneas Silvius* minde, * *Those jealous Italians doe very ill to locke up their wives, for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespass.* It is in vaine to locke her up if she be dishonest; & *tyrannicum imperium*, as our great Mr *Aristotle* calls it, too tyrannicall a taske, most unfit: For when she perceives her husband observes her and suspects, *liberius peccat*, saith *P. Nevianus*. † *Toxica zelotypo dedit ux-
or macha marito*, she is exasperated, seeks by all meanes to vindicate her selfe, and will therefore offend, because shee is unjustly suspected. The best course then is to let them have their owne wills, give them free libertie, without any keeping.

In vaine our friends from this doe us depart,

For beauty will bee where is most resort.

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Ulysses*, the will so continue her honour, good name, credit,

Penelope conjux semper Ulyssis ero;

And as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure, world, joy, delight, orbe and spouse*, she will hers. The vow she made unto her good man, love, vertue, religion, zeal, are better keepers then all those lockes, Eunuches, prisons, she will not be moved.

† *At mihi vel tellus optem prius ima dehiscat,*

Aut pater omnipotens adigat me fulmine ad umbras,

Pallentes umbras Erebi, noctemq; profundam,

Antepudor, quam te violam, aut tua jura resolvam.

First I desire the earth to swallow mee,

Before I violate mine honesty,

Or thunder from above drive me to hell,

With those pale ghosts, and ugly night to dwell.

Shee is resolv'd with *Dido* to bee chaste, though her husband bee false, she will bee true: and as *Octavia* writ to her *Anthony*;

† *These mals that here doe keepe me out of sight,*

Shall keep mee all unspotted unto thee,

And testifie that I will doe thee right,

Ile never staine thine house, though thou shame mee.

Turne her loose to all those *Tarquines* and *Satyrs*, she will not be tempted. In the time of *Valence* the Emperour, saith † *S. Austin*, one *Archidamus* a Consul of *Antioch*, offered an hundreth pound of gold to a faire young wife, and besides to let her husband free, who was then *sub gravissima custodia*, a darke prisoner, *pro animi noctis Concubitu*, but the chaste matron would not accept of it. When one commended *Theano's* fine arme to his fellows, shee tooke him up short, *Sir, 'tis not common*; shee is wholly reserved to her husband. † *Bilia* had an old man to her spouse, and his breath stunk, so that no body could abide

Kkk 3

*o Petrus lib. 8
c. 11. De am.
* Eran. or cap.
cret. qui amores
occidunt, pro
judicio minus
utiliter faciunt,
sunt enim eo in-
genio mulieres
ut id potissimum
cupiant, quod
maxime dene-
garur, si liberam
habent liberas,
minus detin-
quant, frustra
seram adhibet,
si non sit sponte
casta.
p. Quidam cog-
noscent marito
hoc advertere,
q. Anselmus.*

† *Opes suas,
mandum suum,
thesaurum su-
um, &c.*

† *Virg. Æn.*

† *Daniel.
† de serm. d.
in monte ref. 1
† O quam for-
mosus lacertus
hic, quidam in-
quit ad equales
conversus, et il-
le publicus,
inguit, non est.
† Bilia Dima-
rum virum se-
nem habuit &
quidam quid-
am expulso-
re, &c.*

it

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it abroad, coming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had scold him, but that she thought every mans breath had been as strong as his. ^u Tigranes and Armenia his Landie, were invited to supper by King Cyrus, when they came home, Tigranes asked his wife, how she liked Cyrus, and what shee did especiallie commend in him; she swore she did not observe him; when hee replied againe, what then shee did observe, whom shee looked on? She made answer, her husband, that said he would dye for her sake. Such are the properties and conditions of good women, and if she be well given, shee will so carrie her selfe; if otherwise she be naught, use all the meanes thou canst, she will be naught. *Non deest animus sed corruptor*, shee hath so manie lies, excuses, as an hare hath mufes, tricks, Panders, Bawds, shifts to deceave, 'tis to no purpose to keepe her up, or to reclaim her by hard usage. Faire meanes peradventure may doe somewhat.

^u Numquid tibi, Armena. Tigranes videbatur esse pulcher? Et illam, inquit, adeperit. *Ex c. Xenoph. Cyropæd. l. 3.*

x Ovid.

^x *Obsequio vinces aptius ipse tuo.*

Men and women are both in a predicament in this behalfe, so sooner wonne, and better pacified. *Duci volunt non cogi*, though she be as arrant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such meanes (if at all) she may be reformed. Many patient *Grizels* by their obsequiousnesse in this kind, have reclaimed their husbands from their wandering lusts. In *Nova Francia* and *Turkie* (as *Eta Rabel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their fairest damfels to their husbands beds; *Livia* seconded the lustfull appetites of *Augustus*, *Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid, to her goodmans bed, but brought up the children begot on her, as careful as if they had been her owne. *Tertius Emilius* wife, *Cornelia's* mother, perceiving her husbands intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new married man, when a pickthanker friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedie then is by fair means, if that will not take place to dissemble it as I lay, or turne it off with a jest: hear *Gueverra's* advise in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your wife doth, *Solomons* wilddome, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancie will not serve turne. Therefore *Minus malum*, a lesse mischief *Nevisanus* holds, *dissimulare* to be a *Cuniarum emptor*, a buyer of cradles, as the proverb is; then to be too solicitous. ^b A good fellow when his wife was brought to bed before her time, bought halfe a dozen of Cradles before hand for so many children, as if his wife should continue to beare children at every two months. ^c *Pertinax* the Emperour, when one told him a Fidler was too familiar with his Emptresse, made no reckoning of it. And when that *Macedonian Philip* was upbraided with his wives dishonesty, *cum tot victor regnorum ac populorum esset, &c.* a Conquerour of Kingdomes could not tame his wife, (for shee thrust him out at doores) he made a jest of it. *Sapientes* portant cornua in pectore, stulti in fronte, saith *Nevisanus*, wise men beare their hornes in their hearts, fooles of their foreheads. *Enmenes* King of *Pergamus*,

^y *Sil. nup. lib. 4. num. 80.*
^a *Erasmus.*
^b *Quam accepisset uxorem peperisse secum du a nuptiis venisse, cum quinas vel senas soceris ut pfor te uxor singulis bimenibus pareret.*
^c *Julius Capitol. vitæ ejus. quam palam circubandus uxorem diligere, namque sursum fuit.*

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Pergamus was at deadly feud with *Persius* of *Macedonia*, in so much that *Persius* hearing of a journey he was to take to *Delphus*, let a company of souldiers to intercept him in his passage, they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himselfe King forthwith, tooke possession of the crowne, and married *Stratonice* the Queen. But by and by when contrary newes was brought, that King *Eumenes* was alive, and now coming to the citie, he laid by his crowne, left his wife, as a private man went to meet him, and congratulate his returne. *Eumenes* though hee knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his favour againe, as if no such matter had been heard of or done. *Iocundo* in *Aristo*, found his wife in bed with a knave, both asleep, went his waies, and would not so much as wake them, much lesse reprove them for it. ^d An honest fellow finding in like sort his wife had plaid false at tables, and borne a man too many, drew his dagger, and swore if he had not beene his very friend, hee would have kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, and having overtaken him, laid adultery to his charge; the offender hoily pursued, confessed it was true, with which confession hee was satisfied, & so left him, swearing that if he had denied it he would not have put it up. How much better is it to do thus, then to macerate himself, impatiently to rave and rage, to enter an Action (as *Arnoldus Tilius* did in the court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for ever a Cuckold on record; how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to contemne in such cases, or take no notice of it, *Melius sic errare, quam Zelotypia curis*, saith *Erasmus*, *se conficere*, better be a wittall and put it up, then to trouble himselfe to no purpose. And though he will not omnibus dormire be an asse, as he is an oxe, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it bee for his commodity, or some great mans sake, his Land Lord, Patron, benefactor, (as *Calbas* the Roman saith ^f *Plutarch* did by *Meccenas*, and *Phaylus* of *Argos* did by King *Philip*, when hee promised him an office on that condition he might lye with his wife) and so to let it passe:

^a *Dispositi armatos qui ipsum interficeret. bi. protinus mandatum exequentes, &c. ille & rex declaratur, & Stratoniceque fratris nuptias, uxorem ducit, sed postquam auditis fratrem vivere, &c. Attalum committere accepit, priusquamque uxorem complexus, magno dolore apud se habuit.*
^d *S. John Harringtons notes in 28 book of Ariosto.*

^f *Amator. dial.*

Scilicet boni dicitur um dividere cum love,
it never troubles me, said *Amphitruo*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her;

^f *Plautum fecit. ali. Amphitruo.*

Tu cum Alcmena uxore antiquam in gratiam

Redi — let it I say make no breach of

Idem.

love betwixt you. Howsoever the best way is to contemne it, which ^d *Henry* the second King of *France* advised a courtier of his, jealous of his wife, and complaining of her unchastnesse, to reject it, and comfort himselfe; for he that suspects his wives incontinencie, and feares the Popes curse, shall never live a merry houre, or sleep a quiet night: no remedy

^d *T. Daniel conjurat. French*

medy but patience. When all is done according to that counsell of *Nevisanus*, si vitium uxoris corrigi non potest, ferendum est: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, 'tis *Sophocles* advise, keep it to thy self, and which *Chrysothome* calls *palastram philosophiae*, & *domesticum Gymnasium*, a schoole of Philosophy, put it up. There is no other cure, but time to weare it out, *Injuriarum remedium est obliuio*, as if they had drunk a draught of *Lethe* in *Trophonius* denne: To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

The minds affections Patience will appease,
It passions kills, and bealeth each disease.

SUBJECT. 2.

By prevention before, or after marriage, Plato's communities, marry
a Curtesan, Philisers, Stewes, to marry one equall in yeares,
fortunes, of a good family, education, good
place, to use them well, &c.



Such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may doe much good. *Plato* in his commonwealth, to prevent this mischief like, would have all things common, wives and children all as one: and which *Cesar* in his commentaries observed of those old *Britaines*, that first inhabited this land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men; not one to one, as with us, or foure five or sixe to one, as in *Turkie*. The *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would have women indifferent, and the cause of this filthy sect, was *Nicholas* the Deacons jealousy, for which when he was condemned, to purge himself of his offence, he broched his heresie, that it was lawful to lie with one anothers wives, and for any man to lie with his: like to those *Anabaptists* in *Munster*, that would consort with other mens wives as the spirit moved them: or as *Mahomet* the seducing prophet, would needs use women as he list himselfe, to beget prophets, 250 their *Alcoran* saith were in love with him. Amongst the old *Carthaginians*, as *Bohemus* relates out of *Sabellicus*, the king of the cuntry lay with the bride the first night, and once in a year they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (injustly) to one *Picardus* a Frenchman, that invented a new sect of *Adamites*, to goe naked as *Adam* did, and to use promiscuous Venerie at set times. When the Priest repeated that of *Genesis*, *Increase and multiply*, out * went the candles in the place where they met, and without all respect of age, persons, conditions, catch that catch may, every man took her came next, &c. some fasten this on those ancient *Bohemians* and *Russians*:

g Lib. de heres. Quum de zelo culparetur, purgandi se causa permisisse fertur ut ea qui vellet uteretur quodejuz jactis in seclum turpissimam verum est, qua placet usui indifferens faminarum.
* Sleiden. Com. h. Alchoran. a De mor. gent. lib. 1. cap. 6. Nuptiae regi de virginande exhibentur.
* Lumina extincti ebantur, nec persone & etatis habitus reventia, in quam quisque per te nebras incidit, mulierem cognoscit.

Russians: to others on the inhabitants of *Mambrin*, in the *Lucerne* valley, in *Pedemont*; and as I read it was practised in *Scotland* amongst Christians themselves, untill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of *India* in our age, and those *Islanders*,ⁿ as amongst the *Babylonians* of old, they will prostitute their wives and daughters (which *Chalcocondila* a *Greece* moderne writer, for want of better intelligence, puts upon us *Britaines*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this ferall vice of jealousy, and how little they esteemed it. The Kings of *Calecut*,^{as} *Lod. Feriomanus* relates, will not touch their wives, till one of their *Biarms* or high priests have laine first with them, to sanctifie their wombes. But those *Esa* and *Montanists*, two strange sects of old, were in another extreme, they would not marry at all, or have any society with women,ⁿ because of their intemperance they held them all to be naughty. *Nevisanus* the Lawyer, lib. 4. num. 33. syl. nupt. would have him that is inclined to this malady, to prevent the worst, marry a queane, *Capiens meretricem, hoc habet saltem lani, quod non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in *Seneca* conspurated two wenches in a night, for satisfaction the one desired to hang him, the other to marry him. *Hierome* king of *Syracuse* in *Sirly*, espoused himselfe to *Pisbo*, keeper of the Stewes; and *Ptolomy* tooke *Thas* a common whore to be his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such unlikely thing. A Citizen of *Eugubine* gelded himselfe to try his wives honesty, and to be freed from jealousy; so did a Baker in *Basel*, to the same intent. But of all other presidents in this kind, that of *Combalus* is most memorable: who to prevent his masters suspition, for he was a beautifull young man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queene to conduct her into *Syria*, fearing the worst, gelded himselfe before he went, and left his genitals behinde him in a box sealed up. His mistress by the way fell in love with him, but he not yeelding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Pratus* her husband, cum non posset ad coitum inducere) and that by her, and was therefore at his coming home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders he had formerly cut off. The *Lydians* used to geld women whom they suspected, saith *Leonicus Var. hist. lib. 3. cap. 59.* as well as men. To this purpose *Saint Francis*, because he used to confesse women in private, to prevent suspition, and prove himselfe a maide, stripped himselfe before the Bishop of *Assise* and others: and Frier *Leonard* for the same cause went through *Viterbi* in *Italy*, without any garments.

Our Pseudocatholikes, to helpe these inconveniences which proceed from Jealousie, to keepe themselves and their wives honest, make severe Lawes against adultery, present death, and withall fornication a

r Plutarch. Lucian, Salmur. Tit. 2. de porcellanis cum in Panciro l. de nov. rept. & Plutarchus. el. confor. Bonavent. c. 6. vir. Francisci.

Under Albertus Flagit. o/ riu. unat in edem conuenienter postimpuram concione, extrudis lumbis in veneream ruunt.
Lod. Veriomd. nus nauig lib. 6 ca. 8. et Marcus Polus lib. 1. cap. 46. Prores viatoribus profutuant.
Dibnarus, Bleskenius, ut Ageras Ariston. pulcherrima uxorem habens prostituit.
m Herodot. in Erato. Mulieres Babylonica cum hospite permiscuntur ob argutum quod post Penei sacrum. Bolemus lib. 2. cap. 1.
Nauigat. lib. 5. cap. 4 prius iborum non inu, quam d. digniore faceret no. va nupta destorata sit.
Bobemas lib. 2. cap. 3. Ideo nubere nolent ob mulierum intemperantiam, nullam seruare viro fidem putabant.
o Stephanus prasat. Herod. Alius e lupand. ri meretricem, pisbo diuam, in uxorem duxit ptolemau; Thaidem nobile sortum dixit. & ex ea duos filios suscipit, &c.
p Poggias Flagit. reno.
q Felix plater.

f Stephanus

reniall sin, as a sinke to convey that furious and swift stream of concupiscence, they appoint and permit stewes, those punks and pleasant sinners, the more to secure their wives in all populous cities, for they hold them as necessary as Churches; and howsoever unlawfull, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardnesse of mens hearts, and for this end they have whole Colledges of Curtelans in their Townes and Cities. Of * *Cato's* minde belike, that would have his servants (*cum ancillis congrederi coitus causa, definito are, ut graviore facinora evitaret, ceteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it unpossible for idle persons, young, rich, and lusty, so many servants, Monkes, Friars, to live honest, too tyrannicall a burden to compell them to be chaste, and most unfit to suffer poore men, younger brothers and souldiers at all to marry; as those diseased persons, votaries, priests, servants. Therefore as well to keep and ease the one as the other, they tolerate and winke at these kind of Brothell houses and Stewes. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury, and without question in policy they are not to bee contradicted: but altogether in Religion. Others prescribe philters, spels, charmes to keepe men and women honest. † *Mulier ut alienum virum non admittat prater suum: Accipe fel birci, & adipem, & exsicca, caleseat in oleo, &c. & non alium prater te amabis. In Alexi, Porta, &c. plura invenies, & multo his absurdiora, uti & in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best meanes to avoid these and like inconveniences, are to take away the causes and occasions. To this purpose ^a *Varro* writ *Satyras Menippeas*, but it is lost. ^b *Patritius* prescribes foure rules to be observed in chusing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. c. *Amphisheat. Amoris*, sets downe six speciall cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus*, five for men, five for women; *Anthony Guivarra*, many good lessons; *Cleobulus* two alone, others otherwise, as first to make a good choice in mariage, to invite *Christ* to their wedding, and which * *Saint Ambrose* adviſeth, *Deam conjugis praesidem habere*, and to pray to him for her, (*A Domino enim datur uxor prudens*, *Prov. 19.*) not to be too rash and precipitate in his election, to runne upon the first hee meets, or dote on every stout faire piece he sees, but to chooſe her as much by his eares as eyes, to be well advised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a young woman, or a young woman an old man,

† *Quam male inaequales veniant ad aratra iuveni;*
such matches must needs minister a perpetuall cause of suspection, and be distastfull to each other.

^c *Noctua ut in summo, super atque cadavera bubo,*
Talis apud Sophoclem nostra puella sedes.

Night-crowes on tombs, Owle sits on carcasſe dead,

So

So lyes a wench with *Sophocles* in bed.
For *Sophocles*, as ^a *Athenens* describes him, was a very old man, as cold as *January*, a bedfellow of bones, and doted yet upon *Archippe* a yong Curtelan, than which nothing can be more odious. * *Senex maritus uxori Iuveni ingratus est*, an old man is a most unwelcome guest to a young wench, unable, unfit:

† *Amplexus suos fugiunt puella,*
Omnes horret amor, Venusque Hymenque.

And as in like case a good fellow that had but a pecke of corne weekly to grinde, yet would needs build a new mill for it, found his error too soones, for either he must let his mill lye waste, pull it quite down, or let others grinde at it. So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebra nuptia*. And as † *Tully* farther inveighes, 'tis unfit for any, but ugly and filthie in old age. *Turpe senilis amor*, one of the three things * *God* hateth. *Plutarch* in his booke *contra Coleten*, railles downeright at such kinde of mariages, which are attempted by old men, *qui jam corpore impotenti, & a voluptatibus deserti, peccant animo*, and makes a question whether in some cases it bee tolerable at least for such a man to marry,

— *qui venerem affectat sine viribus*,
that is now past those venerous exercises, as a gelded man lyes with a virgin and sighes, *Ecclus 30. 20.* and now complains with him in *Petronius*, *funerata est hac pars jam, quae fuit olim Achillea*, he is quite done,

* *Vixit puella nuper idoneus,*
Et militavit non sine gloria.

But the question is whether he may delight himselfe as those *Priapeian* Popes, which in their decrepit age lay commonly between two wenches every night, *contactu formosarum, & conturbatione, num adhuc gaudeat*; and as many doting Syres still doe to their owne shame, their childrens undoing, and their families confusion; hee abhors it, *tantum ab agresto & furioso domino fugiendum*, It must be avoided as a bedlam master, and not obeyed.

Aleto—

Ipsa facies praefert nubentibus, & malus Hymen
Triste ululat,—

the divell himselfe makes such matches. * *Levinus Lemnius* reckons up three things which generally disturbe the peace of marriage: the first is when they marry intempestive or unseasonably, as many mortall men marry precipitately and inconsiderately, when they are effete and old; The second when they marry unequally for fortunes and birth: the third, when a sicke impotent person weds one that is sound, *nova nuptia spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not be denied, as *Plutarch* confesseth, & recreate themselves with such obsolete, unseasonable and filthie remedies (so he calls them) with a remembrance of their former pleasures, against nature they stirre up their dead flesh: but an old lecher is abominable, *mulier tertio nubens*, * *Nevisanus* holds, *presumitur lubrica & inconstans*, a woman that marries a third time, may be presumed to be no honestier than she should. Of them both, thus *Ambrose* concludes in

LIll 2

his

* *Plutarch.*
vit. ejus.

† *Wecker lib. 7.*
secreta.

^a *Citatus a*
Gellio.
^b *Lib. 4. Tit. 4.*
de instit. reipub.
de officio mariti.
^c *Nec una a*
blande nimia a
gas, ne objurgas
praesentibus
extraneis.
* *Epist. 70.*

† *Ovid.*

^c *Alciat. emb.*
110.

^a *Deipno/sep. 1.*
³ *cap. 12.*
* *Enripides.*

† *Petrarcha bid-*
rum lib. 1.

† *Offic. lib. Lu-*
xuria cum omni
etatis turpi, in
senectute iustis
diffina.

* *Ecclus. 25. 2.*
An old man
that doces, &c.

* *Hor. lib. 3:*
ode 26.
^x *Cap. 54. instit.*
ad optimam vi-
ram maxime
mortalium pars,
precipitantes et
inconsiderate
nubunt, idque ea
arate quae minim
apta est, quomo
ser ex adolescentu
rule sanus mor
bide, divos pau
peri, &c.

^y *Abolito, in-*
tempestivo, tur-
pi remedio ju-
ventur se mte re-
cordatione pri-
stinorum vo-
luptatum se re-
creant & ad-
versante natu-
ra, pollentiam
correm & ent-
necliam exci-
tant.

^z *Lib. 2. 288. 25.*

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^a Qui vero non procreanda pro-
lis, sed explenda
libidinis causa
sibi invicem co-
pulantur non
tam conuges
quam fornicari
habentur.
† Lex rapta.
Sueton. Claud.
c. 23.

c Pontanus bi-
arum lib. 1.

b Plautus mer-
cator.

† Symposio.
* Vide Thuanii
historiam.

* Calabæa, nec,
poetarum.

c Martial, lib.
3. 62. Epig.

Lib. 1. mitef.

* Ovid.

his comment upon *Luke*, ^a they that are coupled together, not to get chil-
dren, but to satiate their lust, are not husbands but fornicators, with whom
S. Ausim consents: matrimony without hope of children, *non mari-*
monium, sed concubium dici debet, is not a wedding but a jumbling or
coupling together. In a word (except they wed for mutuall society,
help and comfort one of another, in which respects though † *Tiberius*
deny it, without question old folkes may well marry) for sometimes
a man hath most need of a wife, according to *Puccius*, when hee hath
no need of a wife, otherwise it is most odious, when an old *Acheron-*
ticke dizard, that hath one foot in his grave, ^a *silicernium*, shall flicker
after a lusty young wench that is blithe and bonny,

—^c *salaciorque*

Verno passere, & albulis columbis. What can be more detestable:

^b *Tu cano capite amas senex nequissime*

Iam plenus atatis, animaque fatidâ,

Senex hircosus tu osculare mulierem?

Vtine adiens vomitum potius excuties.

Thou old goat, hoary lecher, naughty man,

With stinking breath, art thou in love?

Must thou be slaving? she spewes to see

Thy filthy face, it doth so move.

Yet as some will, it is much more tolerable for an old man to marry a
young woman (our *Ladies* match they call it) for *cras erit mulier*, as he
said in *Tully*, *Cato the Roman*, *Critobulus* in † *Xenophon*, * *Tyraquellus* of
late, *Inlius Scaliger*, &c. and many famous presidents we have in that
kinde, but not ^a *contra*: 'tis not held fit for an ancient woman to match
with a young man. For as *Varro* wil, *Anus dum ludit morti delicias facit*,
'tis *Charons* match betweene * *Cascus* and *Casca*, and the divill himselfe
is surely well pleased with it. And therefore as the Poet inveighes,
thou old *Vesustina* bed-ridden queane, that art now skin and bones,

Cui tres capilli, quatuorque sunt dentes,

Pectus cicada, crusculumque formica,

Rugosiorum quæ geris stolâ frontem,

Et aranearum cassibus pares mammas.

That hast three haire, foure teeth, a brest

Like grasshopper, an emmets crest,

A skinnie more rugged than thy coat,

And dugges like spiders web to boot.

Must thou marry a youth againe? And yet *ducentas ire nuptum post*
mortes amant: howsoever it is, as *Apuleius* gives out of his *Meroc*, *con-*
gressus annosus, pestilens, abhorrendus, a pestilent march, abominable,
and nor to be endured. In such case how can they otherwise choose
but be jealous, how should they agree one with another? This in-
equality is not in yeares onely, but in birth, fortunes, conditions, and
all good qualities,

* *Si qua voles apud nubere, nube pari,*

saith *Anthony Guiverra*, to chuse such a one. *Civis Civem ducat, Nobilis*
Nobilem, let a citizen match with a citizen, a gentleman with a gentle-

woman;

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woman, he that observes not this precept, saith he *non generum sed ma-*
lum Genium, non nurum sed Furiam, non vsta Comitum, sed lris fomitem,
domi habebis, in stead of a faire wife shall have a fury, for a fit son in law
a meere feind, &c. examples are too frequent.

Another maine caution fit to bee observed, is this, that though they
be equall in yeares, birth, fortunes, and other conditions, yet they do not
omit vertue and good education, which *Musonius* and *Antipater* so
much inculcate in *Stobæus*;

† *Dos est magna parentum*

Virtus, & metuens alterius viri

Certo sedere chastas.

If as *Plutarch* advieth, one must eat *modium salis*, a bushell of salt with
him, before he chuse his friend, what care should be had in chusing a
wife, his second selfe, how solicitous should he be to know her quali-
ties and behaviour; and when he is assured of them, not to prefer birth,
fortune, beauty, before bringing up, and good conditions. ^c *Coquage* god
of Cuckolds, as one merrily said, accompanies the goddesse Jealousie,
both follow the fairest, by *Iupiters* appointment, and they sacrifice to
them together: beauty and honesty seldome agree; straight personages
have often crooked manners; faire faces, foule vices; good complexi-
ons, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith
† *Chrysolome*) is full of treachery and suspition; he that hath a faire wife,
cannot have a worse mischief, and yet most covet it, as if nothing else
in marriage but that and wealth were to be respected. & *Francius Sforza*
Duke of *Millain*, was so curious in this behalf, that hee would not mar-
ry the Duke of *Manhua*'s daughter, except he might see her naked first;
Which *Lycurgus* appointed in his lawes, and *Morus* in his *Vtopian* Com-
mon-wealth approves. ^b In *Italy*, as a travellour observes, if a man have
three or foure daughters or more, & they prove faire, they are married
eftsoones: if deformed; they change their lovely names of *Lucia*, *Cyn-*
thia, *Camena*, call them *Dorothæ*, *Vrsula*, *Briget*, and so put them into
Monasteries, as if none were fit for marriage, but such as are eminentlie
faire: but these are erroneous tenents; a modest virgin well conditio-
ned, to such a faire snout peece, is much to be preferred. If thou wilt
avoid then, take away all causes of suspition and Jealousie, marry a
course peece, fetch her from *Cassandra*'s Temple, which was wont in
Italy to be a Sanctuary of all deformed maids, and so thou shall be sure
that no man will make thee cuckold, but for spight. A citizen of *Bi-*
zance in *Thrace*, had a filthy dowdy, deformed slut to his wife, & fin-
ding her in bed with another man, cryed out as one amazed; *O miser!*
quæ te necessitas huc adegit. O thou wretch what necessity brought thee
hither? as well he might, for who can affect such a one? But this is
warily to be understood, most offend in another extreame, they prefer
wealth before beauty, and so she be rich, they care not how she looke,
but these are all out as faulty as the rest. *Attendenda uxoris forma*, as
† *Salusburienfis* advieth, *ne si alteram aspexeris mox eam sordere putes*, as
the Knight in *Chaucer* that was married to an old woman,

c *Rablaus* hist.
Pantagruel. l. 3.
cap. 33.
† *Hom.* 80. *Quis*
pulchram habet
uxorem, nihil
peius habere
potest.
g *Armen.*
h *Itinerar. Ital.*
Colonia edit. 2.
1620. *Nomine*
trium Ger. fol.
304. *difficilis*
quod domine
habemus immu-
tent nomen in-
ditum in Baptis-
mo ex pro Ca-
tharina, Mar-
gareta, &c.
ne quid desit ad
luxuriam, appet-
lant ipsas nomi-
nibus Cynthia,
Camena, &c.
i *Leonicus de*
var. lib. 3. c. 43.
Asylum virginu
deformium Cas-
sandra templum
Plutarch.

k *Polydorus* lib. 8.
cap. 11.

And all day after bid him as an idle,
So wee was him his wife looked so foule.

Have a care of thy wives complexion, lest whilst thou seest another,
thou loathest her, she prove jealous, thou naught,

Si tibi deformis conjux, si serva venusta

Ne utaris serva,—

I can perhaps give instance. *Mole-
stum est possidere, quod nemo habere dignetur*, a misery to possess that
which no man likes: on the other side, *Difficile custoditur quod plures a-
mant*. And as the bragging souldier vaunted in the Comedy, *nimia est
miseria pulchrum esse hominem nimis*. *Scipio* did never so hardly besiege
Carthage, as these yong gallants will beset thine house, one with wit or
person, another with wealth, &c. If she be faire, saith *Guazzo*, she will be
suspected howsoever. Both extremes are naught, *Pulchra cito adamatur,
fada facile concupiscit*, the one is soone beloved, the other loves; one is
hardly kept, because proud and arrogant, the other not worth keeping,
what is to be done in this case? *Ennius* in *Menelippe* adviseth thee as a
friend to take *statam formam, si vis habere incolamen pudicitiam*, one of
a middle size, neither too faire nor too foule,

* *Marullus*.

* *Nec formosa magis quam mihi casta placet*, with old *Cato*,
though fit, let her beauty be, *neque electissima, neque illiberalis*, betweene
both. This I approve, but of the other two I resolve with *Salubri-
tis*, *ceteris paribus*, both rich alike, endowed alike, *maiori miseria de-
formis habetur quam formosa servatur*, I had rather marry a faire one, and
put it to the hazard, than be troubled with a blowze; but doe thou as
thou wilt, I speake onely of my selfe.

Howsoever, *quod iterum moneo*, I would advise thee thus much, bee
the faire or foule, to choose a wife out of a good kindred, parentage,
well brought up in an honest place.

† *Chaloner lib.
9. de repub.
Ang.*

† *Primum animo tibi proponas quo sanguine creta,
Qua forma, qua aetate, quibusque ante omnia virgo
Moribus, in sanctos veniat nova nupta penates.*

Hee that marries a wife out of a suspected Inne or Alehouse, buyes a
horse in Smithfield, and hires a servant in *Paules*, as the diverbe is, shall
likely have a jade to his horse, a knave for his man, an arrant honest wo-
man to his wife. *Filia praesumitur esse matri similis*, saith *Nevisanus*:
Such^m a mother such a daughter; mali corvi malum ovum, Cat to her kind.

† *Scilicet expectas ut tradas mater honestos,
Atque alios mores quam quos habes?*—

If the mother be dishonest, in all likelihood the daughter wil *matrizare*,
take after her in all good qualities,

*Credens Pasiphae non tauri potente futuram
Tauripetam?* —

If the damme trot, the foale
will not amble. My last caution is, that a woman doe not bestow her
selfe upon a foole, or an apparant melancholy person, jealousy is a
symptome of that disease, and fooles have no moderation. *Infina* a *Ro-
mane* Lady was much persecuted, and after made away by her jealous
husband, she caused and enjoyed this Epitaph, as a caveat to others,
to be engraven on her tombe:

Discite

Discite ab exemplo *Infina*, discite patres,
Ne nubat fatuo filia vestra viro, &c.

Learn parents all, and by *Infina's* case,
Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their
wives well, & which a friend of mine told me that was a married man,
I will tell you as good cheap, saith *Nicostatus* in *† Stobaeus*, to avoid fu-
ture strife, and for quietnesse sake; when you are in bed, take heed of your
wives flattering speeches over night, and curtaine sermons in the morning. Let
them doe their endeavour likewise to maintaine them to their meanes,
which *† Patricius* ingeminates, and let them have liberty with discreti-
on, as time and place requires: many women turne queans by compul-
sion, as *† Nevissanus* observes, because their husbands are so hard, and
keepe them so short in diet and apparell, *paupertas cogit eas meretricari*,
poverty and hunger, want of meanes, makes them dishonest, or bad u-
sage; their churlish behaviour forceth them to fly out, or bad examples,
they doe it to cry quittance. In the other extreme some are too liberal,
as the proverbe is, *Turdus malum sibi cacat*, they make a rod for their
owne tailes, as *Candaules* did to *Gyges* in *† Herodotus*, commend his
wives beauty himselfe, and besides would needs have him see her na-
ked. Whilst they give their wives too much liberty to gad abroad,
and bountifull allowance, they are accessary to their owne miseries,
animae uxorum pessime olent, as *Plautus* jibes, they have deformed foules,
and by their painting and colours procure odium mariti, their husbands
hate, especially,

† *cum miserè viscantur labra mariti.*

Besides, their wives (as *† Basil* notes) *impudenter se exponunt masculo-
rum aspectibus, jactantes tunicas, & coram tripudiantes*, impudently thrust
themselves into other mens companies, and by their undecent war: on
carriage, provoke and tempt the spectators. Vertuous women should
keepe house, and 'twas well performed and ordered by the Greekes,

— *mulier ne qua in publicum*

Spektandum se sine arbitrio praebeat viro: which made *Phidias*
belike at *Elis* paint *Venus* treading on a Tortoise, a symbole of womens
silence and house-keeping. For a woman abroad and alone, is like a
Deere broke out of a Parke, *quam mille venatores insequuntur*, whom e-
very hunter followes; and besides in such places shee cannot so well
vindicate her selfe, but as that virgin *Dinah* (*Gen. 34. 2.*) going for to see
the daughters of the land, lost her virginity, she may be defiled and over-
taken on a sudden, *Imbellis dama quid nisi prada sumus?*

And therefore I know not what Philosopher hee was, that would
have women come but thrice abroad all their time, *† To be baptized, ma-
ried, and buried*, but he was too strait laced. Let them have their liberty
in good sort, and goe in good sort, *modo non annos viginti aetatis sua demi-
relinquant*, as a good fellow said, so that they looke not twenty yeares
yonger abroad than they do at home, they be not spruce, neat, Angels
abroad, beafts, dowdies, fluts at home; but seeke by all meanes to please
and give content to their husbands, to be quiet above all things, obedi-

ent,

† *Comentarius
cent. 2. cap. 54.
oper. subcl.
† Ser. 7. 2. Quod
amicum quidam
uxorem habens
mibi dixit, dicat
vobis, in cubili
cavende adul-
terones vesperi,
mane clamores.*

† *Lib. 4. tit. 4. de
instit. Reipub.
cap. de officio
mariti & uxori-
ria.*

† *Lib. 4. sup. nup.
num. 81. Non
curant de uxori-
ribus, nec vo-
lunt illi subve-
nire de vestitu,
vestitibus.*

* *In Clito. Spe-
ciem uxoris su-
pra modum ex-
colens, fecit ut
illam nudam
coram afficeret.*

† *Juven. Sat. 6.
He cannot
kisse his wife
for paint.
q. Orat. contro-
cliv.*

† *Lib. 2. num.
159.
m. Si generrix
caste, caste quo-
que filia vivit,
si meretrix mo-
ter filia talis
erit.*

† *Juven. Sat. 6.*

† *Ad baptizand.
matrimonium,
& nuptias.*

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* Non vociferatur illa si a marito obsequium non.

see Paller
no. 2.

† Fraudem aperiens ostendit ei non aquam sed fidentium iracundiam moderari.

q. Horol. princip. lib. 2. cap. 8. Diligenter cavendum faminis iustitiam ne frequenter exeant.

† Chalmer.

ent, silent and patient, if they be incensed, angry, chide a little, their wives must not *campell againe, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complaine of her husbands impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brauled shee should hold still in her mouth, and that *toties quoties*, as often as he chid; she did so two or three times with good successe, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, † she told her in briefe what it was, *Faire water*, and no more: for it was not the water, but her silence which performed the cure. Let every forward woman imitate this example, and be quiet within doores, and (as q. *M. Aurelius* prescribes) a necessary caution it is to bee observed of all good matrons that love their credits, to come little abroad, but follow their worke at home, looke to their household affaires and private businessse, *œconomia incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands meanes, as a good hufwife should doe,

† *Qua studiū gavisā colit, partita labores
Fallet opus cautū, formā assimulata coronæ
Cura puellarū, circum fusæque rosæque
Cum voluet, &c.*

Howsoever 'tis good to

keepe them private, not in prison,

* Menander.

* *Quisquis custodit uxorem veltibus & seris,
Et si sibi sapiens, stultus est, & nihil sapit.*

Reade more of this subject *Horol. princ. lib. 2. per totum. Arnisaus polis. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de uxore. lib. 2. c. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, Christ. Fonseca Amphisheat. Amor. cap. 45. Sam. Neander, &c.*

These cautions concerne him; and if by those or his owne discretion, otherwise hee cannot moderate himselfe, his friends must not bee wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may bee to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies. * *Nevisanus* makes a question whether a young Physitian ought to be admitted in case of sicknesse, into a new married mans house, to administer a julip, a syrup, or some such physicke. The *Persians* of old would not suffer a young Physitian to come amongst women. † *Apollonides* *Comus* made *Artaxerxes* cuckold, and was after buried alive for it. A gaoler in *Aristanetus* had a fine young gentleman to his prisoner, † in commiseration of his youth and person hee let him loose, to enjoy the liberty of the prison, but he unkindly made him a *cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife. The like measure was offered to *Agū* king of *Lacedæmon*, by * *Alcibiades* an exile,

† Lib. 5. num. 11
† Ctesias in persicis finxit valere morbum esse nec curari posse nisi cum viro concumberet, hac arte voti compos. &c.
† Exalvois vinculis solutumq; demissu, at ille inbumanus su. pravit conjux. m.
* Plutarch. vi. tarjus.

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ile, for his good entertainment, hee was too familiar with *Thamas* his wife, begetting a child of her, called *Zootobides*; and bragging more-over when he came home to *Athens*, that he had a son should bee king of the *Lacedæmonians*. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoff at, hate them, as in such cases commonly they doe, 'tis an humane infirmities, a miserable vexation, and they should not adde grief to grief, nor aggravate their miserie, but seeke to please, and by all means give them content, by good counsell, removing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a Temple erected by the matrons to that *Viriplaca Dea*, another to *Venus verticorda*, *que maritos uxoris reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *finis felle*, without the gall, † Some say the like of *Iano's* temple) and make their prayers for conjugall peace, before some indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called * *Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium injurias, & coniugatos invicem conciliare*, to reconcile men and wives, to maintaine unity and love; you may try this when you will, and as you see cause. If none of all these meanes and cautions will take place; I know not what remedy to prescribe, or whether such persons may goe for ease, except they can get into the same * *Turkie* paradise, *Where they shall have as many faire wives as they will themselves, with cleare eyes, and such as looke on none but their owne husbands*, no feare, no danger of being cuckolds; or else I would have them observe that strict rule of † *Alphonius*, to marrie a deaf and dumb man, to a blinde woman. If his will not helpe, let them to prevent the worst, consult with an * *Astrologer*, and see whether the significators in her *Horoscope*, agree with his, that they bee not in *signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amice consensu & obedientibus*; otherwise (as they hold) there will be intolerable enmities between them, or else get him *Sigillum veneris*, a Characteristical Seale stamped in the day and hoore of *Venus*, when shee is fortunate with such and such set words and charmes, which *Villanus* and *Leo Savius* prescribes; to *sigillis magnis Salomonis, Hermensis, Reginaldi, &c.* with many such, which *Alexis, Albertus*, and some of our natural magicians put upon us, *ut malis cum aliquo adulterare non possit, incide de Capillis eius, &c.* and be that surely be gracious in all womens eyes, & never suspect or disagree with his owne wife, so long as he wears it. If this counsell be not approved, and other remedies may not bee had, they must in the last place see for a divorce; but that is somewhat difficult to effect, and not all oare to see. For as *Petridus* in his tract de *justa uxore* argueth, If that law of *Constantine* the great, or that of *Justinian*, and *Gratian*, concerning divorce were in use in our times, in *nam in principibus etiam dubium est, ut illis ovis*, we should have

† *Rosinus* lib. 2. 19. *Valerius* lib. 2. cap. 1.

† *Alexander de Alexandro* l. 4. cap. 8. gen. diar.

* *Fr. Ruem de gemm.* l. 2. cap. 8. & 15.

† *Strabo* in *Geog.* lib. 2. cap. 15. *Strabo* in cas. habent ibidem uxores quot voluerit cum oculis clavisissimis, quos nunquam in alio, quam in *partibus* fuerit sunt &c. *Strabo* in *Geog.* lib. 2. cap. 15. *Strabo* in cas. habent ibidem uxores quot voluerit cum oculis clavisissimis, quos nunquam in alio, quam in *partibus* fuerit sunt &c. *Strabo* in *Geog.* lib. 2. cap. 15. *Strabo* in cas. habent ibidem uxores quot voluerit cum oculis clavisissimis, quos nunquam in alio, quam in *partibus* fuerit sunt &c.

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almost

almost no married couples left. Try therefore those former remedies: or as *Tertullian* reports of *Democritus*, that put out his eyes, because he could not looke upon a woman without lust; and was much troubled to see that which hee might not enjoy; let him make himselfe blind, and so he shall avoid that care and molestation of warching his wife. One other soveraigne remedy I could repeat, an especiall Antidote against Icalousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empericke, I conceale it for any gaine, but some other reasons, I am not willing to publish it, if you be very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsell I can give, which hee that hath need of, as occasion serves may apply unto himselfe. In the meane time

--- dii talem terris avertite pestem as the proverb is, from Herefie, Icalousie, and Frensie, good Lord deliver us.

SECT. 4.

MEMB. I. SUBSECT. I.

Religious Melancholy.

Its object God, what his beauty is: How it allureth.
The parts and parties affected.



That there is such a distinct Species of Love Melancholy no man hath ever yet doubted, but whether this subdivision of Religious Melancholy be warrantable, it may be controverted.

* *Pergite Pierides, medio nec calle vagantem*
Linguite me, quàm nulla pedum vestigia ducunt,
Nulla rosa curans testantur signa prioris.

I have no patterne to follow as in some of the rest, no man to imitate. No Physician hath as yet distinctly written of it as of the other, all acknowledge it a most notable Symptome, some a cause but few a species or kinde. ¹ *Aretius*, *Alexander*, *Rhasis*, *Avicenna*, and most of our late writers, as *Gordonius*, *Fuchsius*, *Plater*, *Brinck*, *Montanus*, &c. repeat it as a Symptome. ² Some seeme to be inspired of the holy Ghost, some take upon them to be Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi, saith *Gordonius*. Some will prophesie of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted of long time, for so melancholy workes with them, as *Laurentius* holds, that they have bene precisely given, all their meditations end that way, and in conclusion

y Called Religious because it is still conversant about Religion and such divine objects.
* *Grotius*.

¹ Lib. 1. cap. 16.
nonnulli opinionibus additi sunt, & futura se predicere astringuntur.
² Alii videntur quod sunt prophetae & infusi varia Spiritus sancti, & inspicunt prophetas, & multa futura predicant.
b Cap. 6. de Melanch.

clusion produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes ^c *Guanerius* and ^d *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, and that last judgement, for a cause of those enthusiastickes, and desperate persons: but some do not obscurely make a distinct species of it, dividing Love Melancholy into that, whose object is women; and into the other, whose object is God. *Plato* in *Convivio*, makes mention of two distinct furies; and amongst our Neoterickes, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it in a distinct Species. ^e *Love Melancholy* (saith he) is twofold, the first is that (to which peradventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women. *Peter Forestus* in his observations delivereth as much in the same words: and *Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in qua curanda sapientissime multum fuit impeditus*, 'tis a frequent disease, and they have a ground of what they say, forth of *A. retius* and *Plato*. ^f *Aretius* an old author in his third book cap. 6. doth so divide Love Melancholy, and derives this second from the first, which comes by inspiration or otherwise. ^g *Plato* in his *Phaedrus* hath these words, *Apollo's Priests in Delphos, and at Dodona, in their fury doe many pretty feats, and benefit the Greekes, but never in their right wits.* He makes them all mad, as well he might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the severall furies of our [†] *Fatidici dii, Pythomissas, Sibyls, Enthusiasts, Pseudoprophets, Heretikes and Schismatikes* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besets and infatuates men, than any other above named whatsoever, doth more harme, worke more disquietnesse to mankind, and hath more crucified the soules of mortall men (such hath bene the divels craft) than warres, plagues, sicknesses, dearth, famine, and all the rest.

Give me but a little leave, and I will set before your eyes in brieft a stupend, vast, infinite Ocean of incredible madnesse and folly: a sea full of shelves and rockes, sands, gulfes, Euripes and contrary tides, full of fearfull monsters, uncouth shapes, roring waves, tempests, and Siten calmes, Halcionian seas, unspeakable misery, such Comedies and Tragedies, such absurd & ridiculous, ferall & lamentable fies, that I know not whether they are more to be pitied or derided, or may be beleev'd, but that we daily see the same still practised in our dayes, fresh examples, nova novitia, fresh objects of misery and madnesse in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But before I can come to treat of these severall errors and obliquities, their causes, symptomes, affections, &c. I must say something neede-

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sarily

^c Cap. 5. Tra. hat. multi ob timorem Dei sunt melancholici, & timorem gebenne. They are still troubled for their finnes.
^d Plater c. 13.
^e Melancholia Erotica vel que cum amore est duplex est. prima que ab aliis forsitan non meretur nomen melancholice, est affectio eorum quapro oblecto proponit Deum & ideo nihil aliud curant aut cogitant quam Deum, jejunia vigiliis: altera ob mulieres.
^f Aliareperitur furoris species a prima vel a secunda deorum rogantium, vel affatu nimis furor hic venit.
^g Qui in Delphis futura predicant vates, ut in Dodona sacerdores forent: tet quidem multa jocunda Græci deferunt, sui vero exiguam aut nullam.

farlie of the object of this love, God himselfe, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himselfe, eternitie, omnipotencie, immutabilitie, wisdom, majestie, justice, mercie, &c. his beauty is not the least, *One thing saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord,* Psal. 27. 4. And out of Sion which is the perfection of beauty bath God shined, Psal. 50. 2. All other creatures are faire, I confesse, and many other objects doe much inamour us, a faire house, a faire horse, a comely person.

I am amazed, saith Austin, when I looke up to heaven and behold the beautie of the starres, the beauty of Angels, principalities, powers, who can expresse it? who can sufficiently commend, or set out this beauty which appears in us? so faire a body, so faire a face, eyes, nose, cheeks, chin, browes, all faire and lovely to behold; besides the beautie of the soule which cannot be discerned. If wee so labour and be so much affected with the comeliness of creatures, how should wee be ravished with that admirable lustre of God himselfe? If ordinarie beauty have such a prerogative and power, and what is amiable and faire, to draw the eyes and ears, hearts and affections of all spectators unto it, to move, win, intice, allure, how shall this divine forme ravish our soules, which is the fountaine and quintessence of all beauty? *Caelum pulchrum, sed pulchrior caeli fabricator*, if heaven be so faire, the sunne so faire, how much fairer shall he be, that made them faire? If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, hee so much affect us, what shall this beauty of God himselfe, that is infinitely fairer then all creatures, men, angels, &c. † *omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebra*, all other beauties are night it selfe, meere darknesse to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, *pulchritudo omnium pulcherrima*. This beauty and *splendor of the divine Majesty*, is it that drawes all creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of Gods Image, are so farre forth incensed, as not only to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodness, to adore and seek him, the magnificence and structure of the world it selfe, and beauty of all his creatures; his goodness, providence, protection, if norcerth them to love him, seeke him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, having the eyes of our hearts and understandings opened; how fairely dorth hee offer and expose himselfe? *Ambrosius* *nos Deus* (Austin saith) *donis & forma sua*, he wooes us by his beauty, gifts, promises, to come unto him, *the whole Scripture is a message, an exhortation, a love letter to this purpose*, to incite us, and invite us, *in Gods Epistle*, as Gregory calls it, *to his creatures*. Hee sets out his Sonne and his Church in that *Epithalamium* or mystical song of Solomon, to enamour us the more, comparing his head to fine gold, his lockes curled and black as

h. *Drus bonus, justus, pulcher juxta Platonem* 1. *Miror. & stupor. cælum aspicio. & pulchritudinem siderum. angelorum, &c. & quis digne laudet quod in nobis viget corpus tam pulchrum, frontem pulchram, naves, genas, oculos, intellectum, omnia pulchra, si sic in creaturis laboramus, quid in ipso deo?*

† *Dracilius Nicer. lib. 2. cap. 11.*

k. *Fulgur divine majestatis, Ang.*

l. *In Psal. 64. missi ad nos Epistolae & tota scriptura, quibus nobis faceret amandi fidem. in Epist. 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam.*

a Raven, Cant. 4. 5. *his eyes like doves on rivers of waters, washed with milk, his lippes as lillies, dropping downe pure juyce, his hands as rings of gold set with chrysolite: and his Church is a vineyard, a garden inclosed, a fountaine of living waters, an orchard of Pomegranates, with sweet scents of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the fairest amongst women, no spot in her, his sister, his Spouse, undefiled, the emelle daughter of her mother, deare unto her, faire as the Moone, pure as the Sunne, looking out as the morning; That by these figures, that glasse, these spiritual eies of contemplation, we might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the 45 Psalme this beauty of his Church, is compared to a Queene in a vesture of gold of Ophir, embrodered raiment of needle worke, that the King might take pleasure in her beauty. To incense us further yet, John in his Apocalypse, makes a description of that heavenly Jerusalem, the beauty of it, and in it the maker of it. Likening it to a citie of pure gold, like unto cleere glasse, shining and garnished with all manner of precious stones, having no need of Sunne or Moone, for the Lambe is the light of it, the glory of God doth illuminate it: to give us to understand the infinite glory, beauty and happinesse of it. Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine majestie cannot other wise be expressed to our apprehensions, no tongue can tell, no heart can conceive it, as Paul saith. *Moses himselfe, Exod. 33. 18. When he desired to see God in his glory, was answered that hee might not endure it, no man could see his face and live. Sensibile forte destruit sensum*, a strong object overcometh the sight, according to that axiome in Philosophy: *fulgorem solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunne beames, how canst thou endure that fulgor and brightnesse of him that made the Sun: The Sun it selfe and all that we can imagine are but shadowes of it, *is visio praecllens*, as P. Austin calls it, the quintessence of beauty this, which farre exceeds the beauty of Heavens, Sun and Moone, Starres, Angels, gold and silver, woods, faire fields, and whatsoever is pleasant to behold. All those other beauties faile, varie, are subject to corruption, to loathing; *But this is an immortal vision, a divine beauty, an immortal love, an indefatigable love and beauty, with sight of which we shall never be tired, nor wearied, but still the more wee see the more we shall covet him. For as one saith, where this vision is, there is absolute beautie; and where is that beautie from the same fountaine comes all pleasure and happinesse; neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beauty, pleasure, happinesse. In this life we have but a glimpse of this beauty and happinesse, we shall hereafter, as John saith, see him as he is. thine eyes, as I say promisseth, 33. 17. Shall behold the King in his glory, then shall wee be perfectly inamoured, have a full fruition of it, desire, behold and love him alone, as the most amiable and fairest object, or summum bonum, or chiefest good.**

This likewise should we now have done, had not our will beene corrupted; and as we are enjoined to love God with all our heart, and

aus sepe rari potest. Leon Hebreus Dubitatur an humana felicitas De cognoscendo an amando terminetur.

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all

n. Cap. 6. 8.

o. Cap. 17. 111

p. In Psal. 64. omnes pulchritudines terrenas, auri, argenti, nemorum & camporum, pulchritudinem Solis & Lunae, stellarum amissas pulchra superant.

r. Immortalis hac visio, immortalis amor, indefessum amor & visio. O foris, ubi quaque visio & pulchritudo divini aspectus, ubi voluptas eadem fante omnique beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus terminatur.

u Lib. de anima
Ad hoc objectū
amandum et
fructum nati
sumus, et hunc
expetisser uni-
cum hunc a-
mauer humana
voluntas, ut
summum bonum,
et ceteras res
omnes coordine-
t. y de Repub.
y Hum. 9. in
epist. Johannes
cap. 2. Multos
conjugum dece-
pit, res aliqui
salutaris et ne-
cessaria, eoque
caco ejus amore
decepti, divini
amoris et glo-
rie studium in
universam ab-
jecerunt, pluri-
mus cibus et
p. ius perdit.
z In mundo
splendorum, et
gloria majestas,
amicitiarum
preidia, verbo-
rum blanditiæ,
voluptatum om-
nis generis ille-
cebra, victorie,
triumphi, et in-
finita alia ab a-
more dei non ab-
strahunt. etc.
a In r. sal. 32.
Dei amicus esse
non potest qui
mundi studiis
delectatur, ut
hanc formam
videas munda
cor. serena cor,
etc.
b Contemplatio-
nis plama nos
subleuat, atque
inde erigimur
intentione cor-
dis, dulcedine
contemplationis,
dist. 5. de 7.
Itineribus.
c Lib. de vitiis
et vitiis, amans De-
um sublimis petit, sumptis aliis et in calum recte velat, reliqua terra cupidus aberrandi cum sole, luna, stellisque
sacra militis, ipso Deo ducit. d In com. Plat. cap. 7. ut Solem videas oculis fieri debes solaris, ut divinum a speciem
pulchritudinem demitte materiam, demitte sensum, et Deum qualis sit videbis.

all our soule: for to that end were wee borne, to love this object, as
Melancthon discourseth, and to enjoy it. And him our will would have
loved and sought alone, as our summum bonum, or principall good, and all
other good things for Gods sake: and nature as she proceeded from it would
have sought this fountaine; but in this infirmite of humane nature this order
is disturbed, our love is corrupt: and a man is like that monster in Plato
composed of a Scylla, a Lyon, and a man, we are carried away headlong
with the torrent of our affections, the world, and that infinite varietie
of pleasing objects in it, do so allure and enamour us, that we cannot so
much as look towards God, seek him, or think on him as we should, we
cannot saith *Austin*, *Rempub. celestem cogitare*, we cannot containe our
selves from them, their sweetnesse is so pleasing to us. Marriage, saith
Gualter, detaineth many; a thing in it selfe laudable, good and necessary,
but in any deceived and carried away with the blind love of it, have quite laid a-
side the love of God, and desire of his glory. Meate and drinke hath overcome as
many, whilst they rather strive to please, satisfie their guts and belly, then to
serve God and nature. Some are so busied about merchandile to get mo-
ny, they loose their own souls, whilst covetously carried, and with an
unsatiable desire of gaine, they forget God; as much we may say of ho-
nours, leagues, friendships, health, wealth, and all other profits or plea-
sures in this life whatsoever. z In this world there be so many beautifull ob-
jects, splendors and brightnesse of gold, majesty of glory, assistance of friends,
faire promises, smooth words, victories, triumphs, and such an infinite com-
pany of pleasing beauties to allure us, and draw us from God, that we cannot
looke after him. And this is it which Christ himselfe, those Prophets
and Apostles so much thundred against, 1 John 17. 15. dehorth us
from; Love not the world, nor the things that are in the world, if any man
love the world, the love of the father is not in him, 16. For all that is in the
World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Fa-
ther but of the world, and the world passeth away and the lust thereof; but hee
that fulfilleth the will of God abideth for ever. No man, saith our Saviour,
can serve two masters, but he must love the one and hate the other, etc. bonos
vel malos mores, boni vel mali faciunt amores, *Austin* well inferres, and
this is that which all the fathers inculcate. He cannot (z *Austin* admo-
nisseth) bee Gods friend, that is delighted with the pleasures of the
world, make cleane thine heare, purifie thine heare, if thou wilt see this beauty,
prepare thy self for it. It is the eye of contemplation by which wee must behold it,
the wing of meditation which lifts us up and reares our soules, with the motion
of our hearts, and sweetnesse of contemplation, so saith *Gregory* cited by
Bonaventure. And as *Philo Iudæus* seconds him, He that loves God will
soare aloft and take him wings; and leaving the earth flye up to Heaven, wan-
der with Sonne and Moone, Starres, and that heavenly troope, God himselfe
being his guide. If we desire to see him, wee must lay aside all vaine ob-
jects, which detain us and dazell our eyes, and as *Ficinus* adviseth
us, get us solar eyes, spectacles as they that looke on the Sonne, to see this di-

vine

vaine beauty, lay aside all materiall objects, all sense, and then thou shalt see him
as he is. Thou covetous wretch, as *Austin* exhorteth, Why dost thou
stand gazing on this drosse, much bills, filthy excrements, behold a faire faire
object God himselfe moves thee, behold him, enjoy him, hee is sick for love.
Cant. 5. He invites thee to his sight, to come into his faire Garden, to
eat and drinke with him, to be merry with him, to enjoy his presence
for ever. † Wisedome cries out in the streets, besides the gates, in the
top of high places, before the citie, at the entrie of the doore, and bids
them give ear to her instruction, which is better then gold or precious
stones, no pleasures can be compared to it: leave all then and follow
her; vos exhortor o amici et obsecro. In *Ficinus* words, I exhort and be-
sech you, that you would embrace and follow this divine love with all your
hearts and abilities, by all offices and endeavours make this so loving God pro-
pitiuous unto you. For whom alone saith *Plotinus*, we must forsake the
Kingdomes and Empires of the whole earth, Sea, Land, and Aire; if we desire
to be ingrafted into him, leave all and follow him.

Now for as much as this love of God, is an habit infused of God, as
Thomas holds, 1. 2. quest. 23. by which a man is inclined to love God above
all, and his neighbour as himselfe, Wee must pray to God that hee will o-
pen our eyes, make clear our hearts, that we may be capable of his glo-
rious rayes, and performe those duties that he requires of us, *Drus.* 6.
and *Ios.* 23. To love God above all, and our neighbour as our selfe, to keepe
his commandments. In this we know, saith *Iohn*, c. 5. v. 30. We love the chil-
dren of God, when we love God and keep his commandments. This is the love
of God that we keep his commandments, he that loveth not knoweth not God;
for Gods love, cap. 4. 8. and he that dwelleth in love, dwelleth in God; and
God in him, for love presupposeth knowledge, faith, hope, and unites us
to God himselfe, as *Leon Hebraeus* delivereth unto us, and is accom-
panied with the fear of God, humility, meeknes, patience, all those ver-
tues, and charitie it selfe. For if we love God, we shall love our neigh-
bour, and performe the duties which are required at our hands, to
which we are exhorted, 1 Cor. 13. 4. 5. *Ephes.* 4. *Coloss.* 3. *Rom.* 12. We shall
not be envious or puffed up, or boast, disdain, think evil, or bee provo-
ked to anger, but suffer all things; Endeavour to keep the unitie of the spi-
rit, in the bond of peace. Forbear one another, forgive one another, desire
the naked, visit the sick, and performe all those works of mercy, which
Clement Alexandrinus calls amoris et caritatis implationem et extensionem,
the extent and complement of Love; and that not for feare or
worldly respects, but ordine ad Deum, for the love of God himselfe.
This we shall doe if wee be truly enamoured, and we shall come short in
both, we neither love God nor our neighbours as we should. Our love in
spirituall things is too defective, in worldly things too excessive, there is a
jarring betwixt. We love the world too much, God too little, our neigh-
bour not at all, or for our owne ends, and for our owne commodity.
The chief thing we respect in our commodity, and what we doe, is for
feare of worldly punishment, for vaine glory, praise of men, fashion, &c.
such by respects, not for Gods sake. We acknowledge God aright,

c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

i Dial. 1. Omnis
convertit amor
in ipsum pulchri-
tatem.

k Stromatum
lib. 2.

l Greenbou.

nor seek love, or worship him as we should. And for these defects, we involve our selves into a multitude of errors, we swerve from this true love and worship of God, which is a cause unto us of unspeakable miseries, running into both extremes, we become fools, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and neere, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts & conditions. For methods sake I will reduce them to a twofold division, according to those two extreames of Excesse and Defect, Impiety and Superstition, Idolatry and Atheisme. Not that there is any excesse of divine worship or love of God, that cannot be, we cannot love God too much, or do our duty as we ought, as Papists hold, or have any perfection in this life, much lesse supererogate, when we have all done, we are *unprofitable servants*. But because we doe *aliud agere*, zealous without knowledge, & too solicitous about that which is not necessary, busying our selves about impertinent, needlesse, idle, and vaine ceremonies, *populo ut placerent*, as the *Tewes* did about sacrifices, oblations, offerings, incense, new Moones, feasts, &c. but as *Isay* taxeth them 1. 12. *Who required this at your hands?* We have too great opinion of our owne worth, that we can satisfie the Law, and doe more then is required at our hands, by performing those Evangelical Counsels, and such works of supererogation merit for others, which *Bellarmin*, *Gregory de Valentia*, all their Iesuites and champions defend, that if God should deal in rigour with them, some of their *Franciscans* & *Dominicans* are so pure that nothing could be objected to them. Some of us again are too deare, as we think, more divine and sanctified then others, of a better mettle, greater gifts, and with that proud *Pharisee*, contemne others in respect of our selves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive Gods secrets, and thereupon presume, say and doe many times which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Iewes, Heretiques, Enthusiasts, Divinators, Prophets, Sectaries, and Scismaticques. *Zanchinus* reduceth such Infidels to foure chiefe sects, but I will insist and follow mine own intended method: at which with many other curious persons, Monks, Heremits, &c. may be ranged in this extreme, and fight under this superstitious banner, with those rude Idiots, and infinite swarms of people that are seduced by them. In the other extreme or in defect, march those impious Epicures, Libertines, Atheists, Hypocrits, Infidels, worldly, secure, impenitent, unthankfull, and carnal minded men, that attribute all to natural causes, that will acknowledge no supreme power, that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, divers degrees of madnesse and folly some more then other, as shall be shewed in the Symptomes. And yet all miserably outperplexed, doing, and saying themselves for religious sake. For as *Zanchy* well saith, *the world knows Religion is twofold, true or false; False is that which*

superstition

in De primo
praecepto.

in De relig. 1. 2.
The 1.

superstition of Idolaters, such as were of old, *Greeks, Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, ° *Tully* could terme it; or as *Zanchy* defines it, *Vbi falsi dei, aut falso cultus colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meere madnesse, *Religiosa insania*, P *Meteran* calls it, or *insanus error*, as ° *Seneca*, a frantick error; or as *Austin*, *Insanus animi morbus*, a furious disease of the Soul; *insania omnium insanissimam*, a quintessence of madnesse; † for he that is superstitious can never be quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin. lib. 7. cap. 1. atq; etiam post sevit de futuro*, which wrings his soul for the present, and to come: The greatest miserie belongs to mankind, a perpetual servitude, a slavery, ° *Ex timore timor*, an heave yoke, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vain works, unprofitable labours, as ° *Boterus* observes, *curamentis amcipite versantur*; Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours God. True religion, *ubi verus Deus verè colitur*, where the true God is truly worshipped, is the way to Heaven, the mother of all virtues, Love, Feare, Devotion, Obedience, Knowledge, &c. It rears the dejected Soule of man, & amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet repofal, *Iugum suave, & leve*, a light yoke, an anchor, and an Haven. It addes courage, boldnesse, and begets generous spirits; althogh tyrants rage, persecute, and that bloody *Lictor* or Serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in *Eusebius* and others) though enemies be now ready to invade, and al in an uproare, ° *Si fractus illabatur orbis, impavidos serient ruinae*, though heaven should fall on his head, hee would not be dismayed. But as a good Christian prince once made answer to a menacing *Turke*, *facile scelerata hominum arma contemnit, qui dei praesidio tutus est*: Or as ° *Phalaris* writ to *Alexander* in a wrong cause, hee nor another enemy could terrifie him, for that hee trusted in God. *Si Deus nobiscum, quis contra nos?* In al calamities, persecutions whatsoever, as *David* did, *Sam. 2. 22.* he wil sing with him, *The Lord is my rock, my fortress, my strength, my refuge, the tower and borne of my salvation, &c.* In al troubles and adversities, *Psal. 46. 1.* *God is my hope and helpe, still ready to be found, I will not therefore feare, &c.* 'tis a feare expelling feare; he hath peace of conscience, and is full of hope, which is (saith ° *Austin*) *vita vite mortali*, the life of this our mortal life, hope of immortality, the sole comfort of our misery, otherwise as *Paul* saith, we of all others were most wretched, but this makes us happy, counterpoising our hearts in all miserie, superstition, torments and is from the Divell, the authour of lies, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his divine confession in ° *Eusebius*, *Auctor nobis deo Deus est*, God is the author of our Religion himselfe, his word is our rule, a lanthorne to us, dictated by the holy Ghost, he playes up-

N n n

1. lib. 2. cap. 6.

o 2 De nat. deorum.

in Hist. Belgic. lib. 8.

q Superstio error insanum est. epist. 223. † Nam qui superstitio imbutum est. quiescere non potest.

Greg.

Polit. lib. 1. cap. 13.

in Hor.

u Epist. Phalar.

x in Psal. 3.

on our hearts as so many harp-strings, and wee are his Temples, hee dwelleth in us, and wee in him.

The part affected of superstition, is the braine, heart, will, understanding, soule it selfe, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the text, as I say, the world it selfe is the subject of it, (to omit that grand sinne of Atheisme) all times have been misaffected, past, present, *there is not one that doth good, no not one from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many miriads of men this idolatrie and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Divell will have a chappel: where God hath sacrifices, the Divell will have his oblations, where God hath ceremonies, the Divell will have his traditions, where there is any religion the Divell will plant superstition; & 'tis a pitifull sight to behold and read, what tortures, miseries it hath procured, what slaughter of soules it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gauls, Germans, Britaines, &c.* *Britannia jam hodie celebrat tam astonisæ, faith Pliny, tanti ceremoniæ* (speaking of superstition) *ut dedisse Persi videri possit.* The Britaines are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*. Hee that shall but read in *Pausanius* alone, those gods, temples, altars, Idols, statues, so curiously made with such infinite cost and charge, amongst those old *Greeks*, such multitudes of them and frequent varieties, as † *Gerbelius* truly observes, may stand amazed, and never enough wonder at it; and thanke God withal, that by the light of the Gospel, wee are so happily freed from that slavish Idolatrie in those our daies. But heretofore almost in all countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church ever beene?

Divisum imperium cum Iove Damon habet,

The Patriarchs and their families, the Israelites a handfull in respect, Christ and his Apostles, and not all of them neither. Into what straights hath it beene compinged, a little flock: how hath superstition on the other side dilated her selfe, errour, ignorance, barbarisme, folly, madness, deceived, triumphed, and insulted over the most wise, discreet & understanding men, Philosophers, Dynastes, Monarches, all were involved and over-shadowed in this mist, in more than *Cimmerian* darkness. * *Adeo signata superstitio mentes hominum depravat, & nunquam sapientum animos transversos agit.* At this present, *quota pars?* How small a part is truly religious? How little in respect? Divide the World into six parts, and five or not so much as Christians, Idolaters and *Mahometans* possesse almost *Asia, Africk, America, Magelanica.* The Kings of *China, great Cham, Siam*, and *Bornay, Peru, Decan, Narsinga, Japan, &c.* are Gentiles, Idolaters, and many other petty Princes in *Asia, Manomotapa, Congo*, and I know not how many *Negro* princes in *Africk*, all *Terra Australis incognita*, most of *America Pagani*, differing all in their severall superstitions; and yet all Idolaters. The *Mahometans*

2 Lib. 3. cap.

† Lib. 6. de scrip. Grec. nulla est via quæ non innumeris idolis est referta. Tanti enim temporis in miseris mortales potentie & crudelis Tyrannidis Satan excrevit.

* Alex ab Alex lib. 6. cap. 20.

Mahometans extend themselves over the great *Turk* dominions in *Europe, Africk, Asia*, to the *Xeriffes in Barbary*, and his territories in *Fer, Suu, Morocco, &c.* The *Tartar*, the great *Mogor*, the *Sophy of Persia*, with most of their dominions and subjects, are at this day *Mahometans*. See how the Divell rageth: Those at oddes, or differing among themselves, some for *Ali*, some for *Enbocar*, for *Acmar*, and *Oximen*, those four Doctors, *Mahomet*s successors, & are subdivided into 72 inferior sects, as *Leo Afer* reports. The Jews as a company of vagabonds are scattered over all parts, whose story, present estate, progresse from time to time, is fully set downe by * *Mr. Th. Jackson* Doctor of Divinity, in his Comment on the Creed. A fift part of the world, and hardly that, now professeth CHRIST, but so inlarded and interlaced with severall superstitions, that there is scarce a found part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africk*, Lord of those *Abyssines*, or *Ethiopians*, is by his profession a *Christian*, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, that they keep little more then a bare title of Christianitie. They suffer Polygamy, Circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papiests call on the *Virgin Mary*, so doe they on *Thomas Dydimus* before Christ. † The *Greeke* or *Easterne Church* is rent from this of the West, and as they have foure chiefe Patriarchs, so have they toure subdivisions, besides those *Nestorians, Iacobines, Syrians, Armenians, Georgians, &c.* scattered over *Asia minor, Syria, Egypt, &c.* *Greece, Valachia, Circassia, Bulgary, Bosnia, Albania, Illyricum, Slavonia, Croatia, Thrace, Servia, Rascia*, and a sprinkling amongst the *Tartars*. The *Russians, Muscovites*, and most of that great *Dukes* subjects, are part of the *Greeke Church*, and stil *Christians*: but as † one saith, *temporis successu multas illi addiderunt superstitiones*, In proceffe of time they have added so many superstitions, that they be rather semi-Christians, then otherwise. That which remaines, is the *Western Church* with us in *Europe*, but so ecclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it. The Papiests have *Italy, Spaine, Savoy*, part of *Germany, France, Poland* & a sprinkling in the rest of *Europe*. In *America* they hold al that which *Spaniards* inhabit, *Hispinia nova, Castella Aurea, Peru, &c.* In the East *Indies*, the *Philippine*, some small holds about *Goa, Melacha, Zelan, Ormus* &c. which the *Portugall* got not long since, and those land-leaping *Jesuites* have assaied in *China, Japan*, as appears by their yearly letters. in *Africke* they have *Melinda, Quiloa, Mombaze, &c.* and some few townes, they drive out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans, Socinians, Photinians* (now protected in *Transilvania* and *Poland*) *Arrians, Anabaptists* are to be found, as well as in some *German Cities*. *Scandia* is *Christian*, but as † *Damianus A. Goes*, the *Portugall Knight* complains, so mixt with *Magicke*, *Pagan Rites* and ceremonies, they may be as well counted *Idolaters*: which *Tacitus* formerly said of a like nation is verified in them, † *A people subject to superstition, contrary to Religion.* And some of them as about *Laplant* and the *Filapians*, the Divels possession to this day,

Nnnn 2

Misera

a *Parchas* *Pis.*
grim lib. 1. c. 3.
b Lib. 3.
* 2 Part. sec. 3.
lib. 1. cap. 6.
c *deincept.*
c *Titelmannus.*
Maginus.
Bredenbachius.
Fr. *Alnare* *sus*
Itin. de Abyssin.
Herbis solum
vescuntur vo-
tarii, aquis
mento tenus
dormiunt, &c.

d *Bredenbachius*
lod a *Meg-*
gen.

e See *Passev-*
mus *Herbastein,*
Magin. D. Flet-
cher, Iovius,
Hacinit. pao-
chas, &c.
of their errors.

f *Deplour.*
Gentis Lapp.

† *Gens super-*
stitiosa, reli-
gionem ad-
versa.

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* Boissardus de
Magia. Intra
septimum aut
nonum a cap-
tismo diem mo-
runtur. Hinc
Ju, &c.

* Cap. de Inco-
litis terræ sanctæ

Misera tacgens (saith mine * Author) *Satana hæcæna possessio*, ... & *quod maxime mirandum & dolendum*, and which is to bee admired and pittied, if any of them be baptised, which the Kings of *Sweden* much labour, they dye within 7 or 9 dayes after, and for that cause they will hardly be brought to Christianity, but worship still the Divel, who daily appeare to them. In their idolatrous courtes, *Gaudensibus assis patribus, quos religiose colunt, &c.* Yet are they very superstitious, like our wild Irish: Though they of the better note, the Kings of *Denmark* and *Sweden* themselves, that governe them, be *Lutherans*. The remnant are *Calvinists, Lutherans*, in *Germany* equally mixt: And yet the Emperor himselfe, Dukes of *Lorraine, Bavaria*, and the Princes Electors, are most part professed Papists. And though some part of *France* and *Ireland*, *Great Brittain*, halfe the Cantons in *Switzerland*, and the Low countries bee *Calvinists*, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which * *Brocard* the Monk in his description of the holy Land, after he had censured the Greeke Church, and shewed their errors, concluded at last, *Faxit Deus ne latini multa irreperint stultitie*, I say God grant there bee no fopperies in our Church. As a damne of water stopt in one place breaks out into another, so doth superstition. I say nothing of *Anabaptists, Socinians, Brownists, Barrowists, Familists, &c.* There is superstition in our prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c. But as the Lord (*Iob 42 cap. 7. 5.* (saith to *Eliphaz* the *Temane*, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right: we may justly of these Schismaticques, and Heretiques, how wise soever in their owne conceits, non rectè loquuntur de Deo, they speake not, they thinke not, they write not well of God, and as they ought. And therefore, Quid quaso mi Dorpi, as Erasmus concludes to Dorpius, hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur. What shall we wish them, but sanam mentem, and a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hatten to the causes.*

SUBJECT. 2.

Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, politicians, Priests, Impostors, Hereticks, blind guides. In them simplicity, feare, blinde zeale, ignorance, solitarinesse, curiosity, pride, vaine glory, presumption, &c. his engins, fasting, solitarines, hope, fear, &c.

WE are taught in holy Scripture, that the Divell rangeb abroad like a roaring Lyon, still seeking whom he may devour: and as in severall shapes, so by severall engines and devises he goeth about to seduce us; sometimes hee transformes himselfe into an Angel of light; and is so cunning, that he is able, if it were possible.

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to deceive the very Elect. He will bee worshipped as a God himselfe, and is so adored by the Heathen, & esteemed. And in imitation of that divine power, as *Eusebius* observes, to abuse or emulate Gods glory, and as *Dandinus* addes; he will have all homage, sacrifices oblations, and whatsoever else belongs to the worship of God, to be done likewise; to him, *similis erit altissimo*, and by this meanes infatuates the world, deludes, intraps, and destroyes many a thousand soules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the divel in severall shapes talks with them: in the * *Indies* it is common, and in *China* nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending storms, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo, Alexis, Apollo, & pestifer & malorum depulsor*) raising wars, seditions by spectrums, troubling their Consciences, driving them to despair, terrors of minde, intolerable paines, by promises, rewards, benefits, and faire meanes, hee raiseth such an opinion of his Deity and greatnesse, that they dare not doe otherwise then adore him, doe as he will have them; they dare not offend him. And to compel them more to stand in awe of him, hee sends and cures diseases, disquiets their spirits (as *Cyprian* saith) torments and terrifies their soules, to make them adore him: and all his study, all his endeavour is to divert them from true religion, to superstition: and because he is damned himselfe, and in an error, hee would have all the world participate of his errors, and be damned with him. The primum mobile therefore, and first mover of all superstition, is the Divell, that great enemy of mankind, the principal agent, who in a thousand severall shapes, after divers fashions, with severall engines, illusions, and by severall names hath deceived the inhabitants of the earth, in severall places and countries, still rejoycing at their fals. All the world over before Christs time, hee freely domineered, and held the soules of men in most slavish subjection, saith *Eusebius*, in divers formes, ceremonies, and sacrifices, till Christs comming, as if those divels of the Ayre had shared the earth amongst them, which the Platonists held for Gods, († *Ludus deorum sumus*) and were our governours and keepers. In severall places, they had severall rites, orders, names, of which read *Wierus de prestigiis demonum lib. 1. cap. 5.* *Sirozus, Cicogna*, and others, *Adonid* amongst the *Syrians*, *Adramilech* amongst the *Capernaïtes*, *Asinia* amongst the *Ematithes*, *Astares* with the *Sydonians*, *Asteroth* with the *Palestines*; *Dagon* with the *Philistines*; *Tartary* with the *Hanei*; *Melchoni* amongst the *Ammonites*, *Beli* the *Babylonians*, *Beelzebub* and *Baal* with the *Samaritans* and *Moabites*, *Apis* *Isis* and *Osiris* amongst the *Egyptians*; *Apollo Pythius* at *Delphos*, *Colophon*, *Aucyra*, *Cuma*, *Erythra*; *Jupiter* in *Crete*, *Venus* at *Cyprus*, *Juno* at *Carthage*, *Esculapius* at *Epidaurus*, *Diana* at *Ephesus*, *Palas* at *Athens*, &c. And even in these our daies, both in the East & West *Indies*, in *Tartary*, *China*, *Japan*, &c. What strange Idols, in what prodigi-

m Lib. 4. preparat. Evangel. c. Tantæque vihoriam amentia hominum consequuntur, ut si colligere in unum velis universum orbem istius sceleratissimi spiritibus subiectum fuisse invenies. Usque ad presentem adventum hominum cede pernitiosissimos demones placabant, &c. † Plato. n Sirosum, Cicogna omnis mag. lib. 3. cap. 7. Ezech. 8. 4. Reg. 11. 4. Reg. 3. & 17. 14. 1er. 49. Numb. 11. 3. Reg. 13.

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gious formes, with what absurd ceremonies are they adored? what strange Sacraments, like ours of Baptisme and the Lords Supper, what goodly Temples, Priests, sacrifices they had in *America* when the *Spaniards* first landed there, let *Acosta* the Iesuite relate *lib. 5. cap. 1, 2, 3, 4, 31c.* and how the Diuel imitated the Arke, and the children of *Israel* coming out of *Egypt*, with many such. For as *Lipsius* well discourseth out of the † doctrine of the *Stoicks*, *maximè cupiunt adorationem hominū*, now and of old, they still and most especially desire to be adored by men. See but what *Vertomannus*, *l. 5. c. 2.* *Marcus Polus*, *Lertius*, *Ben-zo*, *P. Martyr* in his *Ocean Decades*, *Arosta*, and *Mat. Riccius*, expedit. *Christ. in Sinus lib. 1.* relate. ° *Eusebius* wonders how that wise city of *Athens*, and flourishing kingdoms of *Greece* should bee so befottered, and wee in our times, how those witty *Chinas* so perspicacious in all other things, should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvell, when wee see all our as great effects amongst Christians themselves: how are those *Anabaptists*, *Arrians*, and *Papists* above the rest, miserably infatuated. *Mars*, *Iupiter*, *Apollo*, and *Æsculapius*, have resigned their interest, names and offices to Saint *George*,

° Lib. 4. cap. 8. p. 17.

† Bapt. Mant. 4. Fast de Sancto Georgio.

† *Maxime bellorum rector, quem nostra iuventus Pro Martore colit.*

St *Christopher*, and a company of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had severall distinct gods, for divers offices, persons, places, so have they saints, as *Lavater* well observes out of *Lactantius*, *mutato nomine tantum*, 'tis the same spirit or Diuell that deludes them still. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments: In a word, faire and foule means, *Hope* and *Fear*. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in *Greece* and *Italie*, because their sacrifices were neglected,

p Part. 1. cap. 1. & lib. 2. cap. 9. q. rotid Virg. lib. 1. de prodig. † Hur. l. 3. od. 6.

† *Dii multa neglecti dederunt*

Hesperia mala luctuosa.

to terrifie them, to rouse them up, and the like: see but *Livy*, *Dionysius Halicarnassans*, *Thucydides*, *Pausanias*, *Philostratus*, † *Polibius*, before the battel of *Cannas*, *prodigiis*, *signis*, *ostentis*, *templa cuncta*, *privata etiam ades scatebant*. *Oeneus* reigned in *Aetolia*, and because he did not sacrifice to *Diana* with his other Gods, (see more in *Libanius* his *Diana*) she sent a wild Bore, *insolite magnitudinis*, *qui terras & homines miserè depascebatur*, to spoile both men and countrey, which was afterwards killed by *Meleager*. So *Plutarch* in the life of *Lucullus* relates, how *Mithridates* King of *Pontus*, at the siege of *Cizicum*, with all his Navy was overthrowne by *Proserpina*, for neglecting of her holy day. She appeared in a vision to *Arctagoras* in the night, *Cras inquit tybicinem Libicum cum tybicine pontico commissam*, and the day following this Digma was understood, for with a great South winde which came from *Libia*, she quite overwhelmed *Mithridates* away. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, have been of old at *Delphos*, *Dodona*, *Trophonius Denne*, at *Thebes*, and *Lebandia*, of *Iupiter Ammon*, in *Egypt* *Amphiareus* in *Attica*, &c. what strange cures performed by *Apollo*

† Lib. 2. liff.

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pollo and *Æsculapius*? *Iano's* Image, and that of *Fortune* ipake, *Castor* and *Pollux* fought in person for the *Romanes* against *Hannibals* army, as *Pallas*, *Mars*, *Juno*, *Venus*, for *Greeks* and *Troians*, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*, at *Sicchem*; of old at our S. *Thomas* Shrine, &c. † S. *Sabine* was seene to fight for *Arnulphus* Duke of *Spoletto*, † S. *George* fought in person for *Iohn* the bastard of *Portugall*, against the *Castilians*; S. *James* for the *Spaniards* in *America*. In the battell of *Connoxburne*, where *Edward* the second, our English King was foyled by the *Scots*; S. *Philanus* arme was seene to fight (if † *Hector Boethius* doth not impose) that was before shut up in a silver capcase: Another time in the same Author, S. *Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatorie, but every day comes newes from the *Indies*, and at home read the Iesuits letters, *Ribadineira*, *Thurselinus*, *Acosta*, *Lippomanus*: *Xaverius*, *Ignatius* lives, &c. and tell mee what difference?

His ordinary instruments or factors which he useth, as God himself did good Kings, lawfull Magistrates, patriarchs, prophets, to the establishing of his Church, are politicians, Statesmen, priests, Hereticks, blind guides, impostors, pseudoprophets, to propagate his superstition. And first to begin with politicians, it hath ever beene a principall axiome with them, to maintaine religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best; they make Religion meere policie, a cloak, a humane invention, *nihil æquè valet ad regendor vulgi animos ac superstitio*, as † *Tacitus* & † *Tullie* hold. *Austin* l. 4. de civitat. Dei c. 9. censures *Scaevola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the diverbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis † that *Aristotle* and † *Plato* inculcate in their Politiques, Religion neglected, brings plagues to the city, opens a gap to all naughtinesse. 'Tis that which all our late Politicians, ingeminate. *Cromerus* l. 2. pol. hist. *Boterus* l. 3. de incrementis urbium, *Clapmarius* l. 2. c. 9. de Arcanis rerump. *Arnesius* cap. 4. lib. 2. polit. Captaine *Machia-vel* will have a prince, by all means to counterfeit religion, to be superstitious in shew at least, to seeme to bee devout, frequent holy exercises, honour divines, love the Church, affect priests, as *Numa*, *Licurgus*, and such law-makers were, and did, *non ut hu fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. † Nam naturaliter (as *Cardan* writes) *lex Christiana lex est pietatis, iustitie, fidei, simplicitatis*, &c. But this error of his, *Innocentius* lentilettus a French Lawyer, *Theorem. 9. comment. 1. de Relig. & Thomas Bozius* in his booke de ruinis gentium & Regnorum have copiously confuted. Many Politicians, I dare not deny, maintaine Religion as a true means, and sincerely speake of it without hypocrisie, are truly zealous and religious themselves. Iustice and Religion are the two chiefe props and supporters of a well govern'd common-wealth: but most of them are but *Machiavellians*, counterfeiters onely for politicall ends; for

Orat à legem dicitur mulieres Dion Halicarn. Tully de nat. deorum lib. 2. Equa venum Teucris pallas inquit fuit. lo. Molanus lib. 3. cap. 59. v. p. t. Oliver. de Johanne primo Portugallie Rege strenue agnans, & idcirco partis eius clypeo excipiens. 2. L. 14. Loculos Pontepervisse, & pro us pug-nasse. y Religion, as they hold, is policie, invented alone to keep men in awe. 2. 1. Annal. a Omnes religionis morientur, 5. in verum. b Zelenchm. prefat. legis. qui urbem aut regionem inhabitant persuasos esse oportet esse Deos. 110. de legibus Religio neglecta maximam pestem in civitatem infert, omnium scelerum fenestram aperit.

† Cardanus Com. in Prolegomena quadripart.

Solus

*Epist. l. 1. c. 3.
a Homo sine re-
ligione, sicut e-
qua sine freno.
† Vaninus dial.
52 de oraculis.
c Lib. 10. l. 10.
Lycurgus &c.
non quod ipse
superstiti sua,
sed quod vide-
ret mortales pa-
radisa facilius
a plebs necres
graves audire
sine periculo de-
orum.*

* Cleonardus
epist. 1. Novas
leges suas ad
Angelum Ga-
brielem refere-
bat quo monito-
re mentiebatur
omnia se gerere.

† Lib. 16. belli
Cjallici. Ut me-
cu mortis negle-
cto, ad virtutē
incitarent.
‡ De hū lege
Lucianus de
Iulio Tom. 1.
Hom. Odyss. 11
Virg. Aen. 6.
† Baratheo sul-
fure & flamma
flagrante e-
ternam demer-
gebantur.
‡ Et 3. de repub.
omnia institutio
adolecentum
eoreferenda ut
de deo bene cen-
trant ob com-
mune bonum.
g Boterus.

Solus Rex (which *Campsnella* cap. 18. *Atheismi Triumphati* observes) as amongst our moderne *Turkes*, *Reipub. Finis*, as knowing *magnum ejus in animos impetum*; and that as *Sabellicus* delivers, *A man without religion, is like an horse without a bridle*. No way better to curbe then superstition, to terrifie mens consciences, and to keepe them in awe: they make new lawes, statutes, invent new religions, ceremonies, as fo many stalking horses, to their owne ends. † *Hac enim (religio) si falsa sit dummodo vera credatur, animorum ferociam domat, libidines coerces, subditos principi obsequentes efficit.* Therefore (saith c *Polybius* of *Lycurgus*.) *Dad he maintaine ceremonies, not that he was superstitious himselfe, but that hee perceived mortall men more apt to embrace Paradoxes, than ought else, and durst attempt no evill thing for feare of the gods.* This was *Zamolxis* stratagem amongst the *Thracians*, *Numa's* plot, when hee said he had conference with the *Nymphæ Ageria*, and that of *Sertorius* with an *Hart*. To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nich: Damascen* well observes, of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated, *monite sacro*, by *Iupiter* himselfe. So *Atahomet* referred his new laws to the * *Angel Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* fained himselfe to bee familiar with *Castor* and *Pollux*, and many such, which kept those *Romans* under (who as *Machiavel* proves, lib. 1. *disput. cap. 11. & 12.* were *Religione maxime moti*, most superstitious;) and did curbe the people more by this meanes, then by force of armes, or severity of humane lawes. *Sola plebecula eam agnoscebat* (saith *Vaninus dial. 1. lib. 4. de admirandis naturæ arcanis*) speaking of Religion, *quæ facile decipitur, magnates vero & Philosophi nequaquam*, your Grandies and Philosophers had no such conceit, *sed ad imperii conformationem & ampliationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, Philosophers especially, *animadvertēbant hi semper hac esse fabellam, attamen ob metum publicæ potestatis silere cogebantur*, they were stil silent for feare of Lawes, &c. To this end that *Syrian Phryesides*, *Pythagoras* his master broched in the East amongst the Heathens first the immortality of the Soul, as *Trismegistus* did in *Ægypt*, with a many of fained Gods. Those *French* and *Britaine* *Druides* in the West first taught, saith † *Cæsar*, *non interire animas, but after death to goe from one to another, that so they might encourage them to vertue.* Twas for a politique end, and to this purpose the old Poets fained those † *Elisian fields*, their *Æacus*, *Minos*, and *Rhadamantus*, their infernal judges, and those *Stygian lakes*, fiery *Phlegetons*, *Pluto's* kingdome, and variety of torments after death. Those that had done well, went to the *Elisian fields*, but evil doers to *Cocytus*, and to that burning lake of † *hel* with fire and brimstone for ever to bee tormented. 'Tis this which † *Plato* labors for in his *Phædon*, et 9. *de rep* the *Turks* in their *Alcoran*, when they set downe rewards, and several punishments for every particular vertue and vice, & when they perswade men, that they that die in battle, shall goe directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our *Papistical Purgatory*) for a set time shall be tortured in their graves, as appears

appeares by that tract which *Iohn Baptista Alfauqui* that *Mauritanian* Priest, now turn'd Christian, hath written in his confutation of the *Alcoran*. After a mans death two blacke Angels, *Anquar* and *Nequar* (so they call them) come to him to his grave and punish him for his precedent finnes; if he lived well, they tortured him the lesse, if ill, *per indefinētes cruciatus ad diem Iudicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, & makes them spend their dayes in fasting and prayer, *ne mala hæc contingant, &c.* A *Tartar* Prince, saith *Mercus Polus, lib. 1. cap. 28.* called *Senex de montibus*, the better to establish his government amongst his subjects, and to keepe them in awe, found a convenient place in a pleasant valley, environed with hills, in ^b which he made a *delitious Parke* full of odoriferous flowers and fruits, and a *Palace* of all worldly contents, that could possibly be devised, Musicke, Pictures, variety of meats, &c. and chose out a certaine young man, whom with a ⁱ *soporiferous potion* hee so benumbed, that he perceived nothing: and so fast asleepe as he was, caused him to bee conveyed into this faire garden. Where after hee had lived a while in all such pleasures a sensuall man could desire, ^k *He cast him into a sleepe againe, and brought him forth, that when he awaked hee might tell others he had bene in Paradise.* The like hee did for Hell, and by this meanes brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, & to be beleevd necessary by Christians: so cunningly can the Divell and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such trickes and impostures are acted by politicians in *China* especially, but with what effect I will discourse in the Symptomes.

Next to politicians, if I may distinguish them, are some of our priests, (who make Religion Policy) if not farre beyond them, for they domineere over Princes and Statesmen themselves. *Carnificinam exercent*, one saith they tyrannize over mens consciences more than any other tormentors whatsoever, partly for their commodity and gaine, *Religionum enim omnium abusus* (as † *Postellus* holds) *quæstus scilicet sacrificii in causa est*: for soveraignty, credit, to maintaine their state and reputation, out of *Ambition* and *Avarice*, which are their chiefe supporters: What have they not made the common people beleieve? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, have they not invented in all ages to keepe men in obedience, to enrich themselves? *Quibus quæstui sunt capti superstitione animi, us^l Levy* saith. Those *Ægyptian* priests of old got all the soveraignty into their hands, & knowing, as ^m *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitio, melius votibus quam ducibus parent, vanâ religione capti, etiam impotentes famina*, the common people will sooner obey Priests than Captaines, and nothing so forcible as superstition, or better than blind zeale to rule a multitude; have so terrified and gulled them, that it is incredible to relate. All nations almost have bene besotted in this kinde, amongst our *Brittaines* and old *Gauls* the *Druides*;

O o o o

Magi

*b Citra quædam
plantæ vitæ ma-
ximum & pui-
cerissimum, flo-
ribus odoriferis,
et suavisimple-
num, &c.*

*i Potum quon-
dam dedit quo
inefcatus, &c.
gravi sopore op-
pressum virum
dardium interem-
ducebatur, &c.
k Atque æternam
memoratum po-
tium bibendum
exhibuit, &c. sic
extra Paradi-
sum reduxit, ut
cum exiguâ leti-
sopore soluto,
&c.*

† *Lib. 1. de orb.
Concord cap. 7.*

^l *Lib. 4.*

^m *Lib. 4.*

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Magi in Persia; Philosophers in Greece; Chaldeans amongst the Orientall; Buchmanni in India; Gymnosophists in Ethiopia; the Turditanes in Spaine; Augures in Rome, have insulted; Apollo's Priests in Greece, Phabadas and Pythionissa, by their oracles and phantasmes; Amphiarus and his companions; now Mahometan and Pagan Priests, what can they not effect? How doe they not infatuate the world? Adeo ubique (as † Scaliger writes of the Mahometan Priests) *sum gentium sum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea que ipsi fingunt somnia*, so cunningly can they gull the Commons in all places and countries. But above all others that high Priest of Rome, the dam of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed Cerberus hath plaid his part. *Whose religion at this day is mere policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintaine it, that useth Colledges and religious houses to as good purpose as Forts and Castles, and doth more at this day by a company of scribbling Parasites, fiery spirited Friers, zealous Anachorites, hypocritical Confessours, and those Pretorian souldiers, his Janisary Jesuites, that diffociable society, as * Langius tearmes it, postremus diaboli conatus, & seculi excrementum*, that now stand in the fore front of the battle, will have a monopoly of, and ingrosse all other learning, but domineere in Divinity,

† Exerc. 228.

n S. Ed. Sands.

* Inconsulade princ. inter provinc. Europ.

2 Lucian.

Excipiunt soli totius vulnera belli, and fight alone almost (for the rest are but his dromedaries and asses) than ever he could have done by garrisons and armies. What power of Prince, or poenall law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergoe? As to fast from all flesh, abstaine frō marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and penance, abandon the world, wilfull poverty, performe canonically and blinde obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerfull an engine as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as Calvin rightly suspects, the tenour and practice of their life proves) *arcana illius Theologia, quod apud eos regnat, caput est, quod nullum esse deum*, they hold there is no God, as Leo 10 did, Hildebrand the Magician, Alexander the 6. Julius 2. meere Atheists, and which the common proverbe amongst them approves, *† The worst Christians of Italy are the Romans, of the Romanes the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope*. That is an Epicure, as most part the Popes are, Infidels and Lucianists, for so they think and beleeve, & what is said of Christ to be fables and impostures, of heaven and hell, day of Judgement, Paradise, Immortality of the soule, are all

† S. Edm. Sands in his Relation.

p Seneca.

q Vice cotum, a-
cutum reddere
qua ferunt va-
let, exoritur fa-
sciandi.

P Rumores vacui, verbaque inania,
Es par sollicito fabula somnio,

Dreames, toyes, and old wives tales. Yet as so many 9 whetstones to make other tooles cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promi-

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promises and threats, compell, enforce from, & lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods Kingdome, seeke his glory or common good, but to enrich themselves, to enlarge their territories, to domineere and compell them to stand in awe, to live in subjection to the See of Rome. For what otherwise care they? *Si mundus vult: decipi, decipiat*, 'tis fit it should be so. And for which † Austin cites Varro to maintaine his Roman religion, we may better apply to them: *multa vera, qua vulgus scire non est utile, plerumque falsa qua tamen aliter existimare populum expedit*, some things are true, some false, which for their owne ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousnesse, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthrall, circumvent and subjugate them, to maintaine their owne estates. † One while by Buls, Pardons, Indulgences, & their doctrine of good works, that they bee meritorious, hope of heaven by that means, they have so fleeced the commonalty, & spurred on this free superstitious horse, that he runnes himsele blinde, and is an Ass to carry burdens. They have so amplified Peters patrimony, that from a poore Bishop, hee is become *Rex Regum, Dominus dominantium*, a Demi God, as his Canonists make him (*Felinus* and the rest) above God himsele. And for his wealth and temporalties, is not inferiour to many Kings; † his Cardinals Princes companions, and in every kingdome almost, Abbots, Priors, Monks, Friers, &c. and his Clergy have ingrossed a third part, half, in some places all into their hands. Three Princes Electors in Germany Bishops, besides Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c. In France, as Bodine lib. de repub. gives us to understand, their revenewes are twelve millions, and three hundred thousand levres, and of twelve parts of the revenewes in France, the Church possesseth seven. The Jesuites, a new sect begonne in this age, have as * *Madendorpius* and † *Pelargus* reckon up, three or foure hundred Colledges in Europe, & more revenewes than many Princes. In France, as *Arnoldus* proves, in thirty yeares they have got *his centum librarum millia annua, 200000^l*. I say nothing of the rest of their orders. We have had in England, as *Armachanus* demonstrates, above thirty thousand Friers at once, & as † *Speed* collecteth out of *Leland* and others, almost 600 religious houses, and neere two hundred thousand pound in revenewes of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments, as * *Weever* calculates and esteemes them at the dissolution of Abbies, worth a million of gold. How many Townes in every kingdome hath superstition enriched? What a deale of mony by musty reliques, Images, Idolatry, have their Masse Priests ingrossed, and what sums have they scraped by their other trickes; *Lauretum* in Italy, *Walsingham* in England, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine*, &c. may witness. † *Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium solā religione munitum*; *Dodona*, whose fame and wealth were sustained by

† Decr. Dei lib. 4. cap. 31.

* Seeking their covise, faith Paul, not Christs.

† Heba-hibe Duchy of Spaledo in Italy, the Marquise of Ancona, beside Rome, and the territories adjacent, Bologna, Ferrara, &c. Arignon in France, &c. † Estate freres met, & princes per hujus mundi.

* The Laitie suspe & their greatnesse, witnesseth those statutes of moremaine.

† Lib. 8. de Academ.

† Profat lib. de paradox. 16. just.

Rom. provincia habet Col. 36.

Neapol. 23. Veneta 13. Lusit.

15. India orient.

27. Brasit. 20. &c.

† In his Chronicle vii. Hen. 8.

* 15. cap. de his funecall monumentis

† Pausanias in Esconia lib. 30.

Idem de Achaia culib. 7. cuius summa opes, &c. valde sacra fama.

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by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, idols or the like, that Citie is for ever made, it needs no other maintenance. Now if any of these their impostures, or juggling tricks be controverted, or called in question: If a magnanimous or zealous *Luther*, as * *Dithmarus* calls him, dare touch the Monks bellies, all is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in pieces, to keepe up their trades, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted over majesty it selfe, and swaggered generally over all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing *Spaniards* did by their poore *Negroes*, or *Turkes* by their gally-slaves. * *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without armes, which those *Romane Emperours* could never achieve with 40 legions of souldiers, deposed Kings, and crowned them againe with his foot, made friends, and corrected at his pleasure, &c.

† *It is a wonder*, saith *Machiavel*, *Florentine hist. lib. 1.* what slavery King *Henry the second* endured for the death of *Th. Becker*, what things hee was enioyed by the Pope, and how hee submitted himselfe to doe that which in our times a private man would not endure, and all through superstition. * *Henry the fourth*, deposed of his Empire, stood bare-footed with his wife at the gates of *Canossus*. † *Fredericke the Emperour* was troden on by *Alexander the third*. Another held *Adrians* stirrup, King *John* kissed the knees of *Pandalphos* the Popes Legat, &c. What made so many thousand Christians travell from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Jerusalem*, to creepe and couch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to goe seeke martyrdom in the *Indies*, but superstition? to bee assassinated, to meet death, murder Kings, but a false perswasion of merit, of canonically or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Divell work by Priests, and so well for their owne advantage can they play their parts. And as if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the soules of men, he hath more actors in his Tragedy, more irons in the fire, another Scene of Hereticks, factious, ambitious wits, insolent spirits, Schismatics, Impostors, false Prophets, blind guides, that out of pride singularity, vainglory, blinde zeale, cause much more madnesse yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince and subjects, brother against brother, father against sonne, to the ruine and destruction of a common-wealth, to the disturbance of peace, & to make a gene-

x Pontifex Romanus prius in regibus terra jura datur, ad regna evocant, ad pacem cogit, et pericantes castigat. &c. quod Imperatores Romani 40. legionibus armati non effecerunt. y Mirum quantum passus sit H. 2. quomodo se submitit, ca se facitur pollicetur, quorum bodie ne privatus quidem partem faceret. z Sigonius 9. hist. Ital. a Curio lib. 4. Ex Martyrol.

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a generall confusion of all estates. How did those *Arrians* rage of old, how many did they circumvent? Those *Pelagians*, *Manichees*, &c. their names alone would make a just volume. How many silly soules have Impostors still deluded, drawn away, and quite alienated from Christ! *Lucians Alexander*, *Simon Magus*, whose statue was to be seene and adored in *Rome*, saith *Iustine Martyr*, *Simoni deo sancto*, &c. after his decease, † *Apollonius Tianeus*, *Cynops*, *Eumo*, who by counterfeiting some new ceremonies and juggling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudæ de scellis*, of whom *Xubrigensis* speaks, lib. 1. cap. 19. that in King *Stephens* dayes imitated most of Christs miracles, sed I know not how many people in the wilderness, and built castles in the aire, &c. to the seducing of multitudes of poore soules. In *Franconia* 1476, a base illiterate fellow tooke upon him to be a Prophet, and preach, *John Beheim* by name, a neatherd at *Nicholhausen*, he seduced 30000 persons, and was taken by the Commonalty to be a most holy man, come from heaven. * *Tradesmen left their shops, women their distaves, servants ranne from their masters, children from their parents, schoolers left their tutors, all to heare him, some for novelty, some for Zeale. He was burnt at last by the Bishop of Wurtzburge, and so he and his heresie vanished together.* How many such Impostors, false Prophets, have lived in every Kings reigne? what Chronicle will not afford such examples? that as so many *Ignis fatui*, have led men out of the way, terrified some, deluded others, that are apt to be caried about with the blast of every winde, a rude inconstant multitude, a silly company of poore soules, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madnesse, vexations, persecutions, absurdities, impossibilities, these impostors, hereticks, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptoms.

Now the meanes by which, or advantages the divell and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate feare, ignorance, simplicity, Hope and Feare, those two battering Canons and principall Engines, with their objects, reward and punishment, *Purgatory*, *Limbus Patrum*, &c. which now more than ever tyrannize, † for what Province is free from *Atheisme*, *superstition*, *idolatry*, *schisme*, *heresie*, *impety*, their factours and followers? thence they proceed, and from that same decayed image of God, which is yet remaining in us. o Os homini sublime dedit, calumque suæ

Iussit,

our owne conscience

doth dictate so much unto us, we know there is a God, and nature doth informe us, *Nulla gens tam barbara* (saith *Tully*) *cui non infideat hac persuasio Deum esse, sed nec Scythia, nec Græcia, nec Persa, nec Hyperboreus dissentiet* (as *Maximus Tyrius* the Platonist ser. 1. farther addes) *nec contentis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kinde, of their Tenentes in *America*, pro suo quisque libitu

O o o o 3

varia

b Hierocles converts Apollonius to have beene as great a Prophet as Christ, whom Eusebius confutes.

* *Munster Cosmog. lib. 1. c. 26.* Aristæses ex officio orator e jus a pæmine è colo &c. quasi numine quodam rapti, nesciù parentibus & dominis rectè ad eum, &c. Compositus demum ab Herbitopentis Episcopo heresim evanget.

† *Nulla non provincia hereticis, Atheis, &c. plebs Nullus orbis angulus ab hisce bellis immunis.* o Lib. 1. de nob. Deorum.

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varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant (some few places excepted as he grants, that had no God at all.) So the Heavens declare the glory of God, and the Firmament declareth his handie-worke, Psalme. 19. Every creature will convince it,

Præsentemque refert qualibet herba deum.

Nolentes sciunt, fatentur inviti, as the said Tyrius proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plorinus, Pythagoras, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as faire as they could by the light of Nature, *multa præclara de natura Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse,*

† *Quale per incertam lunam sub luce malignâ
Est iter in sylvis,*—

as he that walkes by Mooneshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides, O Deus quicquid es, sive cælum, sive terra, sive aliud quid*, and that of *Aristotle, Ens enim miserere mei*. And so of the immortality of the Soule, and future happinesse, *Immortalitatem animæ* (saith Hierom) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit, Indus, Persæ, Gothi, &c. Philosophantur*. So some said this, some that, as they conceived themselves, which the Divell perceiving, led them farther out (as *Lemnius* observes) and made them worship him as their God, with stockes and stones, and torture themselves to their own destruction, as he thought fit himselfe, inspired his Priests and Ministers with lies and fictions to profecure the same, which they for their owne ends were as willing to undergoe, taking advantage of their simplicitie, feare & ignorance. For the common people are as a flocke of sheep; a rude illiterate rout, void many times of common sense, a meere beast, *bellæ multorum capitum*, will goe whither soever they are ledde: as you lead a Ramme over a gap by the hornes, all the rest will follow, *Non quæ eundum, sed quæ itur*, they will doe as they see others doe, and as their Prince will have them, let him be of what religion hee will, they are for him. Now for those idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. * *Qui Christum negant malè pereant, acclamatum est, Decies*, for two houres space, *qui Christum non colunt, Augusti inimici sunt, acclamatum est ter decies*; and by and by Idolaters againe under that Apostate *Julianus*; all *Arrians* under *Constantius*, good Catholics againe under *Jovinianus*. And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women, as *Cardan* discourseth, when as they are tossed with feare and superstition, and with other mens folly and dishonesty. So that I may say their ignorance is a cause of their superstition, a Symptome, and Madnesse it selfe.

Supplicii causa est, suppliciumque sui.

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and puls these miseries on their own heads. For in all these Religions and superstitions, amongst our idolaters, you shall

e Superstitio ex ignorantia & vitio natum emerit, ex vitiosa amulatione, & damonum illecebrâ, inconstanti, inmensi, fluctuanti, & cui se addicat, nesciens, quem imploret, cui se committat à damone facile decepta, Lemnius lib. 3. cap. 8. f Seneca, * Vide Baronium 3. Annalium ad annum 324. vii. Constantio. g De rerum varietate l. 3. c. 8. Parum vero distat sapientia virorum, à pueris, multo minus, cum mulierum, & mulierum, cum metu & superstitione, & aliena stultitia, & improbitate similes agitantur.

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shall still find that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up religion a trust, as at Mercers they do their wares) to beleieve any thing. And the best meanes they have to broach first, or to maintaine it when they have done, is to keepe them still in ignorance: for *Ignorance is the mother of devotion*, as al the world knows, and these times can amply witnesse. This hath been the divels practice, and his infernall ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poore^h stupid, illiterate persons. So *Mabomet* did when he published his *Alcoran*, which is a piece of work (saith *Bredembachius*) full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, bog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be beleived *implicitè*, upon paine of death no man must dare to contradict it, *God and the Emperour, &c.* What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the meane time with tales out of Legends, and such like fabulous narrations? Whom doe they begin with, but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weake women, discontent, rude, silly companions, or sooner circumvent? So do all our schismaricks and hereticks, *Marcus* and *Valentinian* hereticks in *Irenæus*, seduced first I know not how many women, and made them beleieve they were Prophets. ¹ *Frier Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists, Brownists, Barrowists, Familists*, but a company of rude, illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant and blinde bayards, how should they otherwise bee, when as they are brought up and kept still in darknesse. ^m *If their Pastors* (saith *Lovater*) *had done their duties, and instructed their flockes as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not become as they are*. But being so misled all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise than blinde ideots, and superstitious Asles, what shall we expect else at their hands? Neither is it sufficient to keepe them blinde, and in *Cymmerian* darknesse, but withall, as a Schoolemaster doth by his boyes, to make them follow their bookes, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, doe they collogue and sooth up their silly Auditors, and so bring them into a foolles paradise.

Reæ

h In all Superstition vile men follow foolles. Baconus Essayes. i Peregrin. Hærese cap. 5. totum scriptum confusum sine ordine vel calore, absque sensu & ratione aditus, confusum dedit, & adisces, & prosum agrestes, qui nullum erant discernere possent.

k Lib. 1. cap. 9. Valent. hæres. 9. l Metell. annu. lib. 8. hist. belg.

m. Si Pastores suum fecissent officium, & populum rectè commisit, non essent in hæresibus de doctrina Christiana capiti, nec sacra scriptura interducent, de multis proculdubio rectè sensissent.

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Rex eris autem, si recte facies, doe well, thou shalt be crowned; but for the most part by threats, terrors and affrights, they tyrannize and terrifie their distressed soules: knowing that feare alone is the sole and onely meanes to keepe men in obedience, according to that *Hemistichium* of *Petroneus*, *primus in orbe deos facit timor*, the feare of some divine and supreme powers, keepes men in obedience, makes the people doe their duties: they play upon their consciences; which was practised of old in *Egypt* by their priests, when there was an Eclipse, they made the people beleeve God was angry, great miseries were to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearfull tales out of purgatory, fained apparitions, earth quakes in *Iaponia* or *China*, tragicall examples of divels, possessions, obfessions, false miracles, counterfeit visions, &c. They doe so insult over, and restrain them, never Hoby so dared a Larke, that they will not offend the least tradition, tread, or scarce looke awry: *Deus bone* (p. *Lavater* exclaims) *quot hoc commentum de purgatorio miserè affixit*: good God, how many men have beene miserably afflicted by this fiction of purgatory?

See more in
Remissum Exa-
men Concil. Tri-
dent. de purga-
torio.
p. Part. 1. cap. 16
p. Part. 2. cap. 18.
et 14.

To these advantages of *Hope* and *Faith*, ignorance and simplicity, he hath severall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them, to maintaine his superstition; sometimes to stupifie, besot them; sometime againe by oppositions, factions, to set all at oddes and in an uprore; sometimes hee infects one man, and makes him a principall agent; sometimes whole Cities, Countries. If of meane sort, by stupidity, canonicall obedience, blinde zeale, &c. If of better note, by pride, ambition, popularity, vainglory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffs them up with a vaine conceit of their owne worth, *scientia inflat*, they beginne to swell and scorne all the world in respect of themselves, and thereupon turne heretickes, schismatickes, broach new doctrines, frame new crotchets, and the like; or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit, or out of presumption of their holinesse & good gifts, inspirations, become prophets, *Entusiasts*, & what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave *caelum terra miscent*, they become so impatient in an instant, that a whole kingdome cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. ⁹ *Donatus* when he saw *Cecilianus* preferred before him in the bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons. If they be lay men of better note, the lame engines of pride, ambition, emulation and jealousy take place, they will be gods themselves: ¹ *Alexander* in *India* after his victories, became so insolent, he would be adored for a god: and those *Romane Emperors* came

⁹ *Austin.*

¹ *Cicero lib. 8.*

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came to that height of madnesse they must have Temples built to them, sacrifices to their deities, *Divus Augustus*, *D. Claudius*, *D. Adrianus*: ¹ *Heliogabalus* put out that vestall fire at Rome, expelled the Virgins, and banished all other religions all over the world, and would bee the sole God himselfe. Our *Turkes*, *China Kings*, great *Chams*, and *Mogors*, doe little lesse, assuming divine and bumbast titles to themselves; the meane sort are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintain whatsoever their fortish leaders shall propose, what they in pride and singularity, revenge, vainglory, ambition, spleene, for gaine, shall rashly maintaine and broach, their disciples make a matter of conscience, of hell and damnation, if they doe it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it selfe, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassins, pseudomartyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

Now when they are truly possessed with blinde zeale, and nulled with superstition, hee hath many other baits to inveagle and insatuate them farther yet, to make them quite mortified & mad, and that under colour of perfection, to merit by penance, going wolward, whipping, almes, fastings, &c. An. 1320. there was a Sect of [†] whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbrâ*, those Evangelicall counsels are propounded, as our pseudocatholicks call them, canonicall obedience, wilfull poverty, [†] vovoes of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to *Turkes*, *Chinas*, *Gentiles*, *Abbyssines*, *Greekes*, *Latines*, and all Countries. Amongst the rest, fasting, contemplation, solitarinesse, are as it were certaine rammes by which the divell doth batter and work upon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedia, studia & meditationes caestres, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keep the body in subjection, ^u a preparative to devotion, the physicke of the soule, by which chaste thoughts are ingendred, true zeale, a divine spirit, whence wholesome counsels doe proceed, concupiscence is restrained, vicious and predominate lusts and humours are expelled. The Fathers are very much in commendation of it, and as *Calvin* notes, *sometimes immoderate*. *The mother of health, key of heaven, a spirituall wing to elevate us, the chariot of the holy Ghost, banner of faith, &c.* And 'tis true they say of it, if it be moderately and seasonably used, by such parties as *Moses*, *Elias*, *Daniel*, *CHRIST*, and as his ^x Apostles made use of it; but when by this meanes they will supererogate, and as ^y *Erasmus* well taxeth, *Caelum non sufficere putant suis meritis*, Heaven is too small a reward for it, They make choice of times and meats, buy and sell their merits, attri-

[†] *Lamprias*
deus in Virgi-
nes copulavit, &
sacrilegium
Romae commisit,
& omnes viros
per quos terra
transiit, &c.
p. *Quintus* de
statu deinde
revertitur.

[†] *Flagellatorum*
secta Munster.
lib. 3. c. 10. in op.
cap. 19.

^u *Patrum colla-*
barum, monacha-
tum.

^u *Mater sancti-*
tatis, clavis coe-
lorum, ala ani-
me qua leves
penas probu-
cat, ut in subli-
me ferat, curru
spiritus sancti,
excitum fidei,
porta paradisi,
vita angelorum
&c.
^x *Calig. corp*
mum Paul.
^y *M. Erasmus.*

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Of these symptoms some be generall, some particular to each private sect: generall to all, are an extraordinary love and affection they beare and shew to such as are of their owne sect, and more than *Partisan* hate to such as are opposite in religion, as they call it, or disagree from them in their superstitious rites, blinde zeale, (which is as much a symptome as a cause,) vaine feares, blinde obedience, needlesse works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first which is love and hate, as *Montanus* saith, *nulla firmior amicitia quam qua contrahitur hinc, nulla discordia major, quam qua à religione fit*, no greater concord, no greater discord than that which proceeds from Religion. It is incredible to relate, did not our daily experience evince it, what factions, *quam tota rime factiones*, (as *† Rich. Dinsch* writes) have beene of late for matters of Religion in *France*, and what hurly burlies all over *Europe* for these many yeares. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio, siquidem pro ea omnes gentes corpora & animas deciveri solent, & arctissimo necessitudinis vinculo se invicem colligere*. Wee are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same crosse, but coadjutors, comforters, helpers, at all times, upon all occasions: As they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall love we have had under the ten generall persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the Devil belike (*nam superstitio irrepsit vera religionis imitatrix*, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and dye together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old *Romans* were affected those ten persecutions may be a witnesse, and that cruel executioner in *Eusebius*, *aut lita aut morere*, sacrifice or dye. No greater hate, more continuat, bitter faction, wars, persecution in all ages, than for matters of religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at *Tentira* and *Combos*:

a Immortale odium, & nunquam sanabile vulnus,
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credit habendos
Esse deos quos ipse colas.

Immortal hate it breeds, a wound past cure,
And fury to the commons stil to endure.
Because one City to others gods as vaine
Deride, and his alone as good maintaine.

The *Turkes* at this day count no better of us than of dogs, so they commonly call us *Gaures*, infidels, miscreants, make that their maine quarrel and

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and cause of Christian persecution. If he will turne *Turke*, he shall be entertained as a brother, and had in good esteeme, a *Muſelman* or a *belcever*, which is a greater tie to them than any affinity or consanguinity. The *Jewes* sticke together like so many burres, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Saviour to us all, and rather as *Luther* writes, *then they that now scoffe at them, curse them, persecute and revile them, shall be coheires and brethren with them, or have any part of fellowship with their Messias, they would crucifie their Messias tenne times over, and God himselfe, his Angels, and all his creatures, if it were possible, though they endure a thousand helts for it*: Such is their malice towards us. Now for Papists, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us, & how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alva's* tyranny in the Low-countries, the *French* Massacres and Civill Wars.

Tantum religio potuit suadere malorum.

Not there onely, but all over *Europe*, we reade of bloody battels, racks and wheelles, seditions, factions, oppositions,

—† *obvia signis*

Signa, pares aquilas & pilam in antia pilis,

Invectives and contentions. They had rather shake hands with a *Jew*, *Turke*, or as the *Spaniards* doe, suffer *Moore*s to live amongst them, and *Jewes* than Protestants; My name, (saith *Luther*) is more odious to them than any thiefe or murderer. So it is with all heretickes and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilfull refractory, peevish, factious, singular and stiffe in defence of them; they doe not only persecute and hate, but pitie all other Religions, accompt them damned, blind, as if they alone were the true Church, they are the true heires, have the Fee-simple of heaven, by a peculiar donation, 'tis entayled on them and their posterities, their doctrine sound, *per junem aureum de caelo delapsa doctrina*, they alone are to be saved. The *Jewes* at this day are so incomprehensibly proud and churlish, saith *Luther*, that *soli salvari, soli domini terrarum salvari volunt*. And as *Buxdorsius* addes, so ignorant and selfe-willed withall, that amongst their most understanding Rabbines you shall finde nought but grosse dosage, horrible hardnesse of heart, and stupid obstinacie, in all their actions, opinions, conversations: and yet so zealous withall, that no man living can be more, and vindicate themselves for the elect people of *G O D*. 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China*, and *Tartarie*, our ignorant Papists, Anabaptists, Separatists, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved. Zealous (as *Paul* saith, *Rom. 10. 2.*) without knowledge, they will endure any miserie, any trouble, suffer and doe that which the Sunne beames will not endure to see, Religionis acti Furis, all extremities, losses & dangers, take any paines, fast, pray, vow chastity, wilfull poverty, forsake all and follow their Idols, dye a thousand deaths, as some *Jewes* did to

Pilates

b Comment. in
Mat. 23. Ferre
non possunt ut
diceret. Messias
communis per
vatem suum, non
possunt esse.
Messias est de
catholico christo
catholico genti,
et ipseque deum
fidei per se, per
universa gentes
& creaturas
omnes ne ab
hereticis ab
his, sed per
ipse in omni
substantia, genti.
c *Lucret.*
† *Lucan.*

d *Al Galat.*
comment. Non
est humanum
quam ullus ho
minda aut ju.

e In comment.
Mubab. adeo
incomprehensi
bilis & aspera
corum super
bia &c.
† *Synagoga Juda:*
omni ca. 1. In
comprehensi
bilis sunt
Rabbines nil
propter ignoran
tiam & inspi
ciantiam gran
tem incens, hor
rendam indura
tionem, & ob
stinatorem.
&c.

f Great is Dia
ra of the Ephe
sians, *2d. 15.*

q In *Mat. 23*
comment.

q *Gal. 3. 15.*

z *affantius.*

a *Luc. 11. 15.*

Palats souldiers, in like case, *extortos praebeant jugulos, & manifeste praeferebant*, (as *Iosephus* hath it) *chariorem esse vitam sibi legis patriae observationem*, rather than abjure, or deny the least particle of that Religion which their Fathers professe, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, & without farther enquiry or examination of the truth, though it be prodigiously false, they will beleve it: they will take much more paines to goe to hell, than we shal do to heaven. Single out the most ignorant of the, convince his understanding, shew him his errors, grossness, & absurdities of his sect, *Non persuadebis etiam si persuaseris*, he will not be perswaded. As those Pagans told the Jesuites in *Iapona*,^b they would doe as their fore-fathers have done; and with *Ratholde* the *Frisian* Prince, goe to hell for company, if most of their friends went thither: they wil not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vowes, poverty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages: much and more than all this, I shall shew you, is, and hath beene done by these superstitious Gentiles, Pagans, Idolaters and Jewes: their blind zeale and idolatrous superstition in all kinds is much at one; little or no difference, and it is hard to say which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the Ethnicks in *Iapan*, the *Bannians* in *Guferat*, the *Chinese* idolaters, * *Americans* of old, in *Mexico* especially, Mahometan priests, he shall finde the same government almost, the same orders and ceremonies, or so like, that they may seem al apparantly to be derived from some heathen spirit, & the *Roman* Hierarchy no better than the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not beleve, observe, and diligently perform as much as in them lyes, nothing so monstrous to conceive, or intolerable to put in practice, so cruell to suffer, which they will not willingly undertake. So powerfull a thing is superstition. † *O Aegypti* (as *Trismegistus* exclaims) *thy religion is fables, and such as posterity will not beleve*. I know that in true Religion it selfe, many mysteries are so apprehended alone by faith, as that of the Trinity, which *Turkes* especially deride, *Christis* Incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile, &c.* many miracles not to be controverted or disputed of. *Mirari non rimari sapientia vera est*, saith † *Gerhardus*; & in *divinis* (as a good Father informes us) *quaedam credenda, quaedam admiranda, &c.* some things are to be beleved, embraced, followed with all submission and obedience, some againe admired. Though *Julian* the Apostate scoffe at Christians in this point, *quod captivemus intellectum in obsequium fidei*, saying that the Christian Creed is like the *Pythagorean* *Ipse dixit*, wee make our will and understanding too slavishly subject to our faith, without farther examination of the truth, yet as *Saint Gregory* truly answers, our Creed is *altioris praesantiae*, and much more divine; and as *Thomas* will, *pie considerantis semper suppeditant rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we doe absolutely beleve it, and upon good reasons; for

^b Melant cum illu insaniat, quam cum illa bene sentire.

* *Acofta. l. 5*

† *O Aegyptie religionis tuae sole superant salule eaque incredibiles posteris tuis.*

† *Meditat. 19. de carna domini.*

for as *Gregory* well informeth us; *Fides non habet meritum, ubi humana ratio queris experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certaine demonstration; wee must and will beleve Gods word; and if we be mistaken or erre in our general beleife, as * *Richardus de sancto Victore*, vowes hee wil say to *Christ* himself at the day of judgement; *Lord if we be deceived, thou alone hast deceived us: thus we plead*. But for the rest I will not justify that pontifical confubstantiation, that which * *Mahometans* & *Jewes* justly except at, as *Campanella* confesseth, *Atheismi triumphat. cap. 12. fol. 125. difficilimum dogma esse, nec aliud subjectum magis hereticorum blasphemis, & stultis irrisionibus politicorum reperiri*. They hold it impossible, *Deum in pane manducari*; and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Manrus. † Hunc Deum muscae et vermes irridunt, quum ipsum polluant et devorant, subditus est igni, aqua, et latrones furantur, pixidem auream humi prosternunt, et se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostia particulis, idem corpus numero, tam multis locis, caelo, terra? &c.* But hee that shall read the *Turkes* *Alcaron*, the *Jewes* *Talmud*, and *Papists* *Golden Legend*, in the meane time will sweare that such grosse fictions, fables, vaine traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the divel himselfe, which is the Author of confusion and lies; and wonder withall how such wise men as have beene of the *Jewes*, such learned understanding men as *Averroes*, *Avicenna*, or those Heathen Philosophers, could ever be perswaded to beleve, or to subscribe to the least part of them: *aut fraudem non detegere*; but that as † *Vanninus* answers, *ob publica potestas formidinem allatare philosophi non audebant*, they durst not speake for feare of the law. But I will descend to particulars; read their several Symptomes and then guesse.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some againe feral to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy daies, sacrifices, adorations, and the like. The *Agyptians* that pretended so great antiquity, 300 Kings before *Amasis*; and as *Mela* writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry; of their wealth and power, that vaunted of 20000 Cities; yet at the same time their Idolary and superstition was most grosse, they worshipped, as *Diodorus Siculus* records, *Sun* and *Moone* under the name of *Isis* and *Osyris*, and after, such men as were beneficial to them, or any creature that did them good. In the city of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and *Storks*, an Oxe (saith *Pliny*) † *Leekes* and *Onions*, *Macrobius*, * *Porrum & cape deos imponere nubibus ausi*,
Hos tu Nisi deos colis, ———

Scoffing † *Lucian* in his vera Historia; which as † he confesseth himself was not perswasive-ly written as a truth, but in Comickall fashion to glauace at the mon-
strous

* *Lib. 1. de trin. cap. 2. fidecepti sumus, &c.*

* *Vale Sambaria Ispioeanis objectiones in monachum indicium.*

† *Lege Hoffmanni: Mus excrecratus.*

† *As true as Homers Iliads, Orvids Metamorphosis, Aesops Fables.*

† *Dial. 52. de oculis.*

† *O sancta grex, quibus beatus nascitur in q. borro Nymphae Inven. Ser. 14. Prudentius. Prefat. verbi.*

strous fictions, and grosse absurdities of writers and nations, to deride without doubt this prodigious *Aegyptian* Idolatry, faines this story of himselfe; that when he had seene the *Elisian* fields, and was now coming away, *Eudamantus* gave him a mallow roote and bade him pray to that when he was in any perill or extremitie; which he did accordingly; for when he came to *Hydamordia* in the Iland of trecherous women, he made his prayers to his roote, and was instantly delivered. The *Syrians*, *Chaldeans* had as many proper Gods of their owne invention, see the said *Lucian de dea Syria*. Morny cap. 22. de veritat. relig. *Guliel.* *Stuckius Sacrorum Sacrificiorumq; Gentil. descript.* Peter Faber *Semester.* l. 3. c. 1, 2, 3. *Selden de diis Syris*, *Purchas Pilgrimage*, *Rofinus* of the *Romans*, and *Lilius Giraldu* of the *Greeks*. The *Romans* borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as *Varro* holds, certaine and uncertaine, some coelestiall select and great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscouri*, *Soteres*, and *Parastata*, dii tutelares amongst the *Greeks*: gods of all sorts, for all functions, some for the Land, some for Sea; some for Heaven, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Felicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Sylvanus*, *Priapus*, *Flora*, *Cloacina*, *Stercutius*, *Pebru*, *Pellor*, *Invidia*, *Protervia*, *Risus*, *Angerona*, *Volupia*, *Vacuna*, *Viriplaca*, *Veneranda Pales*, *Neptunia*, *Doris*. Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonise and adore for Gods, and it was usually done, *usitatum apud antiquos*, as *† Jac. Boissardus* well observes, *deificare homines qui beneficiis mortales iuvarent*, and the Diuel was still ready to second their intents, *statim se ingessit illorum sepulchris*, *statu*, *templis*, *ar*, &c. hee crept into their temples, statues, tombes, altars, and was ready to give oracles, cure diseases, doe miracles, &c. as by *Jupiter*, *Esculapius*, *Tiresias*, *Apollo*, *Mopsus*, *Amphiaras*, &c. dii & *Semi-dei*. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as *Max. † Tyrinus*, the *Platonist*, ser. 26. & 27. maintaines and justifies in many words. *When a good man dies his body is buried, but his soule ex homine Damon evadit, becomes forthwith a Demi-god, nothing disparaged with malignitie of aire, or varietie of formes, rejoiceth, exults and sees that perfect beauty with his eyes.* Now being desired, in commiseration hee helps his poore friends here on earth, his kindred and allies, informes, succours, &c. punisheth those that are bad, and doe amisse, as a good Genius to protect and governe mortall men appointed by the gods, so they will have it; ordaining some for provinces, some for private men, some for one office, some for another. *Hector* and *Achilles* assise Souldiers to this day; *Esculapius* all sicke men, the *Dioscouri* Seafaring men, &c. and sometimes upon occasion they shew themselves. The *Dioscouri*, *Hercules* and *Esculapius*, bee (say himselfe) (or the diuel in his likeness) *non somnians sed vigilans ipse vidi*: So farre *Tyrinus*. And not good men only do they thus adore, but tyrants, monsters, divels, (as ** Stuckius* enveighes) *Nero's*, *Domitians*; *Heliozables*, beastly women, and want whores amongst the rest. For all intents, places, creatures, they assigne gods;

† *Tyrinus* lib. 1.
1494.
* *Stuckius* lib. 1.
1494.
* *Stuckius* lib. 1.
1494.

† Lib. de divinatione & magica praestigiis in Moplo.
† *Cosimo* *Paccio* Interpret. nihil obest Caligulae aut figuratae varietate impeditur meram pulchritudinem meruit exultans et misericordia motus cognatos aut eos qui ad huc morantur in terra tuetur exultans fuc currit. &c.
Deus hoc iussit ut essent gentes ditatiles hominibus. homines inter, milites patientes &c.
* *Sacrorum* gent. descript. non tenentur soli sed et tyrannos pro discunt quicquid humanum horridum in modum portento a humanitate distans. &c.
† *Stuckius* lib. 1. 1494.

Et domibus, rectis, thermis, & equis soleatis

Assignare solent gentes

saith Prudentius. Cana for

cradles, *Driverra* for sweeping houses, *Nodina* knots, *Prema*, *Pramanda*, *Hymen*, *Hymeneus*, for weddings; *Comus* the god of good fellows, gods of silence, of comfort, *Hebe* goddess of youth, *Mena mensuraram*, &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not borne at all, but as *Minerva* start out of *Jupiters* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Jupiters*. As *Jeremy* told them, their gods were to the multitude of Cities,

Quicquid humus, pelagus, caelum miserabile gignit

Id dixere deos, colles, freta, flumina, flammis.

What ever heavens, sea and land begat;

Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; As children make babies (so saith *† Morneus*) their Poets make Gods, & quos adorant in Templis ludant in Theatris, as *Lactantius* scoffs. *Saturne* a man, gelded himselfe, did eat his owne children, a cruel tyrant driven out of his kingdome by his son *Jupiter*, as good a God as himselfe, a wicked lascivious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. *Venus* a notorious strumpet, as common as a barbars chaire, *Mars*, *Adonis*, *Anchises* whore, is a great shee gooddesse as well as the rest, as much renowned by their Poets; with many such: and these gods so fabulously & foolishly made, *ceremoniis*, *Hymnis*, & *Canticis* celebrant, their errors, *luctus* & *gaudia*, *amores* *iras nuptias et liberorum procreationes*, († as *Eusebius* well taxeth) weddings, mirth and mournings, loves, angers, and quarreling they did celebrate in Hymnes, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originals? When *Romulus* was made away by the sedition of the Senators, to pacifie the people ** Iulius Proculus* gave out, that *Romulus* was taken up by *Jupiter* into Heaven, and therefore to be ever after adored for a God amongst the *Romans*. *Syrophanes* of *Aegypt* had one only sonne, whom he dearly loved, hee erected his statue in his house, which his servants did adorne with crowns and garlands, to pacifie their masters wrath when hee was angry, so by little and little he was adored for a god. This did *Semyramis* for her husband *Belus*, and *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that shee made the Common-wealth her heire, her birth day was solemnized long after; and to make it a more plausible holiday, they made her Goddess of flowers, and sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassensis* relates; because at their entreaty *Coriolanus* desisted from his Wars, consecrated a church *Fortuna muliebri*; and *Venus Barbata* had a temple erected, for that somewhat vvas amisse about haire, and so the rest. The Citizens of *Alabanda* a smal towne in *Asia minor*, to curry favor vwith the *hermans*, (vwho then vvarred in *Greece* vwith *Perseus* of *Macedon*, and vvere formidable to these parts) consecrated a temple to the Citie of *Rome*, and made

† Cap. 22. de
ver. rel. Deos
pocurrunt eorum
poeta ut in-
stantum supplic.

† Proem. lib.
Contra philof.

* *Litius* lib. 1.
Deus colui in
posterum propt-
rius, *Quintus*.

† *Anth. Verdone*
Imag. deorum.
† *Mulier* can-
didis splendens
antiquum
varioque le-
rantes gestime-
ne verno flori-
tes conamine,
solum flermen-
tes &c. *Apu-*
leius lib. 11.
de *Asino aureo*,

† Magna reli-
gione queritur
quapossit adul-
terii plura nu-
merare Minut.
* Lib. de sacrifici-
is. Euno inbi-
antes. & mus-
carum in morem
sanguinem exu-
gentes circum
aras effusum.

† Imagines Deo-
rum lib. sic in-
script.

† De ver relig.
cap. 22 Indign
qui terram cal-
cent. &c.

† Othaviano.
in Iupiter Tra-
gædus. de sacri-
ficiis. & passim
alias.

made her a goddesse, with annual games and sacrifices: so a towne of houses was deified, with shameful flattery of the one side to give, and intollerable arrogance on the other to accept, upon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a goddesse, and adored as *Iuno* and *Minerva*, and as well the de- served it. Their Holydaies and adorations were all out as ridiculous; those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wan- ton gestures, bald ceremonies, & by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith * *Lucian*, and lick bloud like flies that was spilled about the altars. Their carved Idols, gilt Ima- ges of wood, iron, ivory, silver, brasse, stone, *olim truncus eram*, &c. were most absurd, as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos, et fabros interim qui fecerunt, contemnunt*, they a- dore worke, contemne the workman; and as *Tertullian* fol- lows it, *Si homines non essent diis propitii, non essent dii*, had it not beene for men, they had never beene gods, but blocks still, and stupid sta- tues, in which mice, swallowes, birds made their nests, spiders their webbes, and in their very mouths laid their excrements. Those Ima- ges I say were al out as grosse, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, *He- cate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdurius* of their monstrous formes & ugly pictures: and which was absurder yet, they told them these Images came from heaven, as that of *Minerva* in her temple at *Athens*, *quod è calo cecidisse credebant accole*, saith *Pausanias*. They formed some like *Storks*, *Apes*, *Bulls*, and yet seriously beleaved, and that which was impious and a- bominable, they made their Gods notorious whoremasters, incesti- ous Sodomites, (as commonly they were all, as well as *Iupiter*, *Mars*, *Apollo*, *Mercurie*, *Neptune*, &c.) thieves, slaves, drudges, (for *Apollo* and *Neptune*, made tiles in *Phrygia*,) kept sheep, *Hercules* empty'd itabies, *Vulcan* a black smith, unfit to dwell upon the earth for their villanies, much lesse in heaven, as † *Mornay* wel saith, and yet they gave them out to bee such; so weake and brutish, some to whine, lament, and roare, as *Isis* for her son and *Cenocephalus*, as also all her weeping Priests; *Mars* in *Homer* to be wounded, vexed; *Venus* run away crying, and the like: then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which † *Minutius* objects) *Si dii cur plangi- tis, si mortui cur adoratis?* that it is no marvell if † *Lucian*, that adaman- tine persecutor of superstition; and *Pliny* could so scoffe at them and their horrible Idolatry as they did: If *Diagoras* tooke *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat. Chrysostome advers. Gentil. Arnobius adv. Gentes. Austin. de civ. dei. Theodoret. de curat. Græc. affect. Clemens Alexandrinus, Minutius Felix, Eusebius, Lactantius, Stuckius, &c.* Lamentable, tragicall, and fearfull those Symptomes are, that they should bee so farre forth af- frighted with their fictitious Gods, as to spend their goods, lives, for- tunes,

tunes, pretious time, best dayes in their honour, to * Sacrifice unto them, to their inestimable losse, such Hecatombes, so many thousand sheepe, Oxen, with gilded hornes, Goats, as † *Crasus* King of *Lydia*, † *Marcus Iulianus*, furnamed *ob crebras hostias, Victimarius, & Tamircer- mus*, and the rest of the *Roman* Emperours usually did with such la- bour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasi- ons. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in a *Lucians* time, a beifer for their good health, foure Oxen for wealth, an hundred for a Kingdome, nine Bulls for their safe retourne from *Troia* to *Pylus*, &c. Every God almost had a peculiar sacrifice, the *Sun* hornes, *Vulcan* fire, *Diana* a white Hart, *Venus* a Turtle, *Ceres* an hogge, *Proser- pina* a blacke lambe, *Neptune* a bull, (read more in * *Stukius* at large) besides sheepe, cocks, corals, frankincense, to their undoings, as if their gods were affected with bloud or smoke. And surely († saith hee) if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they thinke of them, of their diet, houses, orders, &c. what prayers and vowes they make, if one should but observe their absurditie and madnesse, hee would burst out a laughing, and pittie their folly. For what can bee more absurd than their ordinary prayers, petitions, † requests, sacrifices, oracles, devotions? of which we have a taste in *Maximus Tyrius* (serm. 1. *Plato's Alcibiades Secundus*, *Persius* Sat. 2. *Juvenal*. Sat. 10. there likewise exploded, *Ma- ciant opimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitienti, lumina accendunt velut in tenebris agentis* (Lactantius lib. 2. cap. 6) as if their Gods were an hungrie, a thirst, in the darke, they light can- dles, offer meat and drinke. And what so base as to reveale their counsels and give oracles, † *de viscerum sterquiliniis*, out of the bowels and excrementall parts of beasts, *sordidos Deos*, *Varro* truely calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majesticall structures: To the rooffe of *Apol- lo Didymeus* Temple, ad *Branchidas*, as † *Strabo* writes, a thousand okes did not suffice. Who can relate the glorious splendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus*, *Iupiter Am- mons* Temple in *Africke*, the *Pantheon* at *Rome*, the *Capitoll*, the *Sara- pium* at *Alexandria*, *Apollos* Temple at *Daphne* in the Suburbs of *An- tioch*. The great Temple at *Mexico* so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair *Pantheon* of *Cusco*, described by *Acosta* in his *Indian History*, which eclypse both Jewes and Christians. There were in old *Ierusalem* as some write 408 Syna- gogues; but new *Cairo* reckons up (if * *Radesimilus* may bee beleaved) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like *Saint Pauls* in *London*. *Helena* built 300 faire Churches in the holy Land, but one *Bassa* hath built 400 meskites. The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans*; *Riccins* of the *Chi- neses*, for men and women, fairely built; and more richly endowed

arcuatum, dimensioe maris, &c. † Lib. 4 * *Perigr. Hierosol.*

* 666 severall
kinds of sacrific-
es in Egypt
Majoritickons
up, Tom. 2. coll.
of which read
more in cap. 1.
of *Lamentius*
Pygnorius his
Egypt char-
acters, a cause
of which *Sanu-
sius* gives sub-
st. 43. c. 1.
† *Herod. Clito*.
*Immolavit le-
opardem ter-
mille Delphis*,
unacum lectis,
potatis ritibus.
† *Superstitio-
sus Iulianus* in-
numeras sine
parcimina pec-
cudes mactavit.
Anianus 25.
Boves alibi M.
*Casari salu-
tem, fit vice-
rius perimus* 1. 3.
*Romani obser-
vantissimi sunt*
cereemoniarum,
belli præsertim.
† *De sacrificiis*
*buculam pro bo-
na valetudine*,
boves quatuor
pro divitiis,
centum tauros
pro sospite a
Troia reditu,
&c.
† *De sacris*
Gentibus (sa-
crific. Tyg.
1598.
b Enim vero si
quis recenseret
que stulti mor-
tales in festis,
sacrificiis, diis
adorandis, &c.
que vota fac-
iant, quid deus
sistat. &c.
baudicio an-
risus, &c.
† *Max Tyrius*
ser. 1. *Crasus*
regem nummum
simulissimus de
lebere confusus,
alius de numero
Hierosol.

some of them, then *Auras* in *Artois*, *Fulda* in *Germany*, or *S. Edmunds*. *Bury* in *England* with us: who can describe those curious and costly statues, Idols, Images, so frequently mentioned in *Panjanias*: I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. * *Alexander* the son of *Amymias*; K. of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. * *Craesus* king of *Lydia* dedicated an hundred golden tiles in the same place, with a golden altar: No man came empty handed to their Shrines. But these are base offerings in respect, they offered men them selves alive: The *Leucadians*, as *Strabo* writes, sacrificed every yeare a man, *averruncanda deorum ira causa*, to pacifie their Gods, *de montis precipitio dejecerunt*, &c. and they did voluntarily undergoe it. The *Decii* did so sacrifice *Diis manibus*, *Curtius* did leap into the gulfe. Were they not all strangely deluded to goe so farre to their Oracles, to bee so gulled by them, both in warre and peace as *Polybius* relates, (which their Augures, Priests, vestall Virgins can witnesse) to bee so superstitious, that they would rather loose goods and lives, then omit any ceremonies, or offend their Heathen gods. *Nicias* that generous and valiant captaine of the *Greeks*, overthrew the *Athenian* Navy, by reason of his too much superstition, * because the *Augures* told him it was ominous to set saile from the haven of *Syracuse* whilest the Moone was ecclipsed, hee tarried so long till his enemies besieged him, hee and all his army was overthrowne. The * *Parthians* of old were so fortifish in this kinde, they would rather loose a victorie, nay loose their owne lives, then fight in the night, 'twas against their religion. The *Jews* would make no resistance on the Sabbath, when *Pompeius* besieged *Jerusalem*, and some Jewish Christians in *Africk*, set upon by the *Goths*, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the *Dibrenses* a bordering towne in *Epyrus*, besieged by the *Turkes* is miraculous almost to report. Because a dead dogge was flung into the only fountaine which the citie had; they would die of thirst all, rather then drinke of that * uncleane water, and yeeld up the Citie upon any conditions. Though the *Prator* and chiefe Citizens began to drinke first, using all good perswasions, their superstition was such, no saying would serve, they must all forthwith die or yeeld up the citie. *Vix ausum ipse credere* (saith * *Barletius*) *tantam superstitionem, vel affirmare levissimam hanc causam tante rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam.* The story was too ridiculous, he was ashamed to report it, because he thought no body would beleve it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter yeares in the *Indies* and those bordering parts: P in what ferall shapes the † *Divel* is adored, *ne quid mali intentum*, as they say; for in the mountaines betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certaine kinde of people called *Coordes* comming of the race of the ancient *Parthians*, who worship the *Divel*, and alledge this reason in so doing; God is a good man and wil do no harme, but the divel is bad and must be pleased, lest hee hurt them. It is wonderful to tell

c Solinus.
d Herodorus.

e Terentius polio.
lib. 2. cap. 15.

* Plutarch vir.
Crassus.

* They were
of the Græcke
Church.

* Lib. 5. de gestis
Scanderbegis.

p In templis
venerunt Idolo-
rum monstra
conspiciuntur,
ut in morca, lig-
nea, lutea, &c.
Riccius.

† Deum enim
placare non est
opus, quia non
nocet sed demo-
nem sacrificiis
placant, &c.

tell him the divel deludes them, how he terrifies them, how they offer men and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the finest children, like *Agamemnon* *Iphigenia*, &c. At 9 *Mexico*, when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda e viventium corporibus extracta*, the hearts of men yet living 2000 in a yeare (*Acosta lib. 5. cap. 20.*) to their Idols made of flower and mens blood, and every year six thousand infants of both sexes: And as prodigious to relate how they burie their wives with husbands deceased, 'tis fearfull to report, and harder to beleve,

† *Nam certamen habent lathi qua viva sequatur*

Conjugium, pudor est non licuisse mori, and burne them alive, best goods, servants, horses, when a grandie dies, † 12000 at once amongst the *Tartars*, when a great *Cham* departs, or an Emperor in *America*: how they plague themselves, which abstaine from all that hath life, like those old *Pythagoreans*, with immoderate fastings, as the *Bamians* about *Surat*, they of *China*, that for superstitious sake never eat flesh nor fish all their lives, never marry, but live in deserts and by places, & some pray to their Idols 24 houres together, without any intermission, biting off their tongues when they have done, for devotions sake. Some againe are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life) that many thousands voluntarily breake their owne necks, as *Cleombrotus* *Ambrociatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happinesse in the other world. One poisons, another stranglenth himself, and the King of *China* had done as much deluded with this vain hope, had he not been detained by his servant. But who can sufficiently tell of their severall superstitions, vexations, follies, torments? I may conclude with * *Posse vinus, Religio facit asperos mites, homines e feris, superstitio ex hominibus feras*, Religion makes wild beasts civil; superstition makes wise men beasts and fooles, and the discreetest that are, if they give way to it, are no better than dizzards, nay more, if *abstulit* of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of religion to, make us like him whom wee worship, what shall bee the end of Idolaters, but to degenerate into stocks and stones, of such as worship these Heathen gods, for *dis geminam demonia*, but to become divels themselves: 'Tis therefore *extremus error, & maxime periculosus*, a most perilous and dangerous error of all others, as *Plutarch* holds, *curbalema passio hominum confectio*, a pestilent, a trouble some passion, that utterly amdoeth men. Unhappy superstition, * *Pliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant be far more happy then they which are superstitious, no torture like to it none so continuall, so generall, so destructive, so violent.

In this superstitious rowle for antiquitie may goe next to *Gentiles*, what of old they have done, what Idolatries they have committed in their groves and high places, what their *Pharisees*, *Sadduces*, *Scribes*, *Esses*, & such sectaries have maintained, I will not so much as mention:

for

q Fer Cortesim
i M Polm.
Lod. Rottoman-
nensis. lib. 8
cap. 9. P. Mar-
tyr. Ocean dec.
† Propertius
lib 3. eleg. 12.
i Martialis d
Marthia.

i Epist. 1e. Guit.
ann. 1549 d
Xaverio & so-
chi. Idem. que
Riccius expe-
dit. ad Sinas l.

i. per totum
se unatotes
apud eos toto
die carnibus
abstinent &c.

piscibus obre-
ligionem no. te
& die Idola co-
tenies nusquam
egredientes.

u. ad immorta-
litate morte
aspirant suam
magistratum.

&c. c. Et mult
mortales hac
infamia, et pre-
posero immor-
talitatis studio
laborant. & mi-
scere precurs.

rex ipse clam
venenum bau-
sisset nisi a ser-
vo fuisset de-
tentum.

x Confessio in
lib. 10. Bontr
de rebus. fol. 111
* Plutarch
diabolus ut ne
quidam refe-
rant

y Lib. de super-
stitione.
z Monitus
vite sunt mors,
non autem su-
perstitionis. pro-
feri hac sua
terram ultra
vitae ferunt.

Monastery, because there was more worke; in populous Cities, they would sweare and forweare, lye, falsifie, deceive fast enough of themselves, one divell could circumvent a thousand; but in their religious houses a thousand divels could scarce tempt one silly Monke. All the principall Divels I thinke busie themselves in subverting *Christians*; *Jews*, *Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, * *eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his owne already; but *Christians* have that shield of faith, sword of the Spirit to resist, and must have a great deale of battery before they can be overcome. That the Divell is most busie amongst us that are of the true Church, appears by those severall oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, where in *Antichrist* himselfe now sits and playes his prize. This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Heretickes were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce and captivate their soules. Their symptoms I know not how better to expresse, than in that twofold division of such as lead, and are led. Such as lead are Heretickes, Schismatickes, false Prophets, impostors, and their ministers: they have some common symptoms, some peculiar. Common, as madnesse, folly, pride, insolency, arrogancy, singularity, peevishnesse, obstinacy, impudence, scorne and contempt of all other sects:

Nullius addicti jurare in verba magistri,

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be in *secundu*, no not in *tertiu*, they are onely wise, onely learned, in the truth, all damned but they and their followers, *cadem scripturarum faciunt ad materiam suam*, saith *Tertullian* they make a slaughter of Scriptures, and turne it as a nose of wax to their owne ends. So irrefragable in the meane time, that what they have once said, they must and will maintaine, in whole Tomes, duplications, triplications, never yeeld to death, so selfe-conceited, say what you can. As *Bernard* (erroniously some say) speaks of *P. Aliardus*, *omnes patres sic, atque ego sic*. Though all the Fathers, Councils, the whole world contradict, they care not, they are all one: and as *P. Gregory* well notes of such as are *vertiginosi*, they thinke all turnes round and moves, all erre; when as the error is wholly in their owne braines. *Magallianus* the Iesuite in his comment on the first of *Timothy* cap. 16. vers. 20. and *Alphonfus de Castro* lib. 1. *adversus haereses*, gives two more eminent notes, or probable conjectures to knowe such men by, (they might have taken themselves by the noses when they said it) *First they affect novelities and toys, and preferre falsehood before trash*; *secondly, they care not what they say, that which rashnesse and folly hath brought out, pride afterward, peevishnesse & contumacie shall maintaine to the last gasp*. Peculiar symptoms are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and divers as they themselves. *Nicholastes* of old would have wives in common; *Montanists*

Epist. 190.
p. Orat. 8. ut
vertigine cor-
reptis videntur
omnis moveri,
omnia iis falsa
fieri, quoniam
erunt in ipsorum
cerebro sit.
q. Res novae af-
ficient & in-
vites, falsa veris
praestunt, &
quod temeritas
ejicit, ut ad fa-
perbia postmodum
ruebitur & con-
tumacia, &c.
* See more in
Vincent Lyrin.
c. Aug. de heres.
u. u. multorum
indignitas.

Montanists will not marry at all, nor *Tarrians*, forbidding all flesh, *severians* wine; *Adamians* goe naked; because *Adam* did so in Paradise; and some^u barefoot all their lives, because *God*, *Exod. 3.* and *Iosua 5.* bid *Moses* so to doe; and *Isay 20.* was bid put off his shooes: *Manichees* hold that *Pythagorian transmigration* of soules from men to beasts; *x* the *Circumcellions* in *Africke*, with a mad cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, *breasting* some if they did not; with a thousand such; as you may reade in *Justin*, (for there were fourescore and eleven heresies in his times, besides schismes and smaller factions) *Epiphanius*, *Alphonfus de Castro*, *Damasus*, *Gab. Prateolus*, &c. Of Prophets, Enthusiasts and Impostors, our Ecclesiasticall stories afford many examples; of *Elia's* and *Christ's*, as our *2 Eudo de stellas*, a *Brittaine* in King *Stephens* time, that went invisible, translated himselfe from one to another in a moment, fed thousands with good cheare in the wilderness, and many such; nothing so common as mimickes, visions, revelations, prophesies. Now what these braine-sicke Heretickes once broach, and Impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and beleeve. It will runne along like *Murraine* in cattle, scab in sheepe. *Nulla scabies*, as he said, *superstitione scabiosior*; as he that is bitten with a madde dogge bites others, and all in the end become mad; either out of affection of novelty, simplicity, blinde zeale, hope and feare, the giddy-headed multitude will embrace it, and without farther examination approve it.

Sed vetera querimus, these are old, *hac prius fuerunt*. In our dayes wee have a new scene of superstitious impostors and hereticks, a new company of Actors, of *Antichrists*, that great *Antichrist* himselfe: A rope of Popes, that by their greatnesse and authority beare downe all before them; who from that time they proclaimed themselves universall Bishops, to establish their owne kingdom, sovereignty, greatnesse, and to enrich themselves brought in such a company of humane traditions, Purgatory, *Limbus Patrum*, *Infantium*, and all that subterranean Geography, Masse, adoration of Saints, almes, fastings, bulls, indulgences, orders, Friers, Images, Shrines, mystic Reliques, Excommunications, confessions, satisfactions, blinde obediences, voves, pilgrimages, peregrinations; with many such curious toys, intricate subtleties, grosse errors, obscure questions; to vendicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darknesse over all, the Scriptures concealed, legends brought in, religion banished, hypocondriacall superstition exalted; and the Church it selfe obscured and persecuted: *Christ* and his members crucified more; saith *Beza*, by a few Necromanticall, Atheisticall Popes, than ever it was by *Italian* the Apostat, *Porphyrius* the Paganist; *Cassius* the Physitian, *Libanius* the Sophister; by those heathen Emperors, *Nero*, *Diocles*, and *Paulus*. What each of them did by what means, at what times, *haibon auxilium*, superstition climbed to this height, traditions exalted, and *Antichrist* himselfe came to his estate, see *Moy de Burgo*, *Kommissus*, *Osiander*, *Bale*, *Mormay*, *Fox*, *Jeser*, and many others relate. In the meane time

Quid ante pec-
cavit Adam,
nudem erat.
u. Alii nudis
pedibus semper
ambulavit.
x. In ara Jerita-
re fici non par-
cant, nam per
mortem suam
praecipit, tuum,
aquam & ig-
nitum, si quis ne-
cant, et in istum
juramentum alios
cogunt, mortem
minantes ne ja-
ciant.
y. Eleuch barer,
ab orbe condito.
z. Nubiger, si
lib. cap. 19.
a. Trojan Pont.
Ant. Dial.

b. Camper Pa-
ganos nomen e-
jus persequi non
poterat, sub spe-
cie religionis
fraudenter
subvertere di-
sponebat.
* That writte de
propheta against
christians, &
palestina de
sacris lib.
(ut Socrates lib.
3. cap. 19.) scri-
ptum magis
plenam &c. vi-
de. *Grillon* in
Julianum, *Ori-
genem* in *Cel-
sum* &c.

he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of Saints, Images, that rabble of Romish Deities, for trades, professions, diseases, persons, offices, countries, places, *S^t George for England, S^t Denis for France, Patrick for Ireland; Andrew, Scotland; Iago, Spaine; &c. Gregory for Students; Luke for Painters; Cosmus and Damian for Philosophers; Crispine, Shoemakers; Katherine, Spinners; &c. Anthony for Pigges; Gallus, Geese; Wenceslaus, Sheep; Pelagius, Oxen; Sebastian the plague; Valentine falling sicknesse; Apollonia tooth-ach; Petronella for agues; and the Virgin Mary for sea and land, for all parties, offices: he that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Crosses, our Lady of *Lauressa's* rich gownes, her donaries, the cost bestowed on Images, and number of Iurers; *S. Nicholas Burge in France; our S. Thomas Shrine of old at Canterbury; those Reliques at Rome, Ierusalem, Genua, Lyons, Pratum, S. Denis; and how many thousands come yearly to offer to them, with what cost, trouble, anxiety, superstition, (for forty severall Masses are daily said in some of their Churches, and they rise at all houres of the night to Masse, come barefoot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40000 yeares to come, their processions on set dayes, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palmesunday, Blaise, *S. Martin, S. Nicholas day; their adorations, exorcismes, &c.* will thinke all those *Grecian, Pagan, Mahometan* superstitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenerated into Christians. Whilst they preferre traditions before Scriptures, those Evangelicall Councils; poverty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements, their owne ordinances in steed of his precepts, and keepe them in ignorance, blindness, they have brought the common people into such a case by their cunning conveyances, strict discipline and servile education, that upon paine of damnation they dare not breake the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony be omitted, and will accuse their owne father, mother, brother, sister, nearest and dearest friends of heresie, if they do not as they do, will be their chiefe executioners, and help first to bring a fagot to burne them. What must, what penance soever is enjoyned, they dare not but do it, rumble with *S. Francis* in the mire amongst hogs, if they be appointed, goe woolward, whip themselves, build Hospitals, Abbies, &c. go to the East or West Indies, kill a King, or run upon a sword point: they performe all, without any muttering or hesitation, beleeve all.**

c One Image had one gowne worth 400. crownes and more.

d As our Ladies church at Bergamo in Italy.

d Lucilius lib. 12 cap. 22. de falsa relig.

d *Pueri infantes credunt signa omnia abena vivere, & esse homines, & sic isti omnia fida Vera putant, credunt signis cor inesse abenu.*

As

As children thinke their babies live to be,
Doe they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blind zeale, are so gulled and tortured by their superstitions, their owne too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeves, & are merry in their chambers with their Punks, they doe *indulgere genio*, and make much of themselves. The middle sort some for private gaine, hope of Ecclesiasticall preferment, (*quis expedit psittaco sum*) popularity, base flattery, must and will beleeve al their paradoxes and absurd tenents, without exception, and as obstinately maintaine and put in practice al their traditions and idolatrous ceremonies, (for their religion is halfe a Trade) to the death they will defend all, the golden Legend it selfe, with all the lies & tales in it: as that of *S. George, S. Christopher, S. Winifred, S. Denis, &c.* It is a wonder to see how *Nic. Harpsfield* that pharisaicall Impostor amongst the rest, *Ecclesiast. hist. cap. 22. sac. prim. sex.* puzzles himselfe to vindicate that ridiculous fable of *S. Ursula* and the eleven thousand Virgins, as when they lived, how they came to *Cullen*, by whom martyred, &c. though he can say nothing for it, yet he must and will approve it: *nobilisavit* (inquit) *hoc saculum Ursula cum comitibus, cujus historia uti. nam tam mihi esset expedita & certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in calis virginem.* They must and will (I say) either out of blinde zeale beleeve, vary their compasse with the rest, as the latitude of religion varies, apply themselves to the times and seasons, and for feare and flattery are content to subscribe & doe all that in them lies to maintaine and defend their present government, & slavish religious Schoolmen, Canonists, Jesuits, Friars, Priests, Orators, Sophisters, who either for that they had nothing else to doe, luxuriant wits knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open adversaries, or better to defend their lies, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c. with glorious shewes, fair pretences, big words, & plausible wits, have coined a thousand idle questions, nice distinctions, subtleties, Obs and Sols, such tropologicall, allegorical expositions, to salve all appearances, objections, such quirks and quiddities, *Quodlibetaries*, as *Bale* saith of *Ferribrigge* and *Strode*, instances, ampliatiions, decrees, glosses, canons, that in stead of sound Commentaries, good preachers, are come in a company of mad lophisters, *primo secundo secundarii*, sectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, *an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam?* Whether it be as possible for God to be a Humble Bee, or a Gourd as a man? Whether hee can produce respect without a foundation or tearme, make a Whore a Virgin? Fetch *Trajan* soule from hell, and how? with a rable of questions about hell fire: whether it be a greater sinne to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himselfe? Such, saith *Kernisius*, are most of your Schoolmen, (meere Alchymists) 200 Commentators on *Peter Lombard*;

c *Hosinian* Ofander. An hoc preceptio Deus sit cucurbita celsarum finis possit in Deum & c. An possit esse sumptuosius sine iudamento & c. An lectus sit hominem papale quam de domatit calicum consuevit.

Rrrr 3

Scotists,

* De do. F. Christian.

Scorists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint Austin may be verified, *Indocti rapiunt celum, docti interim descendunt ad infernum*. Thus they continued in such error, blindness, decrees, fophismes, superstitions; idle ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified soules, and if it were possible the very elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speake of, till Luthers time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits have done their endeavors, and still doe.

* Daniel.

* And what their ignorance esteem'd so holy,
Our wiser ages doe accompt as folly.

But see the diuel that wil never suffer the Church to be quiet or at rest: no garden so wel tilled but some noxious weeds grow up in it, now hear but it hath some tares; wee have a mad giddy company of Precisians, Schismatics, and some Hereticks even in our own bosomes in another extreme,

Dum vitant stulti vitia in contraria currunt

That out of too much zeale in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musick, &c. no Bishops Courts, no Church government, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee O Sion. No not so much as degrees some of them will tolerate, or Universities, al humane learning, (tis cloaca diaboli) hoods, habits, cap and surpleffe, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhorre, hate, and snuffe at, as a stone horse when he meets a Beare: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holidayes, or honest recreations, as of hawking, hunting, &c. no Churches, no bells some of them because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councils, but such as their owne phantastickall spirits dictate, or *Reclatio*, as Socinians, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turne Prophets, have secret revelations, will be of privy counsell with God himselfe, and know all his secrets, *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint a fini omnium obstinatissimi*. A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (*Commentatores prophetarum & vertiginosus*, one calls them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informes them, private revelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day: Some of them again have such strong faith, so presumptuous, they will

i Agrip. ep. 19.

goe

goe into infected houses, expell diuels, and fast forty daies, as Christ himselfe did; some call God and his attribures into question, as *Oristius* and *Socinus*; some Princes, civill Magistrates, and their authorities, as *Anabaptists*, will doe all their own private spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many private spirits. It is a wonder to reveale what passages *Sleidan* relates in his Commentaries, of *Cretinke*, *Knipperdoling*, and their associates, those mad men of *Munster* in Germany; what strange Enthusiasmes, sottish Revelations they had, how absurdly they caried themselves, deluded others; and as prophane *Atachia* in his politicall disputations holds of Christian religion, in generall it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so couragious souldiers as that *Romane*: we may say of these peculiar sects, their Religion takes away not spirits onely, but wit and judgement, & deprives them of their understanding: for some of them are so farre gone with their private Enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be God, as some doe: to see the holy Ghost, *Elias*, and what not? In Poland 1518 in the reigne of King *Sigismund*, one said he was Christ, and got him 12 Apostles, came to judge the world, and strangely deluded the Commons. One *Dante* George an illiterate painter, not many yeares since, did as much in Holland, tooke upon him to be the *Messias*, and had many followers. *Benedictus Victorinus Faventinus* consil. 15. writes as much of one *Honorius*, that thought hee was not onely inspired as a Prophet, but that he was a God himselfe, and had a familiar conference with God and his Angels. *Lavas*, de spect. c. 2. part. 8. hath a story of one *John Sartorius* that thought hee was the Prophet *Elias*, & cap. 7. of divers others that had conference with Angels, were Saints, Prophets. *Wierus* lib. 3. de *Lamiis* c. 7. makes mention of a prophet of *Groning* that said he was God the Father; of an Italian and Spanish Prophet that held as much. We need not rove so farre abroad, we have familiar examples at home; *Hacket* that said he was Christ, *Coppinger* and *Arthington* his disciples: *Burchet* and *Hovatus* burned at *Norwich*. We are never likely seven years together without some such new prophets that have severall inspirations, come to convert the Jewes, some fast forty dayes, goe with *Daniel* to the lions den, some foretell strange things, some for one thing, some for another. Great precisians of mean conditions & very illiterate, most part by a preposterous zeale, fasting, meditation, melancholy, are brought into those grosse errors and inconveniences. Of those men I may conclude generally, that howsoever they may seeme to be discreet, and men of understanding in other matters, discourse wel, *lesam habet imaginationem*, they are like comets, round in al places but only where they blaze, *cetera sani*, they have impregnable wits many of them, and discreet otherwise but in this their madness & folly breaks out beyond measure, in *infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, & have more need of physick than many a man that keeps his bed, more need of Hellebor than those that are in Bedlam.

g Alex Gazuin.
22 Discipulis
ascitis mirum in
modum populum
deceperit.
h Guicciard de-
scrip Belg com-
plices habuit
affectas ab eis-
dem honoratus.
i Hen. Nicobolus
at Leiden 1582
such a one.

k See Camden
Annals fo. 242
67 285.

Su 2.

SUBJECT. 4.

Prognostickes of Religious Melancholy.



You may guesse at the Prognostickes, by the Symptomes. What can these signes foretell otherwise than folly, dotage, madnesse, grosse ignorance, despaire, obstinacy, a reprobate sense, a bad end? What else can superstition, heresie produce, but warres, tumults, uprores, torture of soules, and despaire, a desolate land, as *Jeremy* teacheth, *cap. 7. 34.* when they commit Idolatry, and walk after their owne wayes: how should it be otherwise with them? What can they expect but *blasting, famine, dearth*, and all the plagues of *Egypt*, as *Amos* denounceth, *cap. 4. vers. 9. 10.* to be led into captivity? If our hopes be frustrate, we sow much and bring in litle, ease and have not enough, drinke and are not filled, clothe and bee not warme, &c. *Haggai 1. 6.* we looke for much and it comes to litle, whence is it? His house was waste, they came to their owne houses, *vers. 9.* therefore the heaven staid his dew, the earth his fruit: Because we are superstitious, irreligious, we doe not serve God as we ought, all these plagues and miseries come upon us, what can wee looke for else but mutuall warres, slaughters, fearfull ends in this life, and in the life to come eternall damnation: What is it that hath caused so many ferall battles to bee fought, so much Christian blood shed, but superstition? That *Spanish Inquisition*, Racks, Wheelles, Tortures, Torments, whence doe they proceed? from superstition. *Boaine the Frenchman* in his *method. hist.* accounts *Englishmen Barbarians*, for their civill warres: but let him but read those *Pharjalian fields* fought of late in *France* for Religion, their *Massacres*, wherein by their owne relations in 24 yeares, I know not how many millions have beene consumed, whole families and cities, and he shall find ours to have beene but velitations to theirs. But it hath ever been the custome of hereticks & idolaters, when they are plagued for their sinnes, and Gods just judgement come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on Christians, (and so they did ever in the primitive Church, as appeares by the first booke of *† Arnobius*) *o that there were not such ordinary showres in Winter, the ripening heat in Summer, so seasonable Springs, fruitfull Autumnes, no marble mines in the mountaines, lesse gold and silver than of old; that husbandmen, seamen, souldiers, all were scanted, justice, friendsbip, skill in Arts, all was decayed, and that through Christians default, and all their other miseries from them, quod dii nostri à vobis non colantur*, because they did not worship their gods. But *Cyprian* retorts all upon him againe, as appeares by his *Tract* against him. 'Tis true, the world is miserably tormented and shaken with warres, dearth, famine, fire, inundations, plagues, and many ferall diseases rage amongst us, *sed non ut in queris ista accidant quod dii vestri à nobis non colantur*,

I Arise his bowels burst, Montanus hangd himselfe, &c. Eudo de stella his disciples, ardere potius quam adducere: trixi mauerunt, tanta vis infelix senectutis erroris, they died of spemina. Nubigenis c. 9 lib. 1. Jen. 7. 23. Amos 5. 5.

m 5. Cap.

n poplinarius Lenius presb. f. Rich. Dimach. † Adversus gentes lib. 1. postquam in mundo christiani ager caput terrarum orbem petiisse, & multos malle agendum esse genus humanum videmus. o Quod nec hyeme, nec aestate tanta tribum cepia nec frugibus torrendis festiva flagrantia, nec vernali temperie saturata letia sint. nec arboreis fructibus autumnus fecundus minus de montibus marior etiam tur, minus aurum &c.

colantur, sed quod à vobis non colantur Deus, à quibus nec queritur, nec timetur, Not as thou complaineest, that wee doe not worshippinge your Gods, but because you are Idolaters, and doe not serve the true God, neither seek him, nor feare him as you ought. Our Papists object as much to us, and account us heretiques, we them; the *Turks* esteeme of both as Infidels, and wee them as a company of Pagans, Jewes against all: When indeed there is a generall fault in us all, and some thing in the very best, which may justly deserve Gods wrath, and pull these miseries upon our heads. I will say nothing here of those vaine cares, torments, needlesse workes, pennance, pilgrimages, pseudomartyredome, &c. We heap upon our selves unnecessary troubles, observations; we punish our bodies, as in *Turkie* (saith *p. Busbequius leg. Turcic. ep. 3.*) one did, that was much affected with Musick, and to heare Bayes sing, but very superstitious; an old Sybil comming to his house, or an holy woman (as that place yeelds many) tooke him downe for it, and told him, that in that other world hee should suffer for it; thereupon hee flung his rich and costly Instruments which hee had bedecked with Jewels, all at once into the fire. Hee was served in silver plate, and had goodly household stuffe: a litle after, another religious man reprehended him in like sort, and from thenceforth hee was served in earthen vessels. Last of all, a decree came forth, because *Turkes* might not drinke wine themselves, that neither lew nor Christian then living in Constantinople, might drink any wine at all. In like sort amongst Papists, fasting, at first was generally propoled as a good thing; after, from such meats at set times, and then last of all so rigorously propoled, to binde the consciences upon paine of damnation. First Fryday, saith *Erasmus*, then Saturday, & nunc periclitatur dies Mercurii, and Wednesday now is in danger of a fast. *q And for such like toyes, some so miserably afflict themselves, to despaire, and death is selfe, rather then offend, and think themselves good Christians in it, when as indeed they are superstitious Jewes.* So saith *Leonardus Fuchsius*, a great Physician in his time, *Wee are tortured in Germany with these Popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent Luther, a worthy man, in time to redresse these mischiefes, wee should have eaten hay with our horses before this.* As in fasting, so in all other superstitious edicts, we crucifie one another without a cause, barring our selves of manie good and lawfull things, honest disports, pleasures and recreations, for wherefore did God create them but for our use? Feasts, mirth, musick, hauking, hunting, singing, dancing, &c. non tam necessitatibus nostris Deus inseruit, sed in delicias amamus, as *Seneca* notes, God would have it so. And as *Plato 2. de legibus* gives out, *Deos laboriosam hominum vitam miseratos*, the gods in commiseration of humane estate sent *Apollo*, *Bacchus*, and the *Muses*, qui cum voluptate tripudia & saltationes nobis ducant, to bee merry with mortalls, to sing and dance with us. So that he that will not rejoyce and enjoy himselfe, making good use of such things as are lawfully permitted, non est temperatus, as he will, sed superstitiosus. There is nothing better for a man, than that hee should eat and drinke, and that hee should make his Soule enjoy good in his labour, *Eccles. 2. 24.* And as * one said of hauking and hunting, *no solatia in hac agri orbis*

p Solitus erat delictare p. d. bas, et vocem musicae canentium sed hoc omne sublarum Sybilae cujusdam interuentu, &c. Inde quicquid erat instrumentorum Symphoniarum, auræ geminisque gregis opere distinetorum comminuit, & in ignem iecit &c.

q Ob id genus observatum, culas videmus homines misere affligi, & denique mori, et sibi ipsi Christianos videri quum revera sint Judaei. Ita in corpora nostra foris nasque decreta sua savi ut parum observat nisi Deus Liberum, virum perpetua memoria dignissimum excitasset, quin nobis sano mox communi cibo utendum fuisset.

f The Gentiles in India will eat no sensible creatures, or ought what hath blood in it.

** Vandermilne de aucupio. c. 27.*

orbis calamitate mortalibus radiis Deus obicit, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfortus. But wee are some of us too sterne, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagorians* of old, & some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzzerat*; we tyrannize over our brothers soule, lose the right use of many good gifts, honest * sports, games and pleasant recreations, * punish our selves without a cause, lose our liberties, and sometimes our lives. *Ann. 1270*, at † *Magdeburge* in *Germany*, a Jew fell into a Privie upon a Saturday, and without helpe could not possibly get out; hee called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the meane time the wretch died before Monday. We have myriads of examples in this kinde, amongst those rigid Sabbatharians, and therefore not without good cause, ⁿ *Intolerabilem perturbationem*, *Seneca* calls it, as well hee might, an intollerable perturbation, that causeth such deare events, folly, madnesse, sicknesse, despair, death of body and soule, and hell it selfe.

* Some exclude all humane authors, arts, and sciences, Poets, Lyricists, &c. so precise their zeale overruns their wits; and so stupid they oppose all humane learning, because they are ignorant themselves and illiterate, nothing must be read but Scriptures; but these men deserve to be pitied, rather than confused. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other playes, recreations, and games, hauking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. † *Nuda ac tremebunda cruentis irreper genibus si candida jussit Ino*, *Iuvenaliu*, *Sect. 6.* † *Munster Cosmog. lib. 3. cap. 444.* *Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.* ‡ *De benef. 7. 2.*

SUBJECT. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatrie and superstition, will require some monster-taming *Hercules*, a divine *Esculapian*, or CHRIST himselfe to come in his owne person, to raigne a thousand years on earth before the end, as the millenaries will have him. They are all generally so refractorie, self-conceited, obstinate, so firmly addicted to that religion, in which they have been bred & brought up, that no persuasion, no terror, no persecutio can divert them. The consideration of which, hath induced many commonwealths to suffer them to enjoy their consciences as they will themselves, a tolleration of *Jews* is in most Provinces of *Europe*: In *Asia* they have their Synagogues: *Spaniards* permit *Moors* to live amongst them: the *Mogullians*, *Gentiles*: the *Turks* all religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what religio he wil, he may be saved, as *Cornelius* was formerly accepted, *Jew*, *Turk*, *Anabaptists*, &c. If he be an honest man, live soberly and civilly in his profession, (*Colkelius*, *Crellius*, and the rest of the *Socinians*, that now

nestle

nestle themselves about *Crakowe* and *Rakowe* in *Poland*, have renewed this opinion) I serve his own God, with that feare and reverence as hee ought. *Sua cuiq; civitati (Lati) religio sit, nostra nobis*, *Tally* thought fit every city should be free in this behalfe, adore their owne *Custodes & Topicos Deos*, tutelars and local gods, as *Symmachus* calls them. *Isocrates* adviseth *Demonicus*, when he came to a strange citie, to worship by all means The Gods of the place, *et unumquemq; Topicum deum sic coli oportere, quomodo ipse praeceperit*; which *Cecilius* in † *Minutius* labours, and would have every nation, *sacrorum ritus gentiles habere, & deos colere municipales*, keepe their owne ceremonies, worship their peculiar gods, which *Pomponius Mela* reports of the *Africans*, *Deos suos patrio more venerantur*, they worship their owne gods according to their owne ordination. For why should any one nation, as he there pleads, challenge that universallitie of God, *Deum suum quem nec ostendunt, nec vident, discurrentem saliet & ubique praesentem in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians do? Let every Province enjoy their libertie in this behalfe, worship one God, or all as they will, and are informed. The *Romans* built Altars *Diis Asia, Europa, Libia, diis ignotis et peregrinis*, others otherwise, &c. *Plinius Secundus* as appears by his Epistle to *Trajan*, would not have the Christians so persecuted, and in some time of the raigne of *Maximinus*, as we find it registered in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, *Nullus cogatur invitus ad hunc vel illum deorum cultum*, and by *Constantine* in the 19 yeare of his reigne, as † *Baronius* enformeth us, *Nemo alteri exhibeat molestiam, quod cuiusque animus vult, hoc quisque transigit*, new gods, new lawgivers, new Priests will have new ceremonies, customes and religions, to which every wise man as a good Formalist should accommodate himselfe.

* *Saturnus perivit perierunt & sua jura,*

Sub Iove nunc mundus, iussa sequere Iovis.

* *Ovid.*

The said *Constantine* the Emperour, as *Eusebius* writes, flung downe and demolished all the heathen gods, silver gold, statues, altars, Images and temples, and turned them all to Christian Churches, *infestus gentium monumentis ludibrio exposuit*, the *Turke* now converts them againe to *Mahometan Meskites*. The like Edict came forth in the raigne of *Arcadius* and *Honorius*, † *Symmachus* the Orator in his dayes, to procure a generall tolleration used this argument, ‡ *Because God is immense and infinite, and his nature cannot perfectly be knowne, it is convenient he should be as diversly worshipped, as every man shall perceive or understand.* It was impossible hee thought for one religion to bee universall, you see that one small Province can hardly be ruled by one law civil or spirituall, and how shall so many distinct and vast Empires of the world, bee united into one? It never was, never will bee. Besides, if there be infinite planetary and firmamentall worlds, as † some will, there be infinite *Gemii* or commanding Spirits belonging to each of them; and so per consequens, (for they will be all adored) infinite religions. And therefore let every Territory keepe their proper rites and ceremonies, as their *diis tutelares* will, so *Tyrius* calls them, and according to the quarter they hold, their owne institutions,

† *In epi. Sym.*

‡ *Quia deus immensum quiddam est, & infinitum, cujus natura perfecte cognosci non potest, aequum ergo est, ut diversaratione colatur, penus quisque aliquid de Deo percipit aut inteligit.*

† *Campanella Calcepinus, and others.*

revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffly maintained in Turkie not long since, as you may read in the third Epistle of *Basbekius*,^a that all those should participate of eternall happinesse, that lived an holy and innocent life, what religion soever they professed: *Kustan Bassa* was a great Patron of it; though *Mahomes* himselfe was sent *virtute gladii*, to enforce all, as he writes in his *Alcoran*, to follow him. Some againe will approve of this for *Jewes, Gentiles, Infidels*, that are out of the fold, they can bee content to give them all respect and favour, but by no meanes to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismaticques, or the like. let the *Spanish Inquisition*, that fourth *Fury* speak of some of them, the civill wars and Massacres in France, our *Marian times*.^b *Magellanus* the Iesuite will not admit of conference with an heretique, but severity & rigour to bee used, *non illius verba reddere, sed furcas figere oportet*; and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* *Thas* he put all Heretiques to silence. *Bernard. Epist. 190* will have club law, fire & sword for Heretiques, *compell them, stop their mouths not with disputations, or refuse them with reasons, but with fists*; and this is their ordinary practise. Another companie are as milde on the other side, to avoid all heart-burning, and contentious wars and uproares, they would have a generall toleration in every kingdome, no mulct at all, no man for religion or conscience bee put to death. which † *Thuanus* the French Historian much favours: our late *Socinians* defend, *Vaticanus* against *Calvin* in a large Treatise in behalfe of *Servetus*, vindicates; *Castalio, &c.* *Martin Badius* and his companions, maintained this opinion not long since in France, whose error is confuted by *Beza* in a just Volume. The medium is best, and that which *Paul* prescribes, *Gal. 1.* If any man shall fall by occasion, to restore such a one with the spirit of meeknesse, by all faire meanes, gentle admonitions; but if that will not take place, *Post unam & alteram admonitionem hareticum devota*, he must be excommunicate, as *Paul* did by *Hymeneus*, delivered over to Satan. *Immediabile vulnus ense recidendum est*: As *Hypocrates* said in Physick, I may well say in Divinitie, *Qua ferro non curantur, ignis curat*. For the vulgar restraine them by lawes, mulcts, burne their books, forbid their conventicles: for when the cause is taken away, the effect will soone cease. Now for Prophets, dreamers, and such rude silly fellows, that through fasting, too much meditation, precisenesse, or by Melancholy are dis tempered; the best meanes to reduce them ad *sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to entermixe Physick. *Hercules de Saxonia* had such a Prophet committed to his charge in Venice, that though hee was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said hee came from heaven to bring him divine food, and by that meanes staid his fast, administered his Physick; so by the meditation of this forged Angel he was cured. * *Rhasis* an *Arabian*, *cont. lib. 1. cap. 9.* speaks of a fellow that in like case complained to him, and desired his helpe: I asked him (saith he) what the matter was, he replied, I am continually me-

^a *Aeterna beatitudo con-*
fortes fore, qui
sancti, innocen-
terque hanc vi-
am traduxer-
unt quancumq;
ill: religionem
sequuti sunt.
^b *Comment. in*
C. Tim. 6. ver.
20 et 21 seve-
rare cum he-
reticis agendum,
et non aliter.
^c *Quod silenti-*
um hareticis
indixerit.
^d *Præfat. hist.*
^e *Ignem et fuisse*
putius agendum
cum hareticis
quam cum dis-
putationibus,
et alia loquens,
&c.

^a *Quidam con-*
questus est mihi
de hoc morbo, et
deprecatus e-
ut ego illum cu-
rarem ego que-
si fieri eo quid
sentiret respon-
dit, semper ima-
ginor et cogito
de Deo et ange-
lis &c. et ita
de mecum sum
hac imaginatio-
ne ut nec edam
nec dormiam:
nec negotium &c.
Ego curavi me-
dicinam et per
suasione et sic
pietates alio.

distating of heaven and hell, and methinks I see and talke with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my businesse: I cured him (saith *Rhasis*) partly by perswasion, partly by Physick, and so have I done by many others. Wee have frequently such prophets and dreamers amongst us, whom wee persecute with fire and fagot, I thinke the most compendious cure for some of them at least, had beene in Bedlem. *Sed de his satis.*

MEMB. 2. SUBSECT. I.

Religious Melancholy in defect, parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.

IN that other extreame, or defect of this love of God, knowledge, faith, feare, hope, &c. are such as erre both in doctrine and manners, *Sadduces, Herodians, Libertines*, polytitanians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are too distrustfull and timorous, as desperate persons bee: That grand sinne of Atheisme, or impietie, *Melancholion* calls it, *monstruam melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poisoned melancholy. A company of Cyclopes or Giants, that war with the gods, as the Poets fained, Antipodes to Christians, that scoffe at all religion, at God himselfe, deny him and all his attributes, his wisdom, power, providence, his mercy and judgement.

Esse aliquos manes, & subterranea regna,
Et contum, & Stygio ranas in gurgite nigras;
Atq; una transire vadum tot millia cymba,
Nec pueri credunt, nisi qui nondum are lavantur.

ⁱ *De anima, cap.*
de humoribus.

^g *Turcæ.*

That there is either Heaven or hell, resurrection of the dead, paine, happinesse, or world to come, *credas Iudeus Apella*, for their parts they esteeme them as so many Poets tales, Bugbears, *Lucians Alexander, Moses, Mahomes* and *Christ* are all as one in their creed. When those bloody warres in France for matters of Religion, (saith * *Richard Dinot*) were so violently pursued betwixt *Huguenotes* and *Papists*, there was a company of good fellows laughed them all to scorn, for being such superstitious fooles, to loose their lives and fortunes, accounting faith, religion, immortality of the soule, meere fopperies and illusions. Such lose † Atheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will, for their parts, they feare neither God nor diel; but with that Cyclops in *Euripides*,

Haec ulla numina expavescent calidum,
Sed victimas uni deorum maximo,
Ventri offerant, deos ignorant ceteros.
They feare no God but one,
They sacrifice to none,

* *Lib. 5. gal. hist.*
quam plurimè
reperi sunt qui
tot pericula sub-
centes irride-
bant et qua de
fide, religione,
&c. dicebant
ludibrio habe-
bant, nihil eorū
admittentes de
futura vita.
† 50000 Athe-
ists at this day
in Paris *Men-*
census thinks,

684

But belly, and him adore,
For Gods they know no more.

*Their God is their belly, as Paul saith, Sancta mater saturitas;
quibus in solo vivendi causa palato est.*

The Idoll which they worship and adore, is their Mistis, with him in plants, *mallem hac mulier me amet quam dii*, they had rather have her favour then the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellour, Vanity their fellow-souldier, their will their law, Ambition their captaine, Custome their rule, temerity, boldness, impudence their Art, toyes their trading, damnation their end. All their endeavours are to satisfie their lust & appetite, how to please their *Genius*, and to bee merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.

The same condition is of men and of beasts, as the one dieth, so dieth the other. Eccles. 3. 19. the world goes round,

† Hor. l. 2. od. 18.
* Luke 17.

† *trudisur dies die,*

Novaeque pergunt interire Luna:

* they did eat

and drinke of old, marry, bury, bought, sold, planted, built, and will do still. *Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the grave, for we are borne as all adventure, and we shall bee hereafter as though wee had never beene; for the breath is as smoke in our nostrils, &c. and the spirit vanishest as the soft aire.* Come let us enjoy the pleasures that are present, let us cheerfully use the creatures as in youth, let us fill our selves with costly wine and ornaments, let not the flower of our life passe by us, let us crowne our selves with rose buds before they are withered, &c. * *Privamus mea Lesbia et amemus,* &c. † Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.

* Catullus
† Prop. 7. 8.

Tempora labuntur tacitiq; senescimus annis, For the rest of heaven and hell, let children and superstitious fooles beleve it for their parts, they are so far from trembling at the dreadful day of judgement, that they wish with *Nero, Me vivo fiat*, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caitiffes in his time in *Rome*, *Quod nequiter ausi, fortiter executi*; it shall not bee so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, feare and shame, temporall punishment, and their owne infamy, they would *Lycaon*-like exenterate, as so many *Cannibals* eat up, or *Cadmus* souldies, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God, but to sweare by it; that expresse naught else but Epicurisme in their carriage, or hypocrisie, with *Pentheus* they neglect and contemne these rites and religious ceremonies of the Gods, they will bee Gods themselves, or at least *socii deorum*;

Divisum imperium cum Iove Caesar habet.

Aproxis an Egyptian tyrant, grew, saith * *Herodotus*, to that height of pride, insolency and impietie, to that contempt of God and men, that hee held his kingdome so sure, *ut à nemine deorum aut hominum sibi eripi*

* Lib. 1.

passet, neither God nor men could take it from him. † A certaine blasphemous King of *Spaine* (as * *Lausius* relates) made an edict, that no subject of his for ten years space, should beleve in, call on, or worship any god. And as * *Jovius* relates of *Mahomet* the second, that sacked *Constantinople*, he so behaved himselfe, that he beleev'd neither Christ nor *Mahomet*, and thence it came to passe, that hee kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfie his lust. I could say the like of many Princes, many private men (our stories are full of them) in times past; this present age, that love, feare, obey, and performe all civil duties, as they shall finde them expedient or behoveful to their owne ends. *Securi adversus Deos; securi adversus homines, votum non est opus*, which † *Tacitus* reports of some *Germani*, they need not pray, feare, hope, for they are secure to their thinking; both from God and men. *Bulco Opiliensis*, sometimes Duke of *Silesia*, was such a one to an haire, he lived (saith * *Æneas Sylvius*) at † *Pratistavia*, and was so mad so satisfie his lust, that he beleev'd neither heaven nor hell, or that the soule was immortall, but married wives, and turned them up as hee thought fit, did murder and mischief, and what hee list himselfe. This Duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, they are no more moved

— *quam si dura flex aut fret Marpesia cantes,*

then so many stockes, and stones, tell them of Heaven and hell, 'tis to no purpose, lateram lavas, they answer as *Alaliba* that Indian Prince did *Frier Vincent*, when he brought him a booke, and sold him all the mysteries of salvation, heaven and hell were contained in it: hee looked upon it, and said he saw no such matter, asking what he knew it: they will but scoffe at it, or wholly reject it. *Petrus* in *Tacitus* when hee was now by *Nero's* command bleeding to death, *audet bar amicos nihil referentes de immortalitate animæ, aut sapientum placitis, sed levia carmina & faciles versus*, in stead of good counfel & divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happinesse that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meere carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, * *They seeme to me* (saith *Melanthon*) so bee as mad as *Hercules* was when hee raved and killed his wife and children. A milder sort of these Atheisticall spirits there are that professe religion, but timide & hesitante, tempted therunto out of that horrible consideration of diversity of Religions, which are, and have beene in the world, (which argument *Campanella*, *Atheismi Triumphus* cap. 9. both urgeth and answers) besides the covertness, imposture and knavery of Priests, *qua faciunt* (as *Postellus* observes) *ut rebus sacris minus faciant fidem*; and those religions some of them, so phantasticall, exorbitant, so violently maintained with equal contancie and assurance; whence they inferre, that if there bee so many religious sects and denyed by the rest, why may they not be all false? or why should this

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† *M. Antonius*
l. 1. c. 4.

* *Orat. Cont.*
Hissan reprobat
m. de cunctis deū
adorant, &c.

† *Tacitus* se ex
hibuit, ut nec in
Christum nec in
Mahometum

credere, unde
edictum, ut
promissa nisi
quatenus in su
um commodum

cederent mini
me servaret,
nec ullo seclere
peccatum statu
eretur, sed de
sideris satisfi
ceret.

† *Lib. de mor.*
Germ.

† *Or. Breslaw.*
k. V. que adeo
infans, ut nec
inferos, nec

superos esse di
cit, animasque
cum corporibus
interire credat
&c.

† *Europe descer.*
cap. 2. 4.

m. *Frates d*
Bry Amer. par.

6. librum d
Vincentio mo
nacho datum,

absceit, nihil se
videre ibi hu
jusmodi dicent,
rogansque unde
huc sciret, quā
de celo et Tar
taro conisnerit
ibi dicere.

n. Non minus bē
surent quam
Hercules, quicō
jugē, et liberos
interfecit: balat
huc eras plura
huiusmodi

portentosa
monstra

* *De orbis con.*
l. 1. c. 7.

this or that be preferred before the rest? The Scepticks urge this, and amongst others it is the conclusion of *Sextus Empiricus lib. 8. advers. Mathematicos*; after many Philosophicall arguments and reasons pro and con that there are Gods, and againe that there are no Gods, hee so concludes, *cum tot inter se pugnent, &c. Una tantum potest esse vera*, as Tully likewise disputes; Christians say, they alone worship the true God, pity all other sects, lament their case; and yet those old *Greeks* and *Romans* that worshipped the Diuel, as the *Chinns* doe now, and *Deos Topicos* their owne Gods; as *Julian* the Apollate, † *Cecilius* in *Minutius*, *Celsus* and *Porphyrius* the Philosopher object; and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing common-wealth, better cities, better souldiers, better schollers, better wits. Their Gods often overcame our Gods, did as many miracles, &c. St *Cyril*, *Ambrosius*, *Augustinus*, with many other ancients of late *Lessius*, *Morneus*, *Grotius* de veris Relig. *Christiana*, *Savonarola* de veris fidei *Christiana*, well defend, but *Zanchius*, † *Campanella*, *Marinus Marcennus*, *Bozius*, and *Gentilius* answer all these Atheisticall arguments at large. But this againe troubles many as of old, wicked men genererally thrive, professed Atheists thrive,

* *Nullos esse Deos, inane cælum,*
Affirmat Selius; probatque, quod se
Factum, dum negat hoc, videt beatum;
 There are no Gods, heavens are toys,
Selius in publique justifies;
 Because that whilst he thus denies
 Their Deities he better thrives.

This is a prime argument, and most part to your most sincere, upright, honest, and † good men are depressed, *The race is not to the swift, nor the battle to the strong*, (*Eccles. 9. 11.*) nor yet bread to the wise, favour nor riches to men of understanding, but time and chance comes to all. There was a great plague in *Athens* (as *Thucydides lib. 2.* relates) in which at last every man with great licentiousness, did what he list, not caring at all for Gods or mens laws. *Neither the feare of God nor lawes of men* (saith hee) *awed any man, because the plague swept all away alike, good and bad, they thence concluded it was alike to worship or not worship the Gods, since they perished all alike.* Some cavil and make doubts of Scripture it selfe, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good, such have and hold about religions, all stiffe on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other, *It cannot stand with Gods goodnessse, protection and providence* (as * St *Chrysostome* in the Dialect of such discontented persons) *to see and suffer one man to be lame, another mad, a third poore and miserable all the daies of his life, a fourth grievously tormented with sickness and ashes, to his last houre. Are these signes and works of Gods providence, to let one man bee deaf, another dumbe? A poore honest fellow lives in disgrace, wee and want, wretched he is; when a wicked Cassiffe abounds in superfluitie of wealth, keeps whores, parasites, and what bee will himselfe, Andis Impiter hac Italia multa connectentes, longum reprehensionis sermonem erga dei providentiam*

† Nonne Remani sine Deo vestro regnant & fruuntur vix toto et vos at Deos vestros optatos tenent &c. Minutius Octavianus.
 † Comment. in Genesim copiosus in hoc subiecto.
 † Ecce pars vestrum & major et melior alget, fame laborat, et dem patitur, dissimulat, non vult non potest capitulari suis, et velut aliam vel iniquum est, Cecilius in Minut. Dum rapimus mala fera bonos, ignorete jesso, sollicitor nullos esse putare deos.
 Ovid, Vide ego diu fretos, multos decipi, plantam Casina adit, 2. sen. 5.
 * Martialis. l. 4. Epig. 21.
 * Ser. 30. in 3. cap. ad Ephebic fratru est pedibus, alter furit, alium ad extremam senectutem progressus omnem vitam paupertate peragat, ille moribus gravissimus: sunt hoc providentia opera: hic iudat, ille murus &c.

dentiam contextunt. Thus they mutter and object, (see the rest of their arguments in *Marcennus* in *Genesis*, and in *Campanella*, amply confuted) with many such vaine cavils, well knowne, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.

Cosin Germans to these men, are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good morall precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accompting no man a good scholler that is not an Atheist) *nimis altum sapiunt*, too much learning makes them madde. Whiles they attribute all to naturall causes, contingence of all things, as *Melancthon* calls them, *Pertinax hominum genus*, a peevish generation of men, that misse-led by Philosophy, and the divels suggestion, their owne innate blindnesse, deny God as much as the rest, hold all religion a fiction, opposite to reason and philosophy, though for feare of magistrates, saith † *Vaninus*, they durst not publickly professe it. Ask one of them of what religion hee is, hee scoffingly replies, a Philosopher, a *Galenist*, an *Averroist*, and with *Rablaus* a *Physician*, a *Peripateticke*, an *Epicure*. In spirituall things God must demonstrate all to sense, leave a pawne with them, or else seeke some other creditor. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as *Scaliger* defines, *Nature* signifies Gods ordinary power, or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called unnaturall: *Fortune* his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose † *Minutius* in *Octavio*, and † *Seneca* well discourseth with them *lib. 4. de beneficiis cap. 5. 6. 7. they doe not understand what they say, what is nature but God? call him what thou wilt, Nature, Jupiter, he hath as many names as offices: it comes all to one passe, God is the fountaine of all, the first giver and preserver, from whom all things depend, a quo, & per quem omnia,*

Nam quodcumque vides Deus est quocumque moveris,

God is all in all, God is every where, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himselfe, as mad himselfe, for hee holds *fatum Stoicum*, that inevitable necessity in the other extreme, as those *Chaldean Astrologers* of old did, against whom the Prophet *Ieremy* so often thunders, and those heathen Mathematicians, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom S. *Austin* so agerly confutes, those *Arabian* questionaries, *Novem Iudices*, *Albumazzer*, *Dorotheus*, &c. and our countryman *Estivodus*, that take upon them to define out of those great conjunctions of starres, with *Prothomus* the periods of kingdomes, or religions, of all future accidents, warres, plagues, schismes, heresies, and what note all from starres, and such things, saith *Magimus*, *Qua sibi & intelligentius suis reservavit Deus*, which God hath reserved to himselfe and his Angels, they will take upon them to foretell, as if starres were immediate, inevitable causes of all future accidents. *Casus Vaninus* in his booke de admirandis natura Arcanum dial. 52. de oraculis, is

Omnia continenter fieri volunt Melancthon in preceptum primum.
 † Dial. 1. lib. 4. de admir. nat. Arcanis.

† Deum omnium multis designant nominibus, &c.
 p Non intelligis te quum hac dicis negare te ipsum nomen dei: quid enim est aliud natura quam Deus, &c. Rot habet appellationes quot numerat.
 q Austin. r principio Ephemer.

T t t t

more

more free, copious and open in the explication of this Astrological Tenent of *Ptolomy*, than any of our moderne writers, *Cardan* excepted; a true disciple of his master *Pomponatius*, according to the doctrine of *Peripateticks*, he referres all apparitions, prodigies, miracles, oracles, accidents, alterations of religions, kingdomes, &c. (for which hee is soundly lashed by *Marinus Marcennus*, as well hee deserves) to naturall causes, (for spirits he will not acknowledge) to that light, motion, influences of heavens and starres, and to the intelligences that move the orbes. *Intelligentia quæ movet orbem mediante cælo, &c.* Intelligences doe all: and after a long discourse of miracles done of old, *si hæc demones possint, cur non & intelligentia cælorum moritrix?* And as these great conjunctions, aspects of planets beginne or end, vary, are verticall and predominant, so have religions, rites, ceremonies, and kingdomes their beginning, progresse, periods, in *Vrbibus, Regibus, Religionibus*, ac in particularibus hominibus hæc vera ac manifesta sunt, ut *Aristoteles* innuere videtur, & quotidiana docet experientia, ut *historias perlegens videbit, quid olim in Gentili lege love sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cælestia corpora pro mortalium beneficio religiones adificiant, & cum cessat influxus, cessat lex, &c.* And because according to their Tenents the world is eternall, intelligences eternall, influences of starres eternall, Kingdomes, Religions, alterations shall bee likewise eternall, and run round after many ages; atque iterum ad *Troiam* magnus mittetur *Achilles*; renascuntur *Religiones & Ceremonia*, res humane in idem recident, nihil nunc quod non olim fuit, & post seculorum revolutiones alias est, erit, &c. idem specie, saith *Vaninus*, non individuo quod *Plato* significavit. These (saith mine * author) these are the decrees of *Peripateticks*, which though I recite, in obsequium *Christiana fidei* detestor, as I am a Christian I detest and hate. Thus *Peripateticks* and *Astrologians* held in former times, and to this effect of old in *Rome*, saith *Dionysius Halicarnassensis* lib. 7. when those meteors and prodigies appeared in the ayre, after the banishment of *Coriolanus*, Men were diversly affected, some said they were Gods just judgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity decreed ab initio, and could not be altered. The two last opinions of necessity and chance, were, it seemes of greater note than the rest.

* Sunt qui in Fortune jam casibus omnia ponunt.

Et mundum credunt mallo rectore moveri,

Natura volente vices, &c.

For the first of Chance, as † *Salust* likewise informeth us, those old *Romans* generally received. They supposed Fortune alone gave Kingdomes and Empires, wealth, honours, offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they beganne upon better advice to thinke otherwise, that every man made his owne fortune. The last of necessity was *Seneca's* tenent, that God was alligatus causis secundis, so tyed to second causes, to that inexorable necessity, that he could alter nothing of that

* *Vaninus* dial. 52. de oraculis. (Varie homines affecti, alii dei iudicium ad tam pui exitium, alii ad naturam referrebant, nec ab indignatione dei, sed humanis causis, &c. 12. Natural. quæst. 33. 39. * *Iuv. Sat. 13.* † *Epist. ad C. Cæsar. Roman.* olim putabant fortunam regna et imperia dare: Cui debant antea mortales fortunam solam opes et honores largiri, idque duobus de causis, prima quod indignus quisque dives honoratus, potens, altissimus, vix quisquam perpetuo bonis suis frui visus. Postea prudentiores didiceret fortunam suam quæque facere.

that which was once decreed, sic erat in fatu, it cannot be altered, semel iussit, semper parat Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen, God hath once said it and it must for ever stand good, no prayers, no threats, nor power, nor thunder it selfe can alter it. *Zeno, Cinyssippus*, and those other *Stoicks*, as you may read in *Tully 2. de divinatione, Gellius lib. 6. cap. 2. &c.* maintained as much. In all ages there have beene such, that either deny God in all, or in part, some deride him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him. 'Twas so in * *Plato's* time, Some say there be no gods, others that they care not for men, a middle sort grant both. Si non sit deus, unde bona, si sit deus, unde mala? So *Cotta* argues in *Tully*, why made he not all good, or at least renders not the welfare of such as are good? As the woman told *Alexander*, if hee bee not at leasure to heare causes, and redresse them, why doth hee reigne? * *Sextus Empericus* hath many such arguments. Thus perverfe men cavill. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarme, libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or beleave any: They thinke in the meane time, (which † *Celsus* objects, and whom *Origen* confutes) we Christians adore a person put to * death with no more reason, than the barbarous *Getes* worshipped *Zamolxis*, the *Cilicians* *Mopsus*, the *Thebanes* *Amphiaras*, and the *Lebadians* *Trophonius*; one religion is as true as another, new-fangled devices, all for humane respects; great-witted *Aristotles* works are as much authentically to them as *Scriptures*, subtle *Seneca's* *Epistles* as canonical as *Saint Pauls*, *Pindarus* Odes as good as the Prophet *David's* Psalmes, *Epictetus* Enchiridion equivalent to wise *Solomons* Proverbs. They doe openly and boldly speak this and more, some of them, in all places and companies. † *Claudius* the Emperour was angry with heaven because it thundered, and challenged *Iupiter* into the field: with what madnesse, saith *Seneca*? he thought *Iupiter* could not hurt him, but he could hurt *Iupiter*. *Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius*,

Contemptorque Deum *Mezentius*, professed Atheists all in their times: though not simple Atheists neither, as *Cicogna* proves lib. 1. cap. 1. they scoffed onely at those pagan gods, their plurality, base and fictitious offices. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, and there be those that apologize for *Epicurus*, but all in vaine, *Lucian* scoffes at all, *Epicurus* he denyes all, and *Lucretius* his scholler defends him in it;

* Humana ante oculos fædè cum vita jaceret,
In terris oppressa gravi cum religione,
Quæ caput à cælis regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.

When humane kinde was drencht in superstition,
With gawly looks aloft, which frighted mortall men, &c.

T t t t 2

He

* 1. de legib. alii negant esse deos, alii Atton curare res humanas, alii utraque concedit.

* Lib 8. ad mathem.

* Origines contra Celsum l. 3. hos imbecillos non hinc, non conterriti fuisse declarat.

* Crucifixum deum ignominiose *Lucianus* vita peregrin. Christum vocat. † De ira 16. 34. Iratus celo quod obire periret, quod pugnam vocaret *Jovem*, quantâ dementia putavit sibi nocere non posse et se nocere tamen ous posse.

1 Lib. 1. 1.

† Idem status post mortem, ac fuit antequam nasceretur, or Seneca Idem erit post mortem, ac fuit antequam nasceretur. Lucerna easdem conditio, quæ un extinguatur, ac fuit antequam accenderetur, ita & hominis. y Dissert cum nunc fider. * Campanella cap. 8. Atheismi triumphat. † Comment in Genes cap. 7. † So that a man may meet an Atheist as soon in his study as in the street. = Simonis religio incerto auctore Cræonte edit. 1588. conclusio libri est. & de ira que, bibe, lude &c. tam deus figmentum est. c Lib. de immortalitate. † Pag 645 an. 1238. ad finem Henrici tertii. Idem Pifertius pag. 743. in compilat. sua.

He alone as another *Hercules*, did vindicate the world from that monster. *Vnkle* † *Pliny lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55.* in expresse words denies the immortality of the soule. * *Seneca* doth little lesse, *lib. 7. epist. 55. ad Lucilium, & lib. de consol. ad Martiam*, or rather more. Some Greeke Commentators would put as much upon *Iob*, that hee should deny resurrection, &c. whom *Pineda* copiously confutes in *cap. 7. Iob. vers. 9.* *Aristotle* is hardly censured of some both Divines and Philosophers. St *Iustine in Parænetica ad gentes*, *Greg. Nazianzen. in disput. adversus Eun. Theodoret. lib. 5. de curat. græc. affec. Origen. lib. de principiis. Pomponatius* justifies in his Tract (so stiled at least) *De immortalitate Animæ*; *Scaliger*, (who would forswear himselfe at any time, saith *Patritius*, in defence of his great master *Aristotle*) and *Dandinus lib. 3. de animâ*, acknowledge as much. *Averroes* oppugnes all spirits & supreme powers; of late *Brunus*, (*infelix Brunus*, y *Kepler* calls him) *Machiavel*, *Cesar Vannius* lately burned at *Tolome* in *France*, and *Pet. Aretine*, have publickly maintained such Atheisticall paradoxes; * with that Italian *Bocace*, with his fable of three rings, &c. *ex quo inferi hand posse internosci, qua sit verior Religio, Iudaica, Mahometana, an Christiana, quoniam eadem signa, &c.* † *Marinus Mercennus* suspects *Cardan* for his subtleties, *Campanella*, and *Charrons* booke of wisdom, with some other tracts to favour of † *Atheisme*: but amongst the rest that pestilent booke *de tribus mundi impostoribus, quem sine horrore (inquit) non legas, & mundi Cymbalum dialogus quatuor contentum, Anno 1538. auctore Perecio, Parisiis excusum* * &c. And as there have been in all ages such blasphemous spirits, so there have not been wanting their patrons, protectors, disciples and adherents. Never so many Atheists in *Italy* and *Germany*, saith *Colerus*, as in this age: the like complaint *Mercennus* makes in *France*, 50000 in that one City of *Paris*. *Fredericke* the Emperour, as † *Matthew Paris* records, *licet non sit recitabile* (I use his owne words) is reported to have said, *tres praestigiatores Moses, Christus, & Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse.* (*Henry the Lansgrave of Hessen* heard him speake it) *Si principes imperii institutioni meæ adhererent, ego multò meliorem modum credendi & vivendi ordinarem.*

To these professed Atheists we may wel adde that impious and carnall crew of worldly minded men, impenitent sinners, that goe to hell in a lethargie, or in a dream, who though they be professed Christians, yet they will *Nalla pascere culpa*, make a conscience of nothing they doe, they have cauterized consciences, and are indeed in a reprobate sense, *past all feeling, have given themselves over to wantonnesse, to worke all manner of uncleannesse, even with greedinesse*, *Ephes. 4. 19.* They doe know there is a God, a day of Judgement to come, and yet for all that, as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem iudicii evasissent, ita ludunt ac rident, ac si in cælum cum Deo regnarent*: they are as merry for all the sorrow, as if they had escaped all dangers, and were in heaven already,

—† *metus omnes, & inexorabile fatum*
Subjicit pedibus, strepitumque Acherontis avari.

Those

Those rude idiots and ignorant persons, that neglect and contemn the meanes of their salvation, may march on with these, but above all others, those *Herodian* temporizing statesmen, politicke *Machiavillians* and *Hypocrites*, that make a shew of religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves to this world, which *Paul* forbids, and like *Mercary* the Planet, are good with good, bad with bad. When they are at *Rome*, they doe there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines, Formalists, Ambadexters, lukewarme Laodiceans.* *a* All their study is to please, and their God is their commodity, their labour to satisfie their lusts, and their endeavours to their owne ends. Whatsoever they pretend, or in publike seeme to do, *b* *With the soole in their hearts, they say there is no God.*

Hæc tu — de love quid sentis?

Their words are as soft as oyle, but bitternesse is in their hearts, like *c Alexander* the 6 so cunning dissemblers, that what they thinke they never speake. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressours as most are, no bribers, no simoniackall contractors, no such ambitious, lascivious persons as some other are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*, they rise sober, and goe sober to bed, plaine dealing, upright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloved of all men: but hee that knowes better how to judge, hee that examines the heart, saith they are *Hypocrites, Cor dolo plenum, sonant vitium percussa maligne*, they are not found within. As it is with writers *d* oftentimes, *Plus sanctimonie in libello, quam libelli auctore*, more holinesse is in the booke than in the author of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then dare *operum Augustino*, reade *Austin*, frequent Sermons, and yet professed Usurers, meere Grips, *tota vita ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, and lye with a Curtezan at night.

Qui carios simulant & Bacchanalia vivunt,

They have *Esaus* hands, and *Jacobs* voice. Yea and many of those holy Friars, sanctified men, *Cappam, saith Hierom, & cilicium induunt, sed intra latronem regunt.* They are wolves in sheepes clothing,

Introrsum turpes, speciosi pelle decorâ,

Faire without, and most foule within. *c Latet plerumque sub tristis amictu lascivia, & deformis horror vili veste tegitur*; oftentimes under a mourning weed lyes lust it selfe, and horrible vices under a poore coat. But who can examine all those kindes of *Hypocrites*, or dive into their hearts? If we may guesse at the tree by the fruit, never so many as in these dayes, shew me a plaine dealing true honest man? *Es pudor, & probitas, & timor omnis abest.* Hee that shall but looke into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in malice,

T t t 3

z Rom. 12. 2.

a Omnia Aristippum docuit color & status & res.

b Phil. 13. 17.

c Guicciardine.

d Erasmus.

malice, furious in their rage, flattering and dissembling (all for their owne ends) will surely thinke they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall bee called to an account, their melancholy is at hand, they pull a plague and curse upon their owne heads, *the insursummam iram Dei*. Besides all such as are *in deos contumeliosi*, blasphemers, contemners, neglect God, or scoffe at him, as the Poets feigne of *Salmon*, that would in derision imitate *Iupiters* thunder, he was precipitated for his paines, *Iupiter intonuit contra, &c.* so shall they certainly rue it in the end, (* *in se spuit, qui in cælum spuit*) their doomes at hand, and hell is ready to receive them.

* *Senec. consol. ad Polib. ca. 21.*

Some are of opinion, that it is in vaine to dispute with such Atheistical spirits in the meane time, 'tis not the best way to reclaim them. Atheisme, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptoms, occasions, and must have severall cures and remedies. 'Tis true some deny there is any God, some confesse, yet beleieve it not; a third sort confesse and beleieve, but will not live after his lawes, worship and obey him: others allow God and Gods subordinate, but not one God, no such generall God, *non talem deum*, but severall Topicke gods for severall places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.

To describe them in particular, to produce their arguments and reasons would require a just volume, I referre them therefore that expect a more ample satisfaction, to those subtile and elaborate treatises, devour and famous Tracts of our learned Divines (schoolemen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soule, &c. out of the strength of wit and Philosophy bring irrefragable arguments to such as are ingenious and well disposed, at the least, answer all cavils and objections to confute their folly and madnesse, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind, though to final purpose many times. Amongst others consult with *Iulius Caesar Lagalla* professour of Philosophy in Rome, who hath written a large volume of late to confute Atheists: of the immortality of the soule, *Hierom. Montanus de immortalitate Anima: Lelius Vincentius* of the same subject: *Thomas Giaminus*, and *Franciscus Collius de Paganorum animabus post mortem*, a famous Doctor of the Ambrosian Colledge in Milan. Bishop *Fotherby* in his *Atheomastix*, Doctor *Dove*, Doctor *Jackson*, *Abernethy*, *Corderoy*, have written well of this subject in our mother tongue: In Latine, *Colerus, Zanchinus, Paleareus, Illiricus*, † *Philippius, Faber Faventinus, &c.* But in *lat omniū*, the most copious confuter of Deists, is *Marinus Mercennius* in his commentaries on *Genesis*: * with *Campanella's Atheismus Triumphatus*. He sets downe at large the causes of this brutish passion (seventene in number I take it) answers all their arguments and sophismes, which he reduceth totwenty sixe heads, proving withall his owne assertion; There

† *Disput. 4. Philosophia adver. Atheos Vincentii* 1627. 40.
* *Edit. Romæ* fol. 1631.

There is a God, such a God, the true and sole God, by 35 reasons. His Colophon is how to resist and repress Atheisme, and to that purpose hee addes foure especiall meanes or wayes, which who so will may profitably peruse.

SUBJECT. 2.

Despaire.

Despaires, Equivocations, Definitions, parties and parts affected.

Here be many kindes of desperation, whereof some be holy, some unholy, as some distinguisheth, that unholy he defines out of *Tully*, to be *Agritudine animi sine ulla rerum expectatione meliore*, a sicknesse of the soule without any hope or expectation of amendment: which commonly succeeds feare; for whilst evill is expected we feare, but when it is certaine, we despaire. According to *Thomas 2. 2. c. distinct. 40. art. 4.* it is *Recessus à re desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility suppoled. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to be performed by men. In some cases this desperate humor is not much to be discommended, as in warres it is a cause many times of extraordinary valour; as *Toseph. lib. 1. de bello Iud. cap. 14.* *L. Danens in Aphor. polit. pag. 226.* and many politicians hold. It makes them improve their worth beyond it selfe, and of a forlorne impotent company become conquerors in a moment.

† *Abernethy* ca. 24. of his phyticke of the Soule.

Vna salus victis nullam sperare salutem.

In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and often times *præter spem*, beyond all hope vindicate themselves. Fiftene thousand *Locrenses* fought against 100000 *Crotomenses*, and seeing now no way but one, they must all die, † thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their enemies. *Nec alia causa victoria* (saith *Iustine* mine author) *quàm quod desperaverant*. *William* the conqueror when he first landed in England, sent backe his ships, that his souldiers might have no hope of retyring backe. ‡ *Bodine* excuseth his countymens overthrow at that famous battell at *Agencourt*, in *Henry* the fift his time, (*cui simile*, saith *Froissard*, *tota historia producere non possit*, which no history can parallel almost, wherein one handfull of Englishmen overthrew a Royall army of Frenchmen) with this refuge of despaire, *pauci desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Devils, and gives a caution, that no souldiers hereafter set upon desperate persons, which † after *Frontinus* and *Vigilius*, *Gucciardine* likewise admonisheth,

† *Omissa spe victoria in destinatum mortem conspirant*, tantusque ardor singulos cepit, ut victores se putarent si non multi morerentur. *Iustini* l. 20. § *Method. bist. cap. 5.*

† *Hostiæ obire volenti iter minime interesset*, &c.

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eth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit, or in despaire of better fortune, *Desperatio facit Monachum*, as the saying is, and desperation causeth death it selfe; how many thousands in such distresse have made away themselves, and many others? For he that cares not for his owne is master of another mans life. A Tuscan Southlayer, as *† Paterculus* tells the story, perceiving himselfe and *Fulvius Flaccus* his deare friend, now both caried to prison by *Opimius*, and in despaire of pardon, seeing the young man weepe, *quin tu potius hoc inquit facis.* do as I doe, and with that knockt out his braines against the doore cheeke as he was entring into prison, *protinusque illiso capite in carceris januam effuso cerebro expiravit*, and so desperately died. But these are equivocall, unproper. When I speake of despaire, saith *h Zanchie*, I speake not of every kinde, but of that alone which concernes God. It is opposite to hope, and a most pernicious sinne, wherewith the Devell seekes to entrap men. Musculus makes foure kindes of desperation, of God, our selves, our neighbour, or any thing to be done; but this division of his may bee reduced easily to the former: all kindes are opposite to hope, that sweet moderator of passions, as *Simonides* calls it, I doe not meane that vaine hope which phantastical fellows faine to themselves, which according to *Aristotle* is *infortium vigilantium*, a waking dreame; but this divine hope which proceeds from confidence, and is an anchor to a floating soule, *spes alis agricolae*, even in our temporall affaires hope revives us, but in spirituall it farther animateth; and were it not for hope we of all others were the most miserable, as *Paul* saith in this life, were it not for hope the heart would breake, for though they bee punished in the sight of men, (*Wisdom 3. 4.*) yet is their hope full of immortality: yet doth it not so reare, as despaire doth deject, this violent and lowre passion of Despaire, and is of all perturbations most grievous, as *† Patritius* holds. Some divide it into finall and temporall, *† finall* is incurable which befall-leth reprobates, temporall is a rejection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds *† from weaknesse of faith*, as in *David* when hee was oppressed he cried out, *O Lord thou hast forsaken me*, but this for a time. This ebbes and flowes with hope and feare, it is a grievous sinne howsoever: although some kind of Despaire bee not amisse, when, saith *Zanchius*, wee despaire of our owne meanes, and rely wholly upon God: but that species is not here meant. This pernicious kind of desperation is the subject of our discourse, *bomicida anima*, the murderer of the soule, as *Austin* termes it, a fearfull passion, wherein the party oppressed thinkes he can get no ease but by death, and is fully resolved to offer violence unto himselfe, so sensible of his burthen, and impatient of his crosse, that hee hopes by death alone to bee freed of his calamity (though it prove otherwise) and chuseth with *Iob 6. 8. 9. 17. 5. Rather to be strangled and die, than to bee in his bonds.* *†* The part affected is the whole soule, and all the faculties of it, there is a privation of joy, hope, trust, confidence, of present and future good, and in their place succeed feare,

† Poster colum.

h Superpræ-
ptum primum
de Relig. &
jambus ejus.
Deinde quæ de
omni desperatione
ne scilicet autum
de qua despie-
rare solent homi-
nes de deo oppo-
nitur per eum est
peccata ungra-
visimum, &c.

† ibi s. tit. 21.
de regum institut.
Omnium per-
turbationum de-
terronda.
h. Reptrobi usque
ad finem perti-
nacter perisistit
Zanchius.
† Eritum ab in-
fidelitate propi-
ficiens.

m abernitine.

feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the mind eclipsed with blacke fumes, arising from those perpetuall terrors.

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MEMB. 3.

Causes of despaire, the Devell, melancholy, meditation, Distrust, weaknesse of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.

He principall agent and procurer of this mischief, is the Di-
vel, those whom God forsakes, the Divel by his permissi-
on layes hold on. Sometimes he persecutes them with that
worme of conscience, as hee did *Iudas*, *† Saul*, and others.
The Poets call it *Nemesis*, but it is indeed Gods just judgement, *scd sed* *n 1 Sam. 2. 16:*
serio, he strikes home at last, and setteth upon them as a thiefe in the
night, *1 Thes. 2.* *†* This temporary passion made *David* cry out, Lord *o Psal 38.*
rebuke mee not in thine anger, neither chasten mee in thine heavie displea-
sure, for thine arrowes have light upon mee, &c. There is nothing sound
in my flesh, because of thine anger. Againe, I roare for the very griefe of
my heart, and *Psalm 22.* *My God, my God, why hast thou forsaken mee,* *vers. 9.*
and art so farre from my health, and the words of my crying. I am like
to water powred out, my bones are out of joynt, mine heart is like waxe, that
is molten in the midst of my bowels. So *Psal. 88. 15. and 16. vers. and vers. 14.*
Psal. 102. I am in misery at the point of death, from my youth I suffer thy
terrors, doubting for my life; thine indignations have gone over mee, and
thy feare hath cut mee off. *Job* doth often complaine in this kinde, and
thofe God doth not assist, the Divell is ready to try and torment, still
seeking whom he may devoure. If he finde them merry, saith *Gregory*, hee
tempts them forthwith to some dissolute act, if pensive and sad, to a desperate
end. *Aut suadendo blanditur, aut minando terret*, sometimes by faire
meanes, sometimes again by foule, as he perceives men severally incli-
ned. His ordinary engine by which he produceth this effect, is the me-
lancholy humour it self, which is *balneum Diaboli*, the Devils bath; and
as in *Saul*, those evil spirits get in *†* as it were, and take possession of us. *p Inimicus su*
Black colour is a shooing horne, a bait to allure them, in so much that *maligeni, 1. em.*
many writers make melancholy an ordinary cause, and a symptome of *lib. 1. cap. 16.*
despaire, for that such men are most apt by reason of their ill disposed
temper, to distrust, fear, griefe, mistake, and amplifie whatsoever they
preposterously conceive, or fallely apprehend. *Conscientia scrupulosa*
nascitur ex vitio naturali, complexione melancholia (saith *Navarrus cap. 27.*
num. 282. Tom. 2. cap. conscient.) The body workes upon the minde, by
obfuscating the spirits and corrupted instruments, which *q Perkins* illu-
strates by simile of an Artificer, that hath a bad toole, his skill is good, *q Cases of con-*
abilitie correpsondent, by reason of ill tooles, his work must needs be *science. l. 1. 16.*
lame and unperfect. But melancholy and despaire though often, doe
not alwaies concur; there is much difference, melancholy fears with-
out a cause, this upon great occasion; melancholy is caused by fear and
griefe,

V v v v

† Tract. Melan.
cap. 3. et 4.
Cap. 3. de men-
tation. Deo
minus se cure
esse, nec ad sa-
lutem predesti-
natos esse.
Ad desperatio-
nem sepe ducit
hec melancholia,
et est fre-
quentissima ob-
suppositio metū
aterrumque
iudicium interior
et merus in des-
peratione inple-
rumque desi-
nunt.
† Comment. in
1 cap. gen. artic.
3. quia impij
florant sunt op-
primuntur &c.
alius ex consi-
deratione huius
seria despera-
tionis.
* Lib. 20. c. 17.
* Damna tum se
putavit, et per
quatuor menses
gehennæ penam
sentire.
11566. ob tri-
tium diutius
perstatum con-
scientie stimu-
lis agitur,
&c.
* Tom. 2. c. 27.
2. un. 282. con-
versatio cum
scrupulis vi-
gilie, jejunia.
2. Solitarius et
superstitiosus
plurimque exa-
gitat conscientia,
non merca-
tores lenones,
cupones fan-
tasticos &c.
laetorem huius
nati sunt con-
scientiam tu-
mescens plurimque
conscientiam
nequeunt lenes
satiari, &c.

grief, but this torment procures them and all extremitie of bitternesse, much melancholy is without affliction of conscience, as † Bright & Perkins illustrate by foure reasons; and yet melancholy alone againe may be sometimes a sufficient cause of this terror of conscience. † Felix Plater so found it in his observations, *ē melancholicis alij damnatos se putant, Deo curā non sunt, nec predestinati, &c.* They thinke they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious, and 'tis common to be seene, *Melancholy for feare of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they bee immoderate, end often with it.* Intolerable paine and anguish, long sickness, captivity, miserie, losse of goods, losse of friends, and those lesser griefs doe sometimes effect it, or such dismall accidents. *Si non statim relevantur,* saith † Mercennus, *dubitant an sit Deus,* if they bee not eased forthwith, they doubt whether there be any God, they rave, curse, and are desperately mad, because good men are oppressed, wicked men flourish, they have not as they thinke to their desert, and through impatience of calamities are so misaffected. Democritus put out his eies, *ne malorum civium prosperos videret successus,* because he could not abide to see wicked men prosper, and was therefore ready to make away himselfe, as * Agellius writes of him. Felix Plater hath a memorable example in this kinde, of a Painters wife in Basil, that was melancholy for her sons death, and from melancholie became desperate, she thought God would not pardon her sins, * and for foure months, still raved, that shee was in hell fire, already damned. When the humour is stirred up, every smal object aggravates and incenseth it, as the parties are addicted. * The same author hath an example of a merchant man, that for the losse of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poore, yet a good Scholler & a great Divine; no perswasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discrete. Solitariness, much fasting, divine meditations, and contemplations of Gods judgements, most part accompanie this melancholy, & are main causes, as * Navarrus holds, to converse with such kinde of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas inedia, studia, & meditationes cælestes, de rebus sacris & religione semper agitant, &c.* Manie (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits, and as Lemnius adds, lib. 4. cap. 21. * *If they bee solitarie given, superstitious, precise, or very devout: seldom shall you finde a Merchant, a Souldier, an Inne keeper, a Bawd, an Host, an Usurer so troubled in minde, they have cheeverell consciences that will stretch, they are seldom moved in this kinde or molested: young men and middle age are more wild, and lesse apprehensive; but old folkes, most part, such as are timorous and religiously given.* Pet. Forestus. observat. lib. 10. cap. 12. *de morbis cerebri,* hath a fearfull example of a Minister, that through precise fasting in Lent, and overmuch meditation contracted this mischief, and in the end became desperate, thought he saw devils in his chamber, and that he could not be saved, he smelled nothing, as he said, but fire and brimstone, was already in hell, and would

would ask them still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorn, and replied that hee saw devils, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone, but at last he was by him cured. Such another story I finde in Plater observat. lib. 1. A poore fellow had done some foule offence, and for foureteen dayes would eat no meate, in the end became desperate, the Divines about him could not ease him, * but so he died. Continual meditation of Gods judgements troubles many. *Multi ob timorem futuri iudicii,* saith Guastinerius cap. 5. tract. 15. *& suspicionem desperabundi sunt:* David himselfe complains that Gods judgements terrified his Soule, Psal. 119. part. 16. vers. 8. *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* Quoties diem illius cogito (saith * Hierome) toto corpore contremisco, I tremble as often as I thinke of it. The terrible meditation of hell fire & eternal punishment much torments a sinfull filly soule. What's a thousand years to eternitie? *Vbi maror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine;* a finger burnt by chance we may not endure, the paine is so grievous, we may not abide an houre, a night is intolerable; and what shal this unspeakable fire then be that burnes for ever, innumerable infinite millions of years, in omne annu, in eternum. O eternitie.

* *Eternitas est illa vox,
Vox illa fulminatrix
Tonitruū minator,
Fragoribusq; celi,
Eternitas est illa vox,
...metā carens & oris, &c.*

*Tormenta nulla territant,
Quæ finiuntur annis,
Eternitas, eternitas
Versat coquitq; peccatū,
Auges hæc penam indies,
Centuplicatq; flammam, &c.*

This meditation terrifies these poore distressed soules, especially if their bodies be predisposed by melancholy, they religiously given, & have tender consciences, every smal object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, *Many are called, few are chosen. Not every one that saith Lord. Feare not little flocke. Hee that stands let him take heed lest hee fall. Worke out your salvation with feare and trembling. That night two shall bee in a bed, one received, the other left. Straight is the way that leads to heaven, and few there are that enter therein.* The parable of the seed and of the sower, some fell on barren ground, some was choaked. *Whom he hath predestinated hee hath chosen. Hee will have mercy on whom he will have mercy. Non est volentis nec currentis sed miserentis Dei.* These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiositie, needlesse speculation, contemplation, sollicitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, Gods secrets, they will know more than is revealed by God in his word, humane capacitie, or ignorance can apprehend, and to importunate enquire after that which is revealed; mysteries, ceremonies, observation of Sabbaths, lawes, duties, &c. with many such which the Casuists discusse, and Schoolemen broach, which divers mistake, misconster, misapply to themselves, to their owne un-

y. xunon scutis
sulphur inquit?

2. Desperaten-
dus misere pe-
nit.

3 In 27. Ioban-
tis. Non pauci
se cruciant, &
excarificant
in tantum, ut
non parum ab-
sint ab insania,
neq; tamen a-
liud hac mentis
anxietate effici-
unt, quam ut
diabolo potesta-
tem faciant ip-
sos per de-
spirationem ad in-
feros producen-
di.
* Draxellius
Nicer. lib. 2.
cap. 11.

doing, and so fall into this gulf. *They doubt of their Election, how they shall know it, by what signes. And so far forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Diuill by Desperation to carry them to hell;* but the greatest harme of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: *b* and do more harme in the Church (saith Erasmus) then they that flatter; great danger on both sides, the one lulls them asleep in carnall securitie, the other drives them to despaire. Whereas *c* S. Bernard well adviseth, *Wee should not meddle with the one without the other, nor speak of judgement without mercy, the one alone brings Desperation, the other security.* But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no saluation, no balsome for their diseased soules, they can speake of nothing but reprobation, hell fire, and damnation, as they did; *Luke 11. 46.* lade men with burdens grievous to bee borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to *d* require charitie, as *Brentius* observes, of others, *bonitie, meeknesse, love, patience, when they themselves breath nought but lust, envy, covetousnesse.* They teach others to fast, give almes, doe penance, and crucifie their minde with superstitious observations, bread and water, haire cloathes, whips, and the like, when they themselves have all the dainties the world can afford, ly on a downe bed with a Curtisan in their armes: *Hec quantum patimur pro Christo*, as *e* hee said, what a cruell tyranny is this. so to insult over and terrifie mens soules. Our indiscreet Pastors many of them come not farre behind, whilest in their ordinary sermons they speake so much of election, predestination, reprobation *ab aeterno*, subtraction of grace, praeterition, voluntary permission, &c. by what signes and tokens they shall discern and try themselves, whether they bee Gods true children elect, *an sint reprobi, predestinati, &c.* with such scrupulous points, they still aggravate sinne, thunder out Gods judgements without respect, intempestively raile at and pronounce them damned, in all auditories, for giving so much to sports and honest recreations, making every small fault and thing indifferent, an irremissible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

These bitter potions (saith f Erasmus) are still in their moutbes, nothing but gall and horror, and a mad noise, they make all their auditors desperate: many are wounded by this meanes, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their saluation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complaine of Parsons Resolution, and other books of like nature (good otherwise) they are too tragicall, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kinde.

The last and greatest cause of this malady, is our owne conscience, sense

sense of our finnes, and Gods anger justly deserved, a guilty conscience for some foule offence formerly committed,

† *O miser Oreste, quid morbi te perdit?*

Or: *Conscientia, Sam enim mihi conscius de malo perpetrato.*

A good conscience is a continuall feast, but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so *Pierius* in his Hieroglyph. compares it) another hell. Our conscience which is a great ledgier booke, wherein are written all our offences, a register to lay them up, (which those *Egyptians* in their Hieroglyphicks expressed by a mill, as well for the continuance, as for the torture of it) grinds our soules with the remembrance of some precedent finnes, makes us reflect upon, accuse and condemne our owne selves. *h* *Sinne lies at doore, &c.* I know there bee many other causes assigned by *Zanchinus* *i* *Musculus*, & the rest, as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, *k* *Instar ulceris corpus jugiter percellens:* This scrupulous conscience (as *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their unworthinesse, and consideration of their owne dissolute life, accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the meane time Gods mercies, they fall into these inconveniences. The Poets call them *m* *Furies, Dire*, but it is the conscience alone which is a thousand witnesses to accuse us,

* *Nocte dieq, sum gestant in pectore testem.*

A continuall testor to give in evidence, to empanell a Iurie to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bayliffe to carry us, a Serjeant to arrest, an Attourney to plead against us, a gaolour to torment, a Iudge to condemne, still accusing, denouncing, torturing and molesting. And as the statue of *Inno* in that holy citie neare *Euphrates* in * *Assyria* will looke still towards you, sit where you will in her temple, shee thares full upon you, if you go by, she follows with her eye, in all sites, places, conventicles, actions, our conscience will bee still ready to accuse us. After many pleasant daies, and fortunate adventures, merrie tides, this conscience at last doth arrest us. Well he may escape temporal punishment, a bribe a corrupt Iudge, and avoid the censure of law, and flourish for a time, for *o* *who ever saw (saith Chrysostome) a covetous man troubled in minde when he is telling of his money, an adulterer mourne with his mistress in his armes: wee are then drunke with pleasure, and perceive nothing: yet as the prodigall Son had daintie fare, sweet musick at first, merry companie, jovial entertainmēt, but a cruel reckoning in the end, as bitter as wormewood, a fearfull visitation commonly follows. And the diuel that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Judas*, to bring them to despaire, every small circumstance before neglected and contemned, will now amplifie it self, rise up in judgement and accuse, the dust of their shooes, dumbe creatures, as to *Lucians* tyrant, *leſtus & candela* the bed and candle did bear*

† *Esquiped.*

g Pierius.

h Gen 4.

i 9. Causes

Musculum

mak. 2.

k Plutarch.

l Alios misere

castigat plena

scrupulis con-

scientia, nodum

in serpo qua-

runt & ubi nat-

la causa subest

miser cordia

divine diffiden-

tes. se orco de-

stinant.

m Calima lib 6.

** Juvencal.*

** Lucian de dea*

syria.

Si adstiteris, re-

afficit, si tran-

scas, visu reſe-

quitur.

n Prima hec est

ultio, quod se

Judice nemo

nocens absolvi-

tur, improba

quamvis gratia

Isach pratoris

visceris urinae.

Iuvenal.

o Quis unquam

vidit avarum

ringi, dum lu-

crum adest, a-

dulterum dum

porus voro,

lugere in per-

petrando scelo-

re, voluptate

summi ebrii,

proinde

non fecimus,

&c.

b Ecclesiast. 1. 1.
Haec scio an-
im, ut disci-
men ab his qui
blandiuntur, an
ab his qui terri-
ant, ingens u-
triusque pericu-
li: ad securita-
tem ducunt alii
assiduum magnitudine
mentem absor-
bent, & in de-
spirationem tra-
hant.

c Bern sup. 16
Cant. 1. alterum
sine altero pro-
ferre non expe-
dit: recordatio
solum Judicii
in desperatione
praecipitat, &
miser cordie
fallax offensa-
rio pessimam ge-
nerat securita-
tem.
d In Luc. hom.
103. exigunt
ab aliis charita-
tem, beneficen-
tiam, cum ipsi
nil sperant pra-
ter libidinem,
invidiam, avar-
itiam

e I eo decimus.

f De futuro ju-
dicio de damna-
tione horrendū
crepuit. & a-
maras illius po-
tionis inove-
semper habent,
ut multo inde
in desperatione
non cogant.

witnesse, to torment their soules for their sins past. Tragical examples in this kinde, are too familiar and common: *Adrian, Galba, Nero, Otho, Vitellius, Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them. ^a *Konnerius* King of *Scotland*, when he had murdered his Nephew *Malcolme* King *Duffes* sonne, Prince of *Cumberland*, and with counterfeit teares and protestations dissembled the matter along time, ^b at last his conscience accused him, his unquiet soule could rest day nor night, hee was terrified with fearefull dreames visions, and so miserably tormented all his life. It is strange to read what *Cominius* hath written of *Lewes* the 11, that *French* King, of *Charles* the 8, of *Alphonfus* King of *Naples*, in the fury of his passion how he came into *Sicily*, and what pranks he plaid. *Guicciardine* a man most unapt to beleieve lies, Prelates how that *Ferdinand* his fathers ghost who before had died for griefe, came and told him, that he could not resist the *French* King, he thought every man cried *France, France*; the reason of it (saith *Cominius*) was because he was a vile tyrant, a murderer, an oppressour of his subjects, he bought up all commodities, and sold them at his owne price, sold Abbies to *Jews* and *Falkoners*, both *Ferdinand* his father, and hee himselfe, never made conscience of any committed sin, and to conclude saith he, it was impossible to do worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero, Otho, Galba*, so persecuted with spirits in every house they came, but for their murders which they had committed. ^c Why doth the diel haunt many mens houses after their deaths, appear to them living, & take possession of their habitations, as it were, of their pallaces, but because of their several villanies? why had *Richard* the 3 such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Herod* so tortured in his mind? because he had made away *Mariamne* his wife. Why was *Theodoricus* the King of the *Goths* so suspicious, and so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his son in law, those worthy *Romans*? *Calius* lib. 27. cap. 22. See more in *Plutarch*, in his tract *De his qui se oia Numine puniuntur*, and in his booke *De tranquillitate animi*, &c. Yea, and sometimes God himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation *Perkins* calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, God the avenger, as ^d *David* tearmes him, *ultor & tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Iudas*, which the Poets expressed by *Adrastia*, or *Nemesis*:

*Assquitur Nemesisq; virum vestigia servat,
Ne male quid facias.*

And she is, as ^e *Ammianus* lib. 14. describes her, the *Queene of causes*, & *moderator of things*, now she pulls down the proud, now shee rears and encourageth those that are good, he gives instance in his *Eusebius*, *Nicéphorus* lib. 10. cap. 35. eccles. hist. in *Maximianus* and *Julian*. Fearfull examples of Gods just judgement, wrath & vengeance are to be found in all histories, of some that have been eaten to death with Rats & Mice, as ^f *Popelius* the second King of *Poland*, ann. 830, his wife and children,

^a Buchanan, lib. 6. Hist. Scot.

^b Ammianus con-
scientia sceleris
inquietus, nullū
admitte pœni-
um, sed semper
cruciatu nullū
& interdu per
sonnum istū
horrore plenis
pertransactū,
&c.
^c De bello Ne-
apol.

^d Thireus delo-
cia in seipso part.
1. cap. 2. Nero's
mother was
still in his cies.

^e Plut. 44. 1.

^f Regina causa-
rum & arbitra
rerum nunc e-
st & ea cervicem
opprimat, &c.

^g Ale. Gagui-
na carat reg.
poc.

the like story is of *Hatto* Archbishop of *Mentz*, Ann. 969, so devoured by these vermine, which howsoever *Serrarius* the Jesuite *Magnus. re- rum lib. 4. cap. 5.* impugne by 22 arguments, *Tristremus*, ^h *Munster*, *Mag- aliburgensis*, and many others relate for a truth. Such another example I finde in *Geraldus Cambrensis* *Itin. Cam. lib. 2. cap. 2.* and where not?

And yet for all these terrors of conscience, affrighting punishments which are so frequent; or whatsoever else may cause or aggravate this fearefull malady in other religions. I see no reason at all why a Papist at any time should despaire, or be troubled for his sins; for let him be never so dissolute a cariffe, so notorious a villain, so monstrous a sinner, out of that Treatise of Indulgences, and merits of which the Pope is dispensator, hee may have free pardon and plenary remission of all his sinnes. There bee so many generall pardons for ages to come, 40000 yeares to come, so many subsidies, so frequent gaole-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in several Churches, so many Altars consecrated to this purpose, that if a man have either mony or friends, or will take any paines to come to such an Altar, hear a Masse, say so many *Pater-nosters*, undergoe such and such penance, hee cannot do amisse, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Camera Apostolica*, which was first published to get money in the daies of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjurie, murder, incest, adultery, &c. for so many grosses or do'lors (able to invite any man to sinne, and provoke him to offend, me thinkes, that otherwise would nor) such comfortable remission, so gentle & parable a pardon, so ready at hand, with so small cost and sure obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or wil at least to ease himselfe, can any way miscarry or be misaffected, how hee should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunninglie string and unstring, winde and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage fertile and remove, erect with such facilitie and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

SUBJECT. 4.

Symptomes of Despaire, Fear, Sorrow, Suspition, Anxietie, Horror of conscience, fearefull dreames and visions.

S Shoemakers doe when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despaire are most violent, tragicali and grievous, farre beyond the rest, not to bee expressed but negatively, as it is privation of all happinesse, not to be endured, for a wounded

^h Cosm. Van-
der. & Magde.

† Plinius cap. 10
lib. 35 Consum-
pti affectibus,
Agamemnonis
caput velavit,
ut videret quem
posset maxime
interdum in
cognatis patre
sugillat.

wounded spirit who can beare it? Prov. 18. 19. What therefore † *Timanthes* did in his picture of *Iphigenia*, now ready to be sacrificed, when he had painted *Chalcas* mourning, *Ulysses* sad, but most sorrowfull *Mene-laus*; and shewed al his art in expressing variety of affections, he covered the maids father, *Agamemnon*'s head with a vaile, & left it to every spec-tator to conceive what he would himselfe; for that true passion & sor-row in *summo gradu*, such as his was, could not by any art be deciphered. What he did in his picture, I will doe in describing the Symptoms of Despaire, imagine what thou canst, feare, sorrow, furies, griefe, paine, terror, anger, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceive it. 'Tis an Epi-tome of hel, an extract, a quintessence, a compound, a mixture of all fe-ral maladies, tyrannical tortures, plagues and perplexities. There is no sicknesse almost but Physick provideth a remedy for it; to everie fore, Chirurgery will provide a salve: friendship helps poverty; hope of libertie culeth imprisonment; sute and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chi-rurgery, what wealth, favour, authoritie can relieve, bear out, asswage, or expell a troubled conscience? A quiet minde cureth all them, but al they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, durum, pestilens, atrox, ferum*, concur in this, it is more than melancholy in the highest degree; a burning feaver of the soule; so mad, faith *Tacchi-nus*, by this misery; feare, sorrow and despaire hee puts for ordinary symptoms of Melancholy. They are in great paine & horror of mind, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

¶ *Perpetua impietas, nec mensa tempore cessat,*

Exagitat vesana quies, somnig; furentes.

Neither at bed, nor yet at bord,

Will any rest Despaire afford.

Fear takes away their content, & dries the bloud, wasteth the marrow, alters their countenance, even in their greatest delights, singing, dancing, dalliance they are still (faith *Lemnius*) tortured in their soules. It con-sumes them to naught, *I am like a Pelican in the wilde: nesse* (faith *David* of himselfe, temporally afflicted) *an Owle because of thine indignation.* Psal. 102. vers. 8, 10. and Psal. 55. 4. *My heart trembleth within mee, and the terrors of death have come upon me; feare and trembling are come upon mee, &c. at deaths dore,* Psal. 107. 18. *Their soule abhorres all manner of meats.* Their sleep is (if it be any) unquiet, subject to fearfull dreams and terrors. *Peter* in his bonds, slept secure, for hee knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that hee killed not his father, because he so securely slept. Those Mar-tyres in the Primitive Church were most chearfull and merry in the midst of their persecutions; but it is far otherwise with these men, tof-fled in a Sea, and that continually without rest or intermission, they can thinke of naught that is pleasant, *their conscience will not let them bee quiet*, in perpetual feare, anxiety, if they bee not yet apprehended, they are

are in doubt still they shall be ready to betray themselves, as *Cain* did, he thinks every man will kill him: *And roare for the griefe of heart,* Psal. 38. 8. as *David* did, as *Iob* did, 20. 3. 21. 22. &c. *Wherefore is light given to him that is in miserie, and life to them that have heavie hearts? Which long for death, and if it come not, search is more then treasures, and re-joyce when they can finde the grave.* They are generally wearie of their lives, a trembling heart they have, a sorrowful minde, and little or no rest.

Terror ubiq; tremor, timor undiq; et undiq; terror. Feares, terrors and affrights in all places, at all times and seasons. *Ci-bum & potum pertinaciter averfantur multi, nodum in seipso queritantes, & culpam imaginantes ubi nullus est,* as *Wierus* writes de *Lamius* lib. 3. c. 7. they refuse many of them meat and drinke, cannot rest aggravating stil and supposing grievous offences where there are none. Gods heavie wrath is kindled in their soules, and notwithstanding their continuall praiers and supplications to *Christ Iesus*, they have no release or ease at ali, but a most intolerable torment, and insufferable anguish of consci-ence, and that makes them through impatience to murmur against God many times, to rave, to blaspheme, turne Atheists, and seek to of-fer violence to themselves. *Deut. 28. 65, 66. In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and feare of hearts.* † *Martinus Mercurius* in his comment on *Genesi*, makes mention of a desperate friend of his, whom amongst others hee came to visit, and exhort to patience, that broke out into most blasphemous Atheisticall speeches, too fearfull to relate, when they wished him to trust in God, *Quis est ille Deus? inquit, ut serviam illi, quid proderit si oraverim, si presens est cur non succurrit, cur non me carcere, inedia, squallore confectum liberat, quid ego feci? &c. absit a me huiusmodi Deus.* Another of his acquaintance brake out into like Atheisticall blasphemies, upon his wives death raved, cursed, said and did hee car'd not what. And so for the most part it is with them all, many of them in their extremitie, think they hear and see visions, outcries, confer with devils, that they are tormented, possessed, & in hell fire, already dam-ned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condénation is already past, and not to be revoked, the diel will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distresse of mind, no hope, no faith, past cure, reprobate, continual-ly tempted to make away themselves: Something talks with them, they spit fire & brimstone, they cannot but blaspheme, they cannot repent, beleieve, or thinke a good thought, so far carried, *ut cogantur ad impia cogitandum etiam contra voluntatem,* faith *Felix Plater, ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humours, to offer violence to others, their familiar & dear friends sometimes, or to meeke stran-gers, upon very small or no occasion: For hee that cares not for his owne, is master of another mans life. They thinke evill against their wils; that which they abhorre themselves, they must needs think, doe, and speake. He gives instance in a patient of his, that when hee would

X x x

pray,

† Art. 3. cap. 1
lib. 2. c. 10. quod
horrendum ac-
tu desperatione
dum quidam me
presente cum
ad patientiam
hortaretur, &c.

lib. 1. de scr.
cap. 1.

e Admaledicendum Deo.

e Gulari.

Dam. h. e.
 furio imbrat
 ipem meum no-
 randa, in reli-
 quis sana, &
 judiciorum.
 per e. ancos me
 lanchoia dam-
 natam se dicit,
 conscientia su-
 mulu oppressa,
 &c.
 h. Aliter conque-
 rentes audisse
 esse ex damna-
 torum numero,
 Deo non effecu-
 re aliaque in-
 fonta que pro-
 pter non aude-
 bant, vel abhor-
 rebant.

pray, had such evil thoughts still suggested to him, & wicked meditations. Another instance he hath of a woman, that was often tempted to curse God, to blaspheme and kill her selfe. Sometimes the Divell (as they say) stands without and talks with them, sometimes hee is within them, as they think, and there speaks and talks as to such as are possessed; so *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable example of *Francis Spira* an Advocate of *Padua*, ann. 1545, that being desperate, by no counsel of learned men could be comforted, he felt (as he said) the pains of hell in his soul, in all other things he discoursed aright, but in this most mad. *Frismelica*, *Bullovat*, and some other excellent Physitians, could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, & so he desperately died. *Springer* a Lawyer hath written his life. Cardinal *Crescence* died so likewise desperate at *Verona*, still hee thought a black dog followed him to his death-bed, no man could drive the dog away. *Sterdan*, com. 23. cap. lib. 3. Whilst I was a writing this Treatise, saith *Montaltus* cap. 2. de mel. 3. A Nun came to me for helpe, well for all other matters, but troubled in conscience for five years last past, shee is almost mad, and not able to resist, thinks she hath offended God, and is certainly damned. *Felix Plater* hath store of instances of such as thought themselves damned, forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come near the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended and remitted, as the malady it self is more or lesse, some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.

SUBSECT. 5.

Prognostiques of Despaire, Atheisme, Blasphemy, violent death, &c.

i Musculus.
 Parvulus, ad
 vnu forte in-
 tendit cogit
 homine.
 e. 3. De mentis
 alienat. chyro.
 lib. 1.
 i Flor. Mercat-
 uria duobus ex-
 tremis tenta-
 ta, &c.

n. Alerneticus.

Oft part these kind of persons make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. A wounded spirit who can bear, *Prov.* 18. 14. As *Cain*, *Saul*, *Achitophel*, *Judas*, blasphemed & died. *Bede* saith, *Pilat* died desperate 8 years after Christ. *Felix Plater* hath collected many examples. A Merchant's wife that was long troubled with such temptations, in the night rose from her bed, and out of the window broke her necke into the street: another drowned himselfe desperate as hee was in the *Rhine*, some cut their throats, many hang themselves. But this needs no illustration. It is controverted by some, whether a man so offering violence to himself, dying desperate, may be saved I or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercie, the worst is to be suspected, because they die impenitent. If their death had been a little more lingring, wherein they might have some leasure in their hearts to cry for mercy, charity may judge the best, divers have beene recovered

recovered out of the very act of hanging & drowning themselves, and so brought *ad sanam mentem*, they have beene very penitent, much abhorred their former fact, confessed that they have repented in an instant, & cryed for mercy in their hearts. If a man put desperate hands upon himselfe, by occasion of madnesse or melancholy, if hee have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as *Turks* doe, that thinke all fooles and mad men go directly to heaven.

SUBSECT. 6.

Cure of Despaire by Physick, good counsell, comforts, &c.

Experience teacheth us that though many die obstinate, and wilfull in this malady, yet multitudes again are able to resist and overcome, seek for help and find comfort, are taken *ex faucibus Erebi*, from the chops of hell, and out of the divels pawes, though they have by obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill mee* (saith *Iob*) yet will I trust in him, out of good counsel, advice, & Physick. *P. Bellowacus* cured a Monke by altering his habit, and course of life: *Plaser* many by Physick alone. But for the most part they must concur, and they take a wrong course that think to overcome this feral passion by sole Physick; and they are as much out, that thinke to worke this effect by good advice alone, though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this diseale:

alterius sic altera poscit opem.

For Physick the like course is to be taken with this as in other melancholie, diet, aire, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same meanes. They must not bee left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to bee applied, as they shall see the parties inclined, or to the causes, whether it be losse, fear, grief, discontent, or some such feral accident, a guiltie conscience, or otherwise by frequent meditation, too grievous an apprehension, & consideration of his former life: by hearing, reading of Scriptures, good Divines, good advice & conference, applying Gods word to their distressed soules: it must be corrected and counter-poysed. Many excellent exhortations, parateticall discourses are extant to this purpose, for such as are any way troubled in minde, *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Bolton*, *Culmannus*, *Hemmingius*, *Calius secundus*, *Nicholas Laurentius*, are copious in this subject: *Azorius*, *Navarrus*, *Sayrus*, &c. and such as have written cases of conscience amongst our Pontificall writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advice, tending

X x x x

to

o John Major
 curis parum
 quidam nega-
 tur Christum,
 per ubiogra-
 phum post res-
 titutus.
 p Trincavellus
 lib. 3. consil. 46.

My brother
 George Burton
 M. James
 Whitehall,
 Rector of
 Chesham in Staf-
 fordshire my
 quondam cham-
 ber fellow, and
 his fellow stu-
 dent in Christi-
 Church Oxon.

a Scio quam
vana sit cogi-
tatio ex humano-
rum meritorum
penes a fidos
confutatio, nisi
coram Deo
audiarur, a quo
vita, refrigeri-
um solatium,
penitentia,
b Audit ad-er-
sus desperatio-
nem.

c Tom. 2. cap. 27
num. 232.
d Anverso cogi-
tationis a re-
scrupulosa con-
tritione ser-
pulum.

to this subject, and out of Gods word, knowing, as *Culmannus* saith upon the like occasion, ^a how unavailable and vaine mens counsels are to comfort an afflicted conscience, except Gods word concurre and be annexed, from which comes life, ease, repentance, &c. Presupposing first that which *Beza*, *Greenham*, *Perkins*, *Bolton*, give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good advice, before any remedies be applied: To such therefore as are so thoroughly searched and examined, I ad-
dresse this following discourse.

Two main Antidotes ^b *Hemmingius* observes opposite to Despaire, good Hope out of Gods word, to be embraced, pei verfe securitie and presumption, from the devils treacherie, to be rejected, *illa salus anime, hac pestis*; one saves, the other kills, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. ^c *Navarrus* the Casuist, reckons up ten special cures out of *Anthon. 1. part. Tit. 3. cap. 10. 1. God, 2. Physick. 3. d avoiding such objects as have caused it. ^{4.} Submission of himself to other mens judgements. ⁵ Answer of all objections, &c. All which *Caietan*, *Gerfon lib. de virt. spirit. Sayrus lib. 1. cas. conf. cap. 14.* repeat and approve out of *Emanuel Roderiques, cap. 51. & 52. Greenham* prescribes ⁶ speciall rules, *Culmannus 7.* First to acknowledge all help come from God. ^{2.} That the cause of their present misery is sin. ^{3.} To repent and be heartily sorry for their sins. ^{4.} To pray earnestly to God they may be eased. ^{5.} To expect and implore the prayers of the Church, and good mens advice. ^{6.} Physick. ^{7.} To commend themselves to God, and rely upon his mercy: others otherwise, but all to this effect. But foras-
much as most men in this malady are spiritually sicke, void of reason almost, overborne by their miseries, and too deep an apprehension of their finnes, they cannot apply themselves to good counsell, pray, be-
leeve, repent, we must as much as in us lies occur and help their pecu-
liar infirmities, according to their severall causes and Symptomes, as
we shall finde them distressed and complain.*

The main matter which terrifies and torments most that are trou-
bled in mind, is the enormitie of their offences, the intolerable burden
of their sins, Gods heavy wrath & displeasure so deeply apprehended,
that they account themselves reprobates, quite forsaken of God, already
damned, past all hope of grace, incapable of mercy, *diaboli mancipia*,
slaves of sin, and their offences so great they cannot be forgiven. But
these men must know there is no sin so haynous which is not pardona-
ble in it self, no crime so great, but by Gods mercy it may be forgiven.
Where sin aboundeth, grace aboundeth much more, Rom. 5. 20. And what
the Lord said unto *Paul* in his extremitie, *2 Cor. 11. 9. My grace is suf-
ficient for thee, for my power is made perfect through weaknesse*, concernes e-
very man in like case. His promises are made indefinite to al beleevers,
generally spoken to all touching remission of finnes that are truly pe-
nitent, grieved for their offences, and desire to be reconciled, *Matth.*
9. 12, 13. I came not to call the righteous, but sinners to repentance, that is,
such as are truly touched in conscience for their finnes. Again, *Mat.*
11. 28.

11. 28. Come unto mee all ye that are heavy laden, and I will ease you,
Ezek. 18. 27. At what time soever a sinner shall repent him of his finnes,
from the bottome of his heart. I will blot out all his wickednesse out of my re-
membrance saith the Lord, Isay 43. 25. I even I am hee that put away thine
iniquitie: for mine owne sake, and will not remember thy finnes. As a fa-
ther (saith David, Psal. 103. 13) hath compassion on his children, so hath
the Lord compassion on them that feare him. And will receive them a-
gain as the prodigall sonne was entertained, Luk. 15. If they shall
io come with teares in their eyes and penitent heart. Peccator agnoscat.
Deus ignoscit. The Lord is full of compassion and mercy, slow to anger,
of great kindnesse, Psal. 103. 8. Hee will not alwaies chide, neither keepe his
anger for ever, 9. As high as the heaven is above the earth, so great is his
mercy towards them that feare him. 11. As farre as the East is from the
west, so farre hath he removed our finnes from us, 12. Though Guilt cry
out in the anguish of his soule, my punishment is greater than I can
bear, tis not so, Thou liest Cain (saith Austin) Gods mercy is greater then
thy sins. His mercy is above all his works, Psal. 145. 9. able to satisfie for
all mens finnes, antilustron, 1 Tim. 2. 6. His mercy is a panacea, a balsome
for an afflicted soule, a Sovereigne medicine, an alexipharmacum for
all sinne, a charme for the Divell, his mercy was great to Solomon, to
Atanassius, to Peter, great to all offenders, and whosoever thou art, it
may be so to thee. For why should God bid us pray (as Austin infers)
Deliver us from all evill, nisi ipsi misericors perseveraret, if hee did not in-
tend to help us? He therefore that doubts of the remission of his sins,
denies Gods mercy, and doth him injurie, saith Austin. Yea but thou
replyest, I am a notorious sinner, mine offences are not so great as in-
finite. Heare Fulgentius, Gods invincible goodnesse cannot be overcome
by sinne, his infinite mercy cannot be terminated by any, the multitude of his
mercie is equivalent to his magnitude. Heare Chrysostome, Thy malice
may be measured, but Gods mercie cannot be defined, thy malice is circum-
scribed, his mercies infinite. As a drop of water is to the Sea, so are thy
misdeeds to his mercy, nay there is no such proportion to be given;
for the Sea though great, yet may be measured, but Gods mercie can-
not be circumscribed. Whatsoever thy finnes be then in quantitie
or quality, multitude or magnitude, feare them not, distrust not, I
spreake not this, saith Chrysostome, to make thee secure and negligent, but
to cheere thee up. Yea but thou urgest againe, I have little comfort
of this which is said, it concernes mee not, Inanis penitentia quam se-
quens culpa coinquinat, tis to no purpose for me to repent and to doe
worse then ever I did before, to persevere in sinne, and to returne to
my lusts as a dog to his vomit, or a swine to the mire, to what end is
it to aske forgiveness of my finnes, and yet daily to sinne againe and
again, to doe evill out of an habit. I daile and hourelic offend in
thought, word, and deed, in a relapse by mine owne weaknesse and
wilfulnesse, my bonus Genius, my good protecting angel is gone, I am
false from that I was, or would be, worse and worse, my latter end is
worse then my beginning: Si quotidie peccas, quotidie, saith Chrysostome,
penitentiam age, If thou daile offend, daile repent: si twice, thrice, an
hundred,

e A'agnu' in-
juriam Deo ja-
cit qui diffidit
de eius miseri-
cordia.
f Bonitas inci-
dit on' incitatur
infinita miseri-
cordia non fini-
tur.
g Rom 3. De
penitentia. Tua
quidem malitia
mensuram ha-
bet, Dei autem
misericordia
mensuram non
habet. Tua ma-
litia circum-
scripta est, &c.
h Pelagus c'p
magnum men-
surum habet.
i Dei autem &c.
h Non ut desi-
deres vos jaci-
am sed ut ala-
ciores reddam
i Pro peccatis
penam poscere,
&c. mala de no-
stris facere.
k Si bis, iter fi-
centies, fice-
ries mille, re-
ries peniten-
tiam age.

hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent. As they doe by an old house that is out of repaire, still mend some part or other; so do by thy foule, still reforme some vice, repaire it by repentance, call to him for grace and thou shalt have it; for we are freely justified by his grace, Rom. 3. 24. If thine enemy repent, as our Saviour enjoyed Peter, forgive him 77 times, and why shouldst thou thinke God will not forgive thee? Why should the enormitie of thy finnes trouble thee? God can doe it, he will doe it. My conscience (saith † Anselme) dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction, but thy mercy, O Lord, quite overcomes all my transgressions. The gods once (as the Poets faine) with a gold chaine would pull Iupiter out of Heaven, but all they together could not stirre him, and yet hee could draw and turne them as he would himself, maugre all the force and furie of these infernall feinds, & crying finnes, his grace is sufficient. Conferre the debt and the payment, Christ and Adam, sin and the cure of it, the disease and the medicine, confer the sick man to the Physician, and thou shalt soone perceive that his power is infinitely beyond it. God is better able, as Bernard enformeth us, to helpe, then sinne to doe us hurt, Christ is better able to save, then the Drivell to destroy. If hee bee a skilfull Physician, as Fulgentius addes, hee can cure all diseases, if mercifull, he will. Non est perfecta bonitas a qua non omnis malitia vincitur, his goodnesse is not absolute and perfect, if it bee not able to overcome all malice. Submit thy selfe unto him, as Saint Austin adviseth, hee knoweth best what hee doth, and bee not so much pleased when hee sustaines thee, as patient when hee corrects thee, hee is Omnipotent and can cure all diseases when hee sees his owne time. Hee looks downe from heaven upon earth, that hee may heare the mourning of prisoners, and deliver the children of death, Psal. 102. 19, 20. and though our finnes bee as red as scarlet hee can make them as white as snow, Isay 1. 18. Doubt not of this, or aske how it shall be done, he is all sufficient that promisseth, qui fecit mundum de immundo, saith Chrysostome, he that made a faire world of nought can do this and much more for his part, doe thou onelie beleve, trust in him, relie on him, bee penitent and heartily forrie for thy finnes. Repentance is a soveraigne remedie for all finnes, a spirituall wing to earear us, a charme for our miseries, a protecting Amulet to expell finnes venome, an attractive loadstone to draw Gods mercy and graces unto us. Peccatum vulnus, penitentia medicinam, sin made the breach, repentance must help it, howsoever thine offence came by error, sloath, obstinacie, ignorance, exitur per penitentiam, this is the sole meanes to be relieved. Hence comes our hope of safetie, by this alone sinners are saved, God is provoked to mercie. This unlooseth all that is bound, enlighteneth darknesse, mends that is broken, puts life to that which was desperately dying: Makes no respect of offences, or of persons. This doth not repell a fornicator, reject a drunkard, resist a proud fellow, turne away an Idolater, but entertaines all, communicates it selfe to all. Who persecuted the Church more then Paul, offended more then Peter? and yet by repentance saith Chrysologus they got both Magisterium & ministerium

Confessio
nec meriti di-
mittitur peni-
tentia non suffi-
cit ad salutem
fides, sed tua
misericordia su-
perat omnem
offensionem.
Multo effica-
cior est ipse
mors in bonum,
quam peccata
nostra in ma-
lum Christus
potentior ad sa-
luandum, quam
demon ad per-
dendum.
n. Peritus me-
dicus potest om-
ne infirmitates
sanare si mis-
ericors fuit.
n. Omnipotente
medico nulla
languor infan-
bilis occurrit tu-
tantum doceri
te sine manu
eius ne repelle,
nec quid agat
non tantum de-
lecteris, cum so-
let, sed toleres
juum fecat.
o Chry hom. 3.
de penit.
p. Si es salutis
per quam pecca-
tores salvan-
tur Deus admi-
sericordiam
procedat. Ipsi
da. omnia li-
gata sunt tibi,
cuncta sunt
cuncta sunt tibi,
de peccatis an-
ti-
o Chry hom. 5.
de penit. n. non
solum ab ut non
est remissio ac-
tione non super-
eum repellit
non interstat
id latram non
nauterum, sed
omnes suscipit,
omnibus com-
municat.

sterium sanctitatis, the magistrery of holynesse. The prodigall soone went farre, but by repentance he came home at last. This alone will turne a wolfe into a sheepe, make a Publican a Preacher, turne a thorne into an Olive, make a debauched fellow religious, a blasphemor sing Halleluia, make Alexander the Copper-smith truly devout, make a Divil a saint. And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine Psalines. Repentance will effect prodigious cures, make a stupend metamorphosis. An hawke came into the Arke, and went out againe an hawke, a Lyon came in, went out a Lyon, Bear, a Bear; a wolfe, a wolfe; but if an hawke come into this sacred temple of repentance, he will goe forth a dove, (saith Chrysostome) a wolfe goe out a sheepe, a Lyon a lambe. This gives sight to the blind, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the soule. Shall I say, let thy sinne bee what it will, doe but repent it is sufficient.

† Quam parvis peccasse pene est innocens.

'Tis true indeed and all sufficient this, they doe confesse, if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sence, they cannot think a good thought, they cannot hope for grace, pray, beleve, repent, or be sorry for their sins, they find no grieve for sinne in themselves, but rather a delight, no groaning of spirit, but are carried headlong to their own destruction, heaping wrath to themselves against the day of wrath, Rom. 2. 5. 'Tis a grievous case this I doe yeeld, and yet not to be despaired, God of his bountie & mercy calls all to repentance, Rom. 2. 4. thou maist be called at length, restored, taken to his grace as the theefe upon the Crosse, at the last houre, as Mary Magdalen and many other sinners have been, that were buried in sin. God (saith Fulgentius) is delighted in the conversion of a sinner, hee sets no time; prolixitas temporis Deo non prejudicat, aut gravitas peccati, differring of time or grievousnes of sinners do not prejudicate his grace, things past and to come are all one to him, as present, 'tis never too late to repent. This haven of repentance is still open for all distressed soules; and howsoever as yet no signes appeare, thou maist repent in good time. Heare a comfortable speech of S. Austin, Whatsoever thou shalt do, how great a sinner soever, thou art yet living, if God would not help thee, he would surely take thee away, but in sparing thy life, hee gives thee leasure, and invites thee to repentance. Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy selfe, patiently abide the Lords good leasure, despaire not, or thinke thou art a reprobate, he came to call sinners to repentance, Luk. 5. 32. of which number thou art one, hee came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith bee cold and dead, and thou wholly averse from all divine functions, yet it may revive, as trees are dead in winter but flourish in the spring: these vertues may lye hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policie to plead against, suppress and aggravate, to conceale those sparkes of faith in thee. Thou dost not beleve

Qui turpiter
carnem suam
quasi impi-
am et detra-
hibilem anti-
mo purgare.

¶ Hinc et in-
terit in qua
desperatum
est, per peni-
tentiam
revertitur. &c.
¶ Omnes lan-
guores sanat,
cuncta curat,
cunctis cre-
dit, penitentiam
suscipit, &c.
¶ Secunda.

x Delectatur
Deus conver-
tere peccato-
ris, omne tem-
pus est con-
versioni deputa-
tur, pro praesen-
tibus habetur
tam praeteritis
quam futuris.
y Austin. Scilicet
per penitentiam
portus aperitur
esse ne desperemus.
z Quicquid feceris, quantum
cuique pecca-
veris, adhuc in-
vita es, unde re-
monito si sanare
te nullo.
¶ Deus autem, per-
dendo, clamat
ut redeat, &c.

a *Matth. 6. 23.*
b *Rev. 21. 6.*

believe thou faist, yet thou wouldst believe if thou couldst, 'tis thy desire to believe, then pray, ^a *Lord helpe mine unbelieve*; and hereafter thou shalt certainly believe: ^b *Dabitur scienti*, It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloud of sin as yet obnubilates thy soule, terrifies thy conscience, but this cloude may conceive a rainebow at the last, and bee quite dissipated by repentance. Be of good cheere, a child is rational in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartilie sorrie, comfort thy self, no time is overpast, 'tis never too late. A desire to repent is repentance it self, though not in nature, yet in Gods acceptance; a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousness, Mat. 5. 6.* He that is destitute of Gods grace, and wisheth for it shall have it. *The Lord* (saith *David, Psal. 10. 17.*) *will heare the desire of the poore*, that is, of such as are in distresse of bodie and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld, yet canst thou grieve, thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise, 'tis thy desire to grieve, to repent and believe. Thou lovest Gods children and Saints in the meane time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to bee as they are, as thou thy selfe hast bene heretofore, which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart, Luk. 4. 18.* ^c A true desire of mercie in the want of mercy, is mercie it selfe, a desire of grace in the want of grace, is grace it selfe; a constant and earnest desire to believe, repent, and to be reconciled to God, if it bee in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith and repentance, as ^d *Chrysostome* truelie teacheth, that is vailable, but Gods mercie that is annexed to it, hee accepts the will for the deed: So that I conclude to seele in our selves the want of grace, and to be grieved for it is grace it selfe. I am troubled with feare my finnes are not forgiven, *carelesse objects*, but *Bradford* answers, they are; *For God hath given thee a penitent and believing heart, that is, an heart which desireth to repent and believe; for such a one is taken of him (hee accepting the will for the deed) for a truly penitent and believing heart.*

All this is true thou replyest, but yet it concernes not thee, 'tis verified in ordinarie offenders, in common sins, but thine are of an higher straine, even against the Holy Ghost himselte, irremissible sins, sins, of the first magnitude, written with a pen of iron, engraven with the point of a diamond. Thou art worse than a Pagan, Infidell, Jew, or Turke, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all religion, thou art worse then *Judas* himselte, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soule to the diuel, as Witches and Conjurers doe, *explicitè* and

c *Aberratio, Perkins.*

d *Non est penitentia, sed Dei misericordia annexa.*

and *implicitè*, by compact, band, and obligation (a desperate, a fearfull case) to satistie thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, heare, read, or doe any divine duties with any devotion, but for formality and fashion sake, with a kinde of reluctancie, 'twas troublesome and painefull to thee, to performe any such thing, *præter voluntatem*, against thy will. Thou never madst any conscience of lying, swearing, bearing false witnesse, murder, adultery, brybery, oppression, theft, drunkennesse, idolatrie, but hast ever done all duties for feare of punishment, as they were most advantageous, and to thine owne ends, and committed all such notorious finnes, with an extraordinary delight, hateing that thou shouldst love, and loving that thou shouldst hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have bene ever harboured in his minde, even against God himselte, the blessed Trinitie: the * *Scripture* false, rude, harsh, immethodicall: Heaven, hell, resurrection, meere toyes and fables * *incredible*, impossible, absurd, vaine, ill contrived; Religion, Politie, and humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there bee any such supream power, hee takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot helpe, or else hee is partiall, an excepter of persons, author of sinne, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation, to make us worse then our dogges and horses, why doth he not govern things better, protect good men, root out wicked livers? why doe they prosper and flourish? as thee raved in the † *tragedy* — *pellices calum tenent*, there they shine,

Suasq; Persens aureas stellas habet,
where is his providence? how appeares it?

Marmoreo Licinus tumulto jacet, at Cato parvo,
Pomponius nullo, quis putet esse Deos.

Why doth he suffer *Turks* to overcome Christians, the enemy to triumph over his Church, Paganisme to domineere in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, ferall diseases, why doth hee not make us all good, able, sound, why makes hee † *venomous creatures*, rocks, sands, deserts, this earth it selfe the muckhill of the world, † *prison*, an house of correction,

† *Mentimur regnare Iovem, &c.* with many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate*. They cannot some of them, but thinke evill they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such fowle and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposit to God, *tentationes feda & impia*, yet in this case, he or they that shall bee temptred and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have bin

Y y y y

fo

* *Cecilius Arist. Epist. ad Rom. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

† *Lucan.*

so tempted in some sort, evil custom, omission of holy exercises, il company, idleness, solitariness, melancholy, or depraved nature, and the diuel is still ready to corrupt, trouble, and divert our soules, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them; they are more frequent, I say, and monstrous when they come; for the diuel he is a spirit, and hath meanes and opportunitie to mingle himselfe with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such diuinish thoughts into our hearts, he insults & domineers in melancholy distempered phantasies & persons especially: Melancholy is *balneum diaboli*, as *Serapio* holds, the diuels bath, & invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the diuel violently compels such crazed soules, to think such damned thoughts against their wils, they cannot but do it, sometimes more continueate, or by fits, he takes his advantage, as the subject is lesse able to resist, he aggravates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The diuel commonly suggests things opposite to nature, opposite to God & his word, impious, absurd, such as a man would never of himselfe, or could not conceive, they strike terror & horror into the parties own hearts. For if hee or they bee asked whether they doe approve of such like thoughts or no, they answer (and their own soules truly dictate as much) they abhorre them as Hell and the Diuel himselfe, they would faine think otherwise if they could, he hath thought otherwise, & with all his soul desires so to think again, he doth resist, & hath some good motions intermixt now and then: So that such blasphemous, impious, uncleane thoughts, are not his own, but the Diuels; they proceed not from him, but from a crazed phantasie, distempered humours, blacke fumes which offend his braine, & they are thy crosses, the Diuels sins, and hee shall answer for them, he doth enforce thee to doe that which thou dost abhorre, and didst never give consent to: And although he hath sometimes so slyly set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhorre, Therefore bee not overmuch troubled and dismayd with such kinde of suggestions, at least if they please thee not, because they are not thy personall finnes, for which thou shalt incur the wrath of God, or his displeasure; contemne, neglect them, let them goe as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan, I detest thee and them. Satana est mala ingerere* (saith *Austin*) *nostrum non consentire*, as Satan labours to suggest, so must wee strive not to give consent, and it wil be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt

shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous finnes, they are pardonable yet, through Gods mercy and goodnesse they may be forgiven, if they bee penitent and sorry for them. *Paul* himselfe confesseth, *Rom. 7. 19. He did not the good he would do, but the evil which he would not do; 'tis not I, but sinne that dwelleth in mee.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy selfe then if thou be penitent and grieved, or desirous to bee so, these hainous finnes shall not be laid to thy charge, Gods mercy is above all finnes, which if thou doe not finally contemne, without doubt thou shalt bee saved. *No man finnes against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sinne, God of his infinite mercy deliver us.* Take hold of this to bee thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in minde, keep thine heart with all diligence, *Prov. 4. 13. resist the Diuel and hee will fly from thee, powre out thy soule unto the Lord with sorrowful Hannah, pray continually, as Paul injoynes, and as David did, Psal. 1. meditate on his law day and night.*

Yea but this meditation is that that mars all, & mistaken makes many men far worse, misconceiving all they read or hear, to their owne overthrow; the more they search and read Scriptures, or divine Treatises, the more they puzzle themselves, as a bird in a net, the more they are intangled & precipitated into this preposterous gulf, *Many are called, but few are chosen, Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no, Gods eternal decree of predestination, absolute reprobation, & such fatall tables they forme to their owne ruine, and impinge upon this rocke of despaire. How shall they bee assured of their salvation, by what signes? *If the righteous scarcely be saved, where shall the ungodly and sinners appeare?* *1 Pet. 4. 18.* Who knows, saith *Solomon*, whether he bee elect? This grinds their soules, how shall they discern they are not reprobates? But I say againe, how shall they discern they are? From the diuel can be no certainty, for he is a liar from the beginning, if he suggest any such thing, as too frequently hee doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as *S. Anthony* did in the wilderness, whom the Diuel set upon in several shapes, or as the Collier did, so doe thou by him. For when the diuel tempted him with the weaknesse of his faith, and told him he could not be saved, as being ignorant in the principles of religion: and urged him moreover to know what hee beleaved, what he thought of such and such poynts & mysteries, the Collier told him, he beleaved as the Church did; but what (said the Diuel again) doth the Church beleever as I do (said the Collier and what's that thou beleevest? as the Church doth, &c. when the diuel could get no other answer, hee left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy prote&or a-

¶ Hemingius.
Nemo peccat in
spiritum sanctū
nisi qui finaliter
& voluntarie
renunciat Chri-
sto cumq; & e-
jus verbum
extreme con-
temnit, sine quo
nulla salus, id
est peccato, li-
beret nos Do-
minus. Iesus
Christus amen.

gainst cruell death, raging sinne, that roaring Lyon, he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still,

hic murus aeneus esto,

Let this bee as a bulwarke, a brasen wall to defend thee, stay thy selfe in that certainty of faith; let that bee thy comfort, *Christi* will protect thee, vindicate thee, thou art one of his flocke, hee will triumph over the law, vanquish death, overcome the diuell, and destroy hell. If hee say thou art none of the elect, no beleever, reject him, scie him, thou hast thought otherwise, and maist so be resolved againe, comfort thy selfe, this perswasion cannot come from the diuell, and much lesse can it bee grounded from thy selfe, men are lyers, and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruel *David*, have been received, an Apostat *Solomon* may bee converted, no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy selfe, upon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of Election and salvation on the other side, see Gods good will toward men, hear how generallie his grace is proposed to him, and him, and them, each man in particular, and to all. *1 Tim. 2. 4. God will that all men be saved, and come to the knowledge of the truth.* 'Tis an universall promise, *God sent not his Sonne into the world to condemne the world, but that through him the world might be saved, Iohn 3. 17.* He then that acknowledgeth himself a man in the world, must likewise acknowledge hee is of that number that is to bee saved: *Ezek. 33. 11. I will not the death of a sinner, but that hee repent and live:* But thou art a sinner, therefore hee will not thy death. *This is the will of him that sent mee, that every man that beleeueth in the Sonne, should have everlasting life, Iohn 6. 40. He would have no man perish, but all come to repentance, 2 Pet. 3. 9.* Besides, remission of sins is to bee preached, not to a few, but universallly to all men. *Goe therefore and tell all Nations, baptizing them, &c. Matth. 28. 19. Goe into all the world, and preach the Gospel to every creature, Mark 16. 15.* Now there cannot be contradictory wils in God, he will have all saved, and not all, how can this stand together, be secure then, beleve, trust in him, hope well and be saved. Yea that's the main matter, how shall I beleve or discern my security from carnal presumption, my faith is weak and faint, I want those signes, and fruits of sanctification, & sorrow for sinne, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sinne, endeavour of new obedience, charity, love of God, perseverance. Though these signes bee languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted, some are called at the 111th houre: Use, I say, the means of thy conversion, ex-

pect the Lords leasure, if not yet called, pray thou maist be, or at least with and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divanes can afford in this case, *Zanchius, Beza, &c.* This furious curiosity, needlesse speculation, fruitlesse meditation about election, reprobation, free will grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed minds, to mitigate those divine Aphorismes, (though in another extreme sense) our late *Arminians* have revived that plausible doctrine of universall grace, which many Fathers, our late *Lutherans* and moderne Papists doe still maintaine, that we have free will of our selves, and that grace is common to all that will beleve. Some againe though lesse orthodoxall, will have a far greater part saved, then shall bee damned, (as *Celsus secundus* (stiffly maintaines in his booke, *De amplitudine regni caelorum*, or some impostor under his name) *bestorum numerus multo major damnatorum.* * He calls that other Tenent of speculi + Election and Reprobation, a *periculosa, enervis and malignus opinio, apt to draw all men to desperation.* Many are called, few chosen, &c. Hee opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners, &c.* And foure especiall arguments he produceth, one from Gods power. If more be damned then saved, he erroneously concludes, the diuell hath the greater soveraigntie, for what is power but to protect? and Majestie consists in multitude, *If the diuell have the greater part where is his mercy, where is his power? how is he Deus Optimus Maximus miserericors? &c. where is his greatnesse, where his goodnesse?* Hee proceeds, *We account him a murderer that is accessory onely, or doth not helpe when hee can, which may not bee supposed of God without great offence, because hee may doe what hee will, and is otherwise accessory, and the author of sin.* The nature of good is to be communicated, God is good, and will not then be contradicted in his goodnesse, for how is hee the Father of mercy and comfort, if his good concerne but a few, *On envious and unthankfull men to thinke of themselves as benefites, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple, why should wee acknowledge him for our governour that hath wholly neglected the salvation of our soules, condemned us, and sent no Prophets or instructors to teach us, as hee hath done to the Hebrews; So Iulian the Apostat objects.* Why should these Christians (*Celsus* urgeth) reject us and appropriate God unto themselves, *Deum solum suum unicum, &c.* but to returne to our forged *Celsus*. At last he comes to that, hee will have those saved that never heard of, or beleaved in Christ *ex puris naturalibus*, with the Pelagians, and proves it out of *Origen* and others. *They (saith Origen) that never heard Gods word, are so bee excused for their ignorance, wee may not thinke God will bee so hard, angry, cruell or unjust as to condemne any man snai-*

condemnat. Nec est iniquus Iudex Deus ut quinquaginta indidit causa damare velit, si solum damnaret pariter.

Et causa. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy *Greeks* and *Romans*, good morall honest men, that kept the law of nature, did to others as they would be done to themselves, are certainly saved, he concludes, as they were that lived uprightly before the law of *Moses*. They were acceptable in Gods sight, as *Iob* was, the *Magi*, the Queen of *Sheba*, *Darius* of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philosophers, upright livers, no matter of what religion, as *Cornelius*, out of any Nation, so that he live honestly, call on God, trust in him, feare him, he shall be saved. This opinion was formerly maintained by the *Valentinian* and *Basileidian* heretiques, revived of late in *Turkie*, of what sect *Rustan Bassa* was patron, defended by *P. Galentius Martinus*, and some ancient fathers, and of later times favoured by *Erasmus*, by *Zinglius* in *expositio fidei ad Regem Gallie*, whose *Tenet Bullinger* vindicates, and *Gualter* approves in a just Apology with many arguments. There be many Iesuites that follow these Calvinists in this behalfe, *Franciscus Buchsius Moguntinus*, *Andradius Confil. Trident*, many schoolemen that out of the *1 Rom. v. 18, 19.* are verily perswaded that those good works of the Gentiles did so farre please God, that they might *vitam eternam promereri*, and be saved in the end. *Sesellius*, and *Benedictus Iustinianus* in his comment on the first of the *Romans*, *Mathias Dittmarsh* the politician, with many others, hold a mediocrity, they may be *salute non indigni*, but they will not absolutely decree it. *Hofmannus* a *Lutheran* professor of *Helmstad*, and many of his followers, with most of our Church, and Papists are stiffe against it. *Franciscus Collius* hath fully censured all opinions in his five bookes de *Paganorum animabus post mortem*, and amply dilated this question, which who so will may peruse. But to returne to my author, his conclusion is, that not only wicked livers, blasphemers, reprobates, and such as reject Gods grace, but that the devells themselves shall be saved at last, as *Origen* long since delivered in his works, and our late *Socinians* defend, *Osfordensis* cap. 41. *institutio Smaltius*, &c. Those termes of all and for ever in scripture, are not eternall, but onely denotate a longer time, which by many examples they prove. The world shall end like a Comedy, and wee shall meet at last in Heaven, and live in blisse altogether, or else in conclusion, in *nihil enanesce*. For how can he be mercifull that shall condemne any creature to eternall unspeakable punishment, for one small temporary fault, all posteritie, so many myriads, for one and an other mans offence, *quid meruisti oves*? But these absurd paradoxes are exploded by our Church, wee teach otherwise. That this vocation, predestination, election, reprobation, *non ex corrupta massa, praevisa fide*, as our *Arminians*, or *ex praevisis operibus*, as our Papists, *non ex praevisis*, but Gods absolute decree, *ante mundum creatum*, (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from *Adams* fall, as others will, *homo lapsus obiectum est reprobationis*) with *perseverantia sanctorum*, we must be certaine of our salvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable,

o Embequius
Lonicus Tm.
hij. To. 1. l. 2.
p. Clem. Alexan.
o Paulus Iovianus
Elog. vir.
illust.

Non homines
sed et ipsi de-
mones aliquan-
do servandi.
† Fid. Pelfi
Harmoniam
art. 1. p. 2.

eternall, just decree and counsell of saving men and Angels, God calls all, and would have all to be saved according to the efficacy of vocation all are invited, but onely the elect apprehended, the rest that are unbelieving, impenitent, whom God in his just judgement leaves to be punished for their sinnes, are in a reprobate sense; yet wee must not determine who are such, condemne our selves or others, because we have an universal invitation, all are commanded to believe, and we know not how soone or late before our end we may be received. I might have said more of this subject, but forasmuch as it is a forbidden question, and in the Preface or Declaration to the Articles of the Church, printed 1633, to avoid factions & altercations, we that are Universitie Divines especially, are prohibited *all curious search, to print or preach, or draw the Article aside by our owne sense and Comments, upon paine of Ecclesiasticall censure.* I will surcease, and conclude with *Erasmus* of such controversies; *Pugnet qui vult, ego censo leges majorum reverenter suscipiendas, et religiose observandas, velut à Deo profectas, nec esse intum, nec esse pium, de potestate publica sinistram concipere aut ferere suspensionem. Et si quid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quam seditose reluctari.*

† Epist. Erasmi
de utilitate
Colloquior. ad
lectorem.

But to my former taske. The last maine torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered & extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable paine and grief of heart seafeth on them; to their thinking they are already damned, they suffer the pains of hell, and more then possibly can be expressed, they smell brimstone, talke familiarly with devils, heare and see *Chimeras*, prodigious, uncouth shapes, Bears, Owles, Antiques, blacke dogs, feinds, hideous outcries, fearful noyses, shrieks, lamentable complaints, they are possessed, and through impatience they roare and howle, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons I oppose Gods mercy and his justice, *Indicia Dei occulta non injusta*, his secret counsell and just judgement, by which he spares some; and sore afflicts others againe in this life; his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men; hee hath reasons reserved to himselfe, which our frailty cannot apprehend. He may punish all if hee will, and that justly for sinne, in that hee doth it in some, is to make a way for his mercy that they repent and be saved, to heale them, to try them, exercise their patience, and make them call upon him, to confesse their sinnes and pray unto him, as *David* did, *Psal. 119. 137. Righteous art thou, O Lord, and just are thy judgements.* As the poore Publican, *Luk 18. 13. Lord have mercy upon me a miserable sinner.* To put confidence and have an assured hope in him, as *Iob* had *13. 15. Though he kill me I will trust in him: Vre, seca, occide O Domine* (saith *Austin*) *modo servas animam*, kill, cut in pieces, burne my body (O Lord) to save my soule. A small sicknesse, one lash of affliction, a little

† Vastata conscientia sequitur sensus irae divinae. (Hemmingius) premitus cordis ingens animae cruciatus, &c.

little miserie many times will more humiliate a man, looner covert, bring him home to know himself, than all those parænetical discourses, the whole Theory of Philosophy, law, Physick and Divinity, or a world of instances, and examples. So that this, which they take to be such an insupportable plague, is an evident signe of Gods mercie and justice, of his love and goodnesse: *perissent nisi perissent*, had they not thus beene undone, they had finally beene undone. Many a carnall man is lulled asleepe in perverse securitie, foolish presumption, is stupified in his sinnes, and hath no feeling at all of them: *I have sinned* (he saith) *and what evil shall come unto mee* Ecclef. 5. 4. and *thus how shall God know it?* And so in a reprobate sense goes downe to hell. But here, *Cynibius aurem vellit*, God pulls them by the eare, by affliction, he will bring them to heaven and happinesse; *Blessed are they that mourne, for they shall be comforted*, Matth. 5. 4. a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have beene afflicted*, Ps. 119. *before I was afflicted, I went astray: but now I keep thy word.* Tribulation works patience, patience hope, Rom. 5. 4. and by such like crosses and calamities we are driven from the stake of securitie. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Cōmencements of the deity. And thogh it be most troublesome & grievous for the time, yet know this, it comes by Gods permission and providence, he is a spectator of thy groanes and tears, still present with thee, the very haire of thy head are numbered, not one of them can fall to the ground, without the expresse wil of God; he will not suffer thee to be tempted above measure, he corrects us all † *numero, pondere, & mensurâ*, the Lord will not quench the smoaking flax, or break the bruised reed, *Tentas* (saith *Austin*) *non ut obruas, sed ut coramet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tendernes observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us; whom hee loves hee loves to the end. Rom. 8. *Whom he hath elected, those hee hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, bee not overcome with heavinesse of heart, but as *David* said, *I will not fear though I walke in the shadowes of death.* Wee must all goe, *non à delictis ad delictas*, but from the crosse to the crowne, by hell to heaven, as the old *Romans* put vertues Temple in the way to that of honour; wee must endure sorrow and miserie in this life. 'Tis no new thing this, Gods best servants and dearest children have beene so visited and tryed. Christ in the garden cryed out, *My God my God why hast thou forsaken mee*; his sonne by nature, as thou art by adoption and grace. *Job* in his anguish said, *The arrows of the Almighty God were in him*, Job 6. 4. *His terrors fought against him, the venom dranke up his spirit*, cap. 13. 26. He saith, *God was his enemy, & bit-ter things against him*, (16. 9.) *hated him*. His heavy wrath had so seized on his soule. *David* complaines, *His eyes were eaten up, surke into his head*, Ps. 6. 7. *His moisture became as the drought in Summer, his flesh was consumed*,

† *Austin.*

sumed, his bones vexed: yet neither *Job* nor *David* did finally despaire. *Job* would not leave his hold, but still trust in him, acknowledging him to be his good God. *The Lord gives, the Lord takes, blessed bee the name of the Lord*, Job 1. 21. *Behold I am vile, I abhorre my selfe, repent in dust and ashes*, Job 39. 37. *David* humbled himselfe, Psal. 31. and upon his confession received mercy. Faith, hope, repentance, are the soveraigne cures and remedies, the sole comforts in this case; confels, humble thy selfe, repent, it is sufficient. *Quod purpura non potest secus possit*, saith *Chrysostome*, the King of *Nimive's* Sackcloath and ashes did that, which his purple robes and crowne could not effect; *Quod disdema non potuit, cinis perfecit*. Turne to him, he will turne to thee; the Lord is neer those that are of a contrite heart, & will save such as be afflicted in spirit, Psal. 34. 18. *He came to the lost sheep of Israel*, Mat. 15. 14. *Si cadentem intueretur, clementia manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus Pœnitentiam, si sincerè & simpliciter offeratur*, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sinne; yet if he will forsake his former waies, *libenter amplexatur*, he will receive him. *Parcam huic homini*, saith * *Austin*, (ex persona Dei) *quia sibi ipsi non pepercit, ignoscam quia peccatum agnovit*. I will spare him because he hath not spared himselfe, I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin, his grace is sufficient, 2 Cor. 12. 9. Despaire not then, faint not at all, bee not dejected, but rely on God, call on him in thy trouble, and he will heare thee, he will assist, help, & deliver thee, *Draw near to him hee will draw near to thee*, Lam. 4. 8. *Lazarus* was poore and full of boyles, and yet still he relied upon God, *Abraham* did hope beyond hope.

* Super Psal. 52. *Conversas ad liberandum eum, quia conversus est ad peccatum suum puniendum.*

Thou exceptest, these were chiefe men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciles fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it, thou maist performe all these duties, Christian offices, & be restored in good time. A sick man looseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lyes hid, recovereth again, and expelleth all those foeculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou maist happily recover again, expell those dismal passions of feare and grief, God will not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end. Hope the best. *David* in his miserie praied to the Lord, remembering how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, & pacified his own tumultuous heart in his greatest agony. *O my soule why art thou so disquieted within me, &c.* Thy soule is ecclipsed for a time, I yeeld, as the Sun is shadowed by a cloud, no doubt but those gracious beames of Gods mercy will shine upon thee againe, as they have formerly done, those embers of faith, hope and repentance, now buried

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in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions, we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. *David* a man after Gods own heart, was so troubled himself; *Awake, why sleepest thou, O Lord, arise, cast me not off, wherefore hidest thou thy face, and forgettest mine affliction and oppression. My soul is bowed downe to the dust. Arise, redeeme us, &c.* *Psalm*. 44. 22. Hee prayed long before he was heard, *expectans expectavit*; endured much before he was relieved, *Psalm*. 69. 3. He complains, *I am wearie of crying, and my throat is dry, mine eyes faile, whilst I wait on the Lord*; and yet he perfect's. Be not dismayd, thou shalt be respected at last. God often works by contrarieties, he first kils and then makes alive, hee woundeth first and then healeth, he makes man low in teares that he may reap in joy; 'tis Gods method: Hee that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lambe was eaten with fowre hearbes; wee shall feele no sweetnesse of his blood, till wee first feele the smart of our sinnes. Thy paines are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leasure: hee will not (I say) suffer thee to be tempted above that thou art able to beare, *1 Cor.* 10. 13. but will give an issue to temptation. He workes all for the best to them that love God, *Rom.* 8. 28. Doubt not of thine election, it is an immutable decree; a marke never to be defaced; you have beene otherwise, you may and shal be. And for your present affliction, hope the best, it will shortly end. *Hee is present with his servants in their affliction, Ps.* 91. 15. *Great are the troubles of the righteous, but the Lord delivereth them out of all. Psalm.* 34. 19. *Our light affliction which is but for a moment, worketh in us an eternall weight of glory. 2 Cor.* 4. 17. *Not answerable to that glory which is to come, though now in heavinesse, saith 1 Pet.* 1. 6. *you shall rejoyce.*

Now last of all to those external impediments, terrible objects, which they hear and see many times, divels, bugbears, and Morneluches, noy some smels, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes, as a concave glasse reflects solid bodies, a troubled braine for want of sleepe, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many filly weak women and children in the darke, sicke folkes, and franticke for want of repast and sleepe, suppose they see that they see not: Many times such terriblemments may proceed from naturall causes, and all other senses may be deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the divels bath, by reason of the distemper of humours, and infirme Organs in us: hee may so possesse us inwardly to molest us, as hee did *Saul* and others, by Gods permission, hee is Prince of the Ayre, and can transforme himself into severall shapes, delude all our senses for a time, but his power is determind, hee may terrifie us, but not hurt; God hath given *his Angels charge over us, be it*

a wall

a wall round about his people, *Psalm*. 91. 11. 12. There bee those that prescribe Physick in such cases, 'tis Gods instrument and not unfit. The divel workes by mediation of humours, and mixt diseases must have mixt remedies. *Levinus Lemnius cap.* 57. & 58. *exhort. ad vis. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris* part. 3. cap. 5. & 6. *Wierus de praestigiis demonum* lib. 5. to *Philip Melancton*, and others, and that Christian armour which *Paul* prescribes, hee sets downe certaine Amulets, hearbs, and pretious stones, which have marvelous vertues all *profligandis demonibus*, to drive away Divels and their illusions. *Saphyres, Chrysolites, Carbunkles, &c.* *Qua mirâ virtute pollent ad Lemures, Striges, Incubos, Genios aereos arcendos, si veterum monumentis habenda fides.* Of hearbs, he reckons us *Penniriall, Rue, Mint, Angelica, Piony*: *Rich: Argentine de praestigiis demonum cap.* 20. addes *hypericon* or *S. Johns wort, perforata herba*, which by a divine vertue drives away divels, and is therefore called *fuga demonum*: all which rightly used by their suffitus, *Demonum vexationibus obsistunt, afflictae mentes a demonibus relevant, & venenatis fumus*, which expell divels themselves, and all divelish illusions. *Anthony Musa* the Emperour *Augustus* his Physitian, *cap. 6. de Betonia* approves of *Betony* to this purpose, † the ancients used therefore to plant it in Church-yards, because it was held to bee an holy hearb and good against fearfull visions, did secure such places it grew in, and sanctified those persons that carried it about them. *Idem fere Mathioli in Dioscoridem.* Others commend accurate musick, so *Saul* was helped by *David's* harpe. Fires to be made in such rooms where spirits haunt, good store of lights to be set up, odors, perfumes, and suffumigations, as the Angel taught *Tobias*: of brimstone and *bitumen*, thus, *myrrha*, briony root, with many such simples which *Wecker* hath collected lib. 15. *de secretis cap.* 15. 4. *sulphuris drachmam unam, recognatur in vitis alba aqua, ut dilutius sit sulphur detur agro, nam daemones, sunt morbi* (saith *Rich: Argentine lib. de praestigiis demonum cap. ult.*) *Vigetus* cites out of *Wierus*. 4. *sulphuris, vini, bituminis, opoponacis, galbani, castorei, &c.* why sweet perfumes, fires and so many lights should be used in such places; *Ernestus Burgravius Lucerna vitae & mortis*, and *Fortunius Lycetus* assigns this cause, *quod his boni Genii provocentur, mali arceantur*, because good spirits are well pleased with, but evill abhorre them. And therefore those old Gentiles, present Mahometans; and Papists have continuall lampes burning in their Churches all day and all night, lights at funerals and in their graves; *lucerna ardentes ex auro liquefacto* for many ages to endure (saith *Lazius*) *ne daemones corpus ledant*, lights ever burning as those vestall virgins, *Pythagorissa* maintained heretofore, with many such, of which read *Tostatus* in *2 Reg. cap. 6. quest.* 43. *Thyreni cap.* 57. 58. 61. &c. *de locis insensib.* *Pistorius* *ffagog. de demonibus*, &c. see more in them. *Cardan* would have the partie affected wike altogether in such a case, if hee see ought that offends him, or cut the aire with a sword in such places they walke &c

† Antiqui soliti sunt hanc herbam ponere in cimiteriis ideo quod, &c.

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abide;

abide, *gladius enim & lanceis terrentur*, shoot a pistoll at them, for being aeriall bodies, (as *Calius Rhodiginus lib. 1. cap. 29. Tertullian, Origen, Psellus*, and many hold) if stroken, they feele paine. Papists commonly injoyne and apply crosses, holy water, sanctified beades, Amulets, musicke, ringing of bells, for to that end are they consecrated, and by them baptized, Characters, counterfeit reliques, so many Masses, peregrinations, oblations, adjurations, and what not? *Alexander Albertinus à Rocha, Petrus Thyreus, and Hieronimus Mengus* with many other Pontificall writers, prescribe and set downe severall formes of exorcismes, as well to houses possessed with divels, as to dæmoniackall persons; but I am of † *Lemnius* mind, 'tis but *damnosa adjuratio, aut potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd* story is amongst the rest, of a penitent woman seduced by a Magitian in France, at *S. Bawne*, exorcised by *Domphius, Michaelis*, and a company of circumventing Friars. If any man (saith *Lemnius*) will attempt such a thing, without all those juggling circumstances, Astrologicall elections, of time, place, prodigious habits, fustian, big, sesquipedal words, spels, crosses, characters, which exorcists ordinarily use, let him follow the example of *Peter and John*, that without any ambitious swelling tearmes, cured a lame man, *Acts 3. In the name of Christ Iesus rise and walke*. His Name alone is the best and only charme against all such diabolical illusions, so doth *Origen* advise: and so *Chrysostome, Hec erit tibi baculus, hac turris inexpugnabilis, hac armatura. Nos quid ad hac dicemus, plures fortasse expectabunt*, saith *S. Austin*. Many men will desire any counsel and opinion what's to be done in this behalfe, I can say no more, *quam ut verà fide, qua per dilectionem operatur ad Deum unum fugiamus*, let them fly to God alone for help. *Athanasius* in his booke, *De variis quest.* prescribes as a present charme against divels, the beginning of the 67. Ps. *Exurgat Deus, dissipentur inimici, &c.* But the best remedy is to flye to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practise of the primitive Church was in this behalfe, *Et quis daemonia eii sciendi modus*, read *Wierus* at large, *lib. 5 de Curat. Lam. meles. cap. 38. & deinceps.*

Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of Gods judgements, (for the Divel deceives many by such meanes) in that other extreme he circumvents Melancholy it ielse, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceive that it hath begonne first from some great losse, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease, *Agavrus* so much commends, *avertat cogitationem à re scrupulosa*, by all opposite meanes, art, and industry, let him *laxare animum*, by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himselfe and other of his friends. Let him read no more such tracts or subjects, hear no more such fearfull tones, avoid such companies, and by all meanes open himselfe, submit him-

selfe

† Non desunt
nostra etate
sacris culti, qui
tale quid acce-
rant, sed à ca-
codemone irrisi-
pudore suspecti
sunt, et re infe-
cta abierunt.
* Donec nato
Enclith by W.
B. 1611.

Tom. 2. cap. 17.
¶ 110. 181.

felte to the advice of good Physitians and Divines, which is *contraven- tio scrupulorum*, as hee calls it, heare them speake to whom the Lord hath given the tongue of the learned, to be able to minister a word to him that is weary, whose words are as flagons of wine. Let him not be obstinate, head-strong, peevish, willfull, selfe-conceited (as in this malady they are) but give ear to good advice, be ruled and perswaded; and no doubt but such good counsell may prove as prosperous to his soule, as the Angel was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and delivered him from bodily thralldome; they may ease his afflicted minde, relieve his wounded soule, and take him out of the jawes of Hell it selfe. I can say no more, or give better advice to such as are any way distressed in this kind, then what I have given and said. Only take this for a corollary and conclusion, as thou tenderest thine owne welfare in this, and all other melan- choly, thy good health of body and mind, observe this short precept, give not way to solitarinesse and idlenesse. *Be not solitary, be not idle.*

SPERATE MISERI,
CAVETE FOELICES.

*Vis à dubio liberari, vis quod incertum est evadere? Age
pœnitentiam dum sanus es; sic agens, dico tibi quod securus es,
quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin.*

FINIS.

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ERRATA.

PAGINA 4 lineâ 31. for *rapidus* read *rabidus*. p. 41. lin. 30. f. *felux* p. *fellus*. p. 125. l. 5. he *tried* it. p. 44. l. 10. f. *ake* r. *ake*. p. 50. l. 21. f. *Furegor*. *Furgo*. p. 56. l. 18. *munus* p. 63. l. 10. for *Cellius*. *Gellius*. p. 90. l. 10. f. *agere* r. *aggere*. l. 24. f. *serve* r. *observe* p. 91. l. phantasia. p. 124. l. 23. f. *myr*. *thy*. p. 13. l. 40. f. *felux* r. *infelux*. p. 138. l. 37. r. to *his* *illiterate*. p. 145. l. 11. f. *oleat*. p. 165. l. 48. f. *accet*. *accidere*. r. 167. l. 25. f. *bride* r. *bride*. p. 203. l. 31. f. *ther*. *three*. p. 211. l. 19. & 24. r. *Ecchometria*. p. 220. l. 2. r. *Lutbera*. p. 227. l. 20. f. *hirundo* r. *Hirudo*. p. 245. l. 27. r. *Barrison* f. *D. artison*. p. 249. 21. f. *pulcherrimus*. *pulcherrimo*. p. 251. l. 13. f. *Aude* r. *Ande*. p. 232. l. 6. f. *Samus*. *Samus*. p. 254. l. 30. r. *Samus*. p. 255. l. 2. f. *Artificia* r. *Artifotelsma*. p. 268. l. 6. f. *silver* r. *silver*. p. 321. l. 4. r. *golden* *lave*. p. 342. l. 3. f. *ad*. r. *id*. p. 242. r. *Cauchinchina*. p. 371. lin. 27. r. *amulet*. p. 382. l. 16. f. *Valeficus*. p. 285. l. 11. f. *thimke*. *thicke*. p. 417. l. 2. r. *Scoppius*. p. 424. l. 17. f. *Gordian*. p. 425. l. 26. r. *contemne* *insult*. p. 439. l. 43. f. *ther* r. *ber*. p. 444. l. 44. r. *Ereigne*. p. 447. l. 21. r. *Lampiscus*. p. 453. l. 23. f. *Alpheus*. *Alpheus*. p. 457. l. 34. f. *mellus*. *nullus*. p. 459. l. 23. f. *lik*. r. *lip*. p. 465. l. 30. f. *Berius*. *Lerius*. *Basile*. *Brasile*. p. 466. l. 21. r. *gratissima*. p. 468. l. 37. r. *frat*. *in*. p. 602. l. 19. r. *Thelagra*. p. 508. l. 14. f. *carendum*. *carendum*. p. 514. l. 5. r. *atribulari*. p. 517. lib 7. f. *judicium*. *judicium*. p. 517. l. 47. r. *like* *our*. p. 547. l. 35. r. *vidory*. p. 551. l. 21. r. of *Milene* d. the. p. 558. l. 21. f. *night*. *light*. p. 563. l. 43. r. *may* *be* *our*. p. 563. l. 29. f. *indumit*. *intumit*. p. 568. l. 28. f. *Charlus*. *Chaelus*. p. 570. l. 20. f. *cory*. *may*. p. 578. l. 8. f. *Capitum*. *Capitum*. p. 579. l. 1. f. *Carles* read *Crates*. l. 34. f. *nuptia*. *nuptia*. p. 580. l. 21. r. *Oraganus*. p. 583. l. 16. r. *Rada*. *culus*. p. 591. l. 1. r. *Valeficus* de *Tarantia*. p. 595. l. 3. r. *in* *his* *first* *Cant*. p. 597. l. 9. r. *San* *vinus*. p. 605. l. 12. f. *modestie* r. *immo* *desie*. p. 607. l. 33. r. *Cynerai*. p. 611. l. 43. f. *he* r. *she*. p. 633. l. 18. f. *Arctius*. *Arctius*. p. 641. r. *Ma* *lacha*. p. 642. l. 43. f. *digmal*. *Æmymal*. 45. f. *aw* *my*. *army*. p. 645. lin. 8. *Bamozburne*. p. 648. l. 36. d. *quod*. p. 668. l. 1. r. *Arrai*. p. 673. l. 16. f. *winick* r. *miracles*. l. 40. f. *hypocandis* *calli*. *hypocandis* *call*. p. 680. l. 19. f. *de* *er*. *dire*. p. 692. l. 23. f. *Socimus* r. *Socimus*. l. 45. r. *triumphatus*.